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Complete 1915-16

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXX. BERNE, INDIANA, JANUARY, 7, 1915. No. 1.

NOTES AND COMMENTS

Alfred Ewert, the son of Rev. H. H. Ewert, of Gretna, Man., and a student in St. John's College, Oxford, England, has offered his services to the Red Cross Society, and according to the latest reports he is busy in London taking a course in First Aid.

An evidence of the growing appreciation of the worth of Freeman College, a Mennonite institution in Freeman, S. Dak., is to be seen in the prominent place given to a paper on the program of the last ministerial conference, held at Freeman, which was prepared and read by Rev. H. P. Unruh of Avon, S. D., on the subject "What Should Be Our Attitude as Ministers Toward Freeman College?" The paper is shortly to appear in the "Freeman College Bulletin", a bi-monthly, which should be in the hands of all those of our readers who are interested in the cause of higher education in our church.

The annual meeting of the Trenton, Ohio, congregation, was held January 6. This meeting was followed by a banquet from 5:30 to 6:30 p. m., arranged for by the young ladies of the congregation to which all the members of the church were invited. After the social hour immediately following the supper the members were in excellent trim for transacting the business of their yearly meeting. This banquet is, we understand, the usual thing with the Trenton church's annual business meeting.

President Mosiman of Bluffton College, Bluffton, Ohio, spent a week visiting a number of churches of the Eastern District Conference in the interest of the college. He returned in time to spend the Christmas holidays at home.

The first Mennonite minister in America was William Rittenhouse, who also had the distinction of being the first paper manufacturer on this continent. In the house which he built, and which stands today as staunch as ever in what is now the wonderful Fairmount Park of Philadelphia, his grandson, David Rittenhouse was born. David Rittenhouse attained distinction as a clock-maker, a mathematician, an astronomer, a politician, superintendent of the American mint and the first president of the American philosophical society. His picture now hangs in Independence Hall, Philadelphia, with that of many other prominent Americans of the revolutionary period. A movement is now on foot to erect a bronze statue within a few hundred feet of the place of his birth. The spot is one of the many romantic places in the park and the late Prof. Wedel, while visiting it some years ago declared it to be one of the most delightful places he ever visited.

The Junior class of Bethel College, Kansas, is making elaborate preparations for the publication of a volume called "The Graymaroon." Its aim is, according to an announcement sent out to the friends of the college, to present in an elaborate form, by pictures especially, the life of the school during the year. The faculty, the different classes of the academy and college, the organizations, music, art and athletics will be featured. The book is to have about 140 pages, will be neatly bound and have a board cover with a maroon and gray color scheme.

The year 1914 will go down in history not only as one in which the most gigantic war involving the loss of unnumbered lives began in the old world, but also as one in which the philanthropic men and women of the new world surpassed all previous years in their liberality. It is estimated that 1914's benefactions, gifts to societies and institutions aimed to aid mankind, have reached the splendid total of $152,755,138, and this estimate does not include the month of December, a period rich in benevolences, or take into consideration the very many contributions made by persons not wishing public credit for their gifts, or even notice gifts whose amount is less than $5,000. An analysis of the known gifts shows that 21 philanthropists gave $126,362,023 to 119 public causes during the year in sums ranging from $1,000,000 to $35,000,000, while the gifts from 70 wealthy women in sums of from $80,000 to $1,000,000, aggregate $16,000,000. We find reason for gratification for this showing of the liberal spirit of wealthy men and women because it proves first that they are not all the greedy, selfish monsters they are sometimes held up to be, and secondly, it shows the growing sentiment that rich people owe it to the world to so place their wealth that humanity will enjoy its benefit.

From December 27 to Jan. 3 Berne, Ind., enjoyed a time of refreshing and revival in the form of union evangelistic meetings in which the Mission, Reformed, Evangelical and the Mennonite churches participated. Bishop S. P. Spreng of Naperville, Ill., and Dr. Philip Vollmer of Dayton, O., were the preachers, the former in English and the latter in German. Bible teaching by Dr. Vollmer was a special feature. The music was under the direction of Prof. C. A. Gerber of Ft. Wayne, Ind.

In connection with the Christmas festival of the Second church, Philadelphia, the children were encouraged to bring a can of condensed milk each which is to be given to the local Belgium Relief fund to be used for feeding the helpless babes of unfortunate Belgium. When it is remembered that one can of condensed milk can keep a starving babe alive for a week and that there are thousands of hungry little ones, one can see in this a most worthy charity.

Because of the difficulty in reaching the place, which lies in the mountains of Blair Co., Pa., the brethren at Smith's Corner are somewhat handicapped for regular preaching services. There is, however, a prospect that an arrangement may be made by which Bro. H. S. Miller will take over both this work and the one at Upper Poplar Run.

Owing to the press of other duties elsewhere Rev. Harvey Shelly relinquished his work at the Saucon church near Coopersburg, Pa., on Jan. 1.

Missionary Suckau, writing from Champa, India, says that up to the time of writing (Nov. 13) the war has not affected them very much except that food stuffs are slightly higher in cost, and that, although Turkey has entered the conflict, India has so far remained very loyal to King George.

On Dec. 27 a Christian Endeavor society was organized in the Roaring Spring church with the following officers: Mrs. H. G. Snyder, president; Miss Erie Snyder, vice president; Glendora Yoder, secretary; Warren McClure, treasurer. The society extends its best wishes for the new year to all our C. E. societies.

FROM OUR CHICAGO MISSION

Englewood Gospel Mission, Chicago, Ill., Dec. 26, 1914. A bright and joyous New Year to all the readers [illegible]

God is with us in the work, as we sow He gives the increase. Our hearts are lifted up in praise and gratitude to our heavenly Father. The attendance at the Sunday school is steadily increasing. Eighty-four were present last Sunday. The Christmas season may have been the cause of bringing some, but we hope and pray that these children may continue to come.

On the evening of Dec. 22 our Christmas exercises were given by the children of the Sunday school. Those present spoke very highly of the way in which the children rendered their exercises. Considering the very recent organization of the Sunday school, and the number of children who were not accustomed to take part in such exercises, we think they did very well. The children themselves enjoyed their exercises, and were delighted with the gifts presented.

The exercises gave an opportunity to induce many of the parents to come to the mission; although they heard no sermon, yet, from the lips of the children they heard the gospel truth. May God bless these little ones and use them to lead their fathers and mothers to the Savior. The mission hall was filled, about one hundred and fifty were present.

We missed two of our faithful little girls at the Christmas exercises and could not understand

why they were absent. We called at the home the next day and found that their father, who has been raised a Catholic, had forbidden them to come. This made our hearts sad, for we had been under the impression that he was no more prejudiced. He himself is not a good man and is not faithful to his own church.

We found out then that the children had been coming to Sunday school without his knowledge, for he is never at home on Sunday; and little Thresa, who is only five years old and quite a little singer, would sing her songs and talk of the things she learned in Sunday school, in his presence, hence his knowledge of their coming and his unkind command.

He makes life hard for his wife who was raised a Protestant and was once a faithful Christian, but realizes that in all her trouble she has drifted away and longs to come back. The mother promised to keep on sending the children to Sunday school, and little Thresa said she would not speak to her father about it so that she might continue to come. How sad that an innocent little child has to remember to refrain from speaking in her father's presence of the good things she learns. This mother and father need your prayers. May God in His mercy right the wrong in this home.

The day before Christmas was a busy day for the workers. In the morning shoes and clothing were brought to some children and in the afternoon Christmas baskets were distributed to some needy families. It is a great pleasure to bring to a needy home a basket, and see their appreciation of it.

We are indeed very grateful to the friends who sent chicken and groceries and to those who sent money for the work. The Lord reward them for it. Dear friends, you would indeed feel well repaid if you could witness the presentation of your gifts to these needy ones and see the joy it brings into the homes.

About two weeks ago a young lady, for whom we had been praying, gave her heart to Jesus. She is very happy since she has been saved.

Pray for two young girls who are interested, and come to the services frequently, they want to be Christians sometime, but are not willing to yield to the Lord now.

The Lord gives strength and help daily for which we praise Him.

Yours for His service.

Cassie Neuenschwander.

CORRESPONDENCE

Quarryville, Pa., Dec. 22, 1914. On Sunday, Dec. 20, the congregation at the Drumore church, Unicorn, was again favored by having the Brethren Rev. Jacob Snyder of Roaring Springs and Rev. J. S. Lehman of Lancaster City, also a number of brethren and sisters from Lancaster, who kindly assisted in the song service. The services were well attended morning and evening; the church was filled in the evening and all appreciated the speaking and singing, manifested quite an interest and gave expression to a desire for another service when asked by Bro. Snyder, some thought they could have listened to the singing until midnight. The Lord willing there will be services again Sunday, Jan. 9, 1915. May the Lord bless the efforts of the dear brethren and all who assisted in the service, giving to them an eternal reward and joy in present service, that all may continue in the work of grace more and more.

Yours in His name,

John W. Swarr.

Philadelphia, Dec. 26, 1914. The Christmas season in the First church has again been filled with interest and happiness. The Christmas cheer filled our hearts and at the same time we were mindful of others less fortunate in the possession of things needful to sustain life and health.

On Sunday evening, Dec. 20, our choir rendered the customary Christmas musical service which was highly appreciated by a good audience. It was a splendid service of chorus selections, duet and solos, expressing the thoughts and sentiments of the Christmas season together with several of the familiar Christmas hymns including the old, yet ever new and always inspiring "Silent Night, Holy Night."

A well attended early service was held at 6 o'clock on Christmas morning which was in charge of our Sunday school superintendents. It was indeed inspiring to meet thus early in the morning in God's house to impress upon our minds and hearts the love of God, manifested in the gift of His Son, our Savior and Redeemer. This was a most happy introduction to the Christmas Day.

The Junior, Intermediate and Adult departments of our Sunday school held their Christmas festival on Christmas night and a most pleasing occasion it was. A beautiful cantata entitled "The Interrupted Program", was rendered by the members of the Junior department, assisted by several of the older scholars. This cantata, while entertaining, yet beautifully brings out the real meaning of Christmas and emphasizes the Christmas spirit, the spirit of helping the less fortunate who haven't the means of enjoying the Christmas cheer and happiness. The splendid rendering of this cantata is a high tribute to those who took part in it, and to Miss Grace, who had it all in charge. The charity offering amounted to over thirty-three dollars. This is put into the charity fund in charge of our spiritual council. Several of our classes also gave substantial Christmas cheer in the shape of well filled baskets and money to deserving poor families. This is a most commendable thing to do, and the writer believes the best way to develop the true spirit of Christmas giving in a class or a Sunday school.

The little folks of the Beginners and Primary department held their usual very interesting exercises on Saturday afternoon when they delighted themselves and a large number of their parents and friends with their exercises, recitations and sweet songs.

A goodly number of the members in all departments received prizes for faithful attendance during the year.

Christmas has passed again, may the Christmas spirit remain with us throughout the entire year.

A. S. B.

Allentown, Pa., Dec. 28, 1914. The First Mennonite church, Allentown, Pa. The Sunday school held its Christmas festival tonight, Monday, Dec. 28. There are at present 180 scholars enrolled. The present quarters are entirely inadequate to accommodate the school. Many of the readers of the Mennonite are already informed of the fact that the congregation is having plans made by a local architect for a new and larger building to be erected on the site occupied by the present structure. The building committee is raising funds among the members and friends and is very much encouraged in its work despite the hard times, when many people are out of work and a general depression in business seems to have affected all classes of trade. We have much to be thankful for, for the outlook for our church in Allentown. Up to this time we have been able to raise in cash and pledges a sum close to five thousand dollars. Over half of this amount has come from those who are not members of the Mennonite church Since our friends have so liberally given to the building fund and have encouraged the work in other ways, we are justified in expecting similar generosity from those of our faith. Allentown is a city of which all her sons are proud. It is progressive. Here is where we need a strong Mennonite church. We must show our colors. We must do something ere long in order to merit a continuation of our citizens' confidence and generosity. They have been good to us. Unfortunately we may have missed some splendid opportunities in the past, but we are not living in the past. The present is ours and it seems to be God's way, for we are sure He alone could prompt those of liberal habits to come to our aid at this time. In order that the readers of the Mennonite may understand what has lead us to decide the time had come to build a new church, the pastor has, up to this time, not made public the peculiar and surprising experience he had some afternoon when he received a call to see a man with whom he had never spoken before. This man, without any more detail as to the conversation, offered voluntarily to give one thousand dollars to the building fund. Dear readers: "God surely moves in mysterious ways." We will write some more about this matter in a later issue. We will now come back to our Christmas festival, held tonight. The church was packed to the doors, many standing during the entire service. The program was one of the very best and the offering the largest ever received at a similar festival. Pastor and people are working in harmony with each other. There has been no friction at any time, and no serious misunderstandings that so often cause discord and trouble where only brotherly love and kindness should prevail, have disturbed us at any time. The church sends greetings to all our friends and brethren, wishing them a happy and blessed new year.

Altoona Mission, Dec. 30, 1914. To the Dear Ones in Christ, Greeting. The dear Lord has been gracious to us so far this winter. The Mission in attendance is better than it has been for some months. Souls have been asking an interest in our prayers. On last Sunday Br. Samuel Miller of Hollidaysburg brought the message; some seven souls made request for prayer, and every Lord's Day brings some new scholar to the Sunday school. Beloved, pray for us..

We wish to thank the dear ones of the following places for their liberality and for the useful garments they sent for the poor of Altoona. Sister Hannah Heimer of Conshohocken, Pa., 1 box clothing; Ladies' Aid and friends of Allentown, Sister M. S. Sell, Sec., 1 box and 1 brl.; ditto, Souderton, Sister E. O. Souder, Sec., 1 bale; Rev. Shelly's cong., of Barto, Pa., 3 boxes.

May the dear Lord bless you all and may you hear these endearing words when He comes, Blessed art thou, ye fed Me when I was an hunger; ye gave Me to drink when I was athirst; ye visited me when I was in prison. When I was naked ye clothed Me, thou shalt not lose thy reward.

In the month of December we were enabled to help 21 families numbering, men, women and children, 74, and there were many more we might have helped if we had had the means to do so. If you will go over our reports of contributions to the mission you will notice a very scant contribution in money and food stuffs. Beloved, if theLord has been good to you, will you not help us to aid the poor and suffering of our city? May the dear Lord bless our hearts and open our purse strings and our storehouses of the necessities of life. We also need more clothing of all kinds but especially children's clothing, both sexes, for age 1 to 14 years.

Come, brethren, come sisters, all join in this good work and the burden will be light and our hearts shall rejoice when we meet around our Savior in that happy land where there will not be any suffering and want. God bless you, is our prayer.

Address all shipments to

Rev. E. C. Miller,
Altoona, Pa.

Notify 106 N. Pine St., Lakemont, Pa.

Napier. To the Readers of the Mennonite, Greetings in the name of Jesus:—My soul is made to rejoice more and more in His love, with the blessed Holy Spirit as guide, comforter and revealer. It is with joy that we can walk the straight and narrow way that leads home.

Many are the blessings He freely gives us although often in disguise, yet for our own good.

Like the Psalmist of old—"The Lord God is a sun and shield: the Lord will give grace and glory; No good thing will He withhold from them that walk uprightly." Psa. 84:11.

It was the writer's privilege to attend the Christmas service and also the communion services over the 26th and 27th at this place. The Christmas services which were held in the morning were well attended, while the exercises were beautifully delivered by those who took part.

It is the writer's prayer that they, one day, may stand before men with holy lives, each of them proclaiming God's Gift to a lost and dying world.

The work of the church is increasing and it is believed that God will carry it on to still greater victories. Bless His name.

The communion service was held on Sunday evening, Dec. 27, being well attended while the attention was very good. God remembered His children with spiritual blessings.

Previous to the communion service Miss Jennie Cable addressed an interested congregation on "Young People and Their Opportunities."

It is blessed to partake of the communion, emblems of the broken body and the shed blood of our Lord, but much more blessed to live continually in sweet fellowship, and communion with Him who gave us the example, knowing that He who said, "Be thou faithful unto death and I will give thee a crown of life," is able also "to do exceeding abundantly above all that we ask or think according to the power that worketh in us."

Surely, many of us are living beneath our privileges. God has intended that we should "mount up on wings as eagles" (Isa. 40: 31), and has made it possible for us "to sit together in heavenly places in Christ Jesus." "That in the ages to come He might show the exceeding riches of His grace inHis kindness toward us through Christ Jesus." Eph. 5:7. Praise God.

We have a work to do, and one of the greatest preparations for that work is to give Jesus His right place in our hearts and lives and His exalted place in the world, viz., "And I, if I be lifted up from the earth, will draw all men unto Me." Jno. 12:32.

With clean hearts, much waiting on God with meditation, feasting on the Holy Spirit and the Word is a sure road to power and victory.

May heaven's richest blessing rest upon all the dear people at this place in whatever way needed, is my prayer.

H. E. Miller.

RECOLLECTIONS

By Peter Jansen.

My Mennonite ancestors on my father's side came originally from the Netherlands, where they were cruelly persecuted by the Catholics. They were given a place of refuge by the kings of Poland, who settled them on the marshes and lowlands of the Vistula river, which now is in East Prussia. They, being familiar with ditching and dyking, soon converted this region into the most flourishing and fertile province of the kingdom.

After Poland was conquered and divided, Frederick the Great ratified and even extended the privileges granted the Mennonites, such as exemption from military service, etc. Here my father, Cornelius Janzen, was born July 6, 1823, at a place called Tiegenhof.

My mother's maiden name was Helena von Riesen, daughter of Peter von Riesen, a merchant, magistrate and rather prominent citizen of the old historic city of Danzig. This family is believed to have come from Sweden during the time of the Thirty Years' war. Mother was born December 1, 1822.

During the latter years of the 18th century, the attention of the great Russian empress, Catharine II., was called to these frugal, industrious and peaceful people, who had made such a signal success of reclaiming the lowlands of Vistula, the area of which, however, was very limited, and who were looking for a place to locate the overflow of their usually large families.

Russia at that time had acquired by conquest from Turkey large domains in the South, including the Crimea and the steppes to the North. These were then very sparsely occupied by nomad tribes of Tartars.

The empress sent emissaries to Prussia and, with the rather unwilling consent of the Prussian king, induced the Mennonites to send delegates to examine the lands. She also promised them exemption from military service in perpetuity, a system of self-government and other valuable privileges and benefits, besides a gift of one hundred and sixty acres of land to each family.

Between the years 1786 and 1790, some two hundred and ninety families emigrated to South Russia, followed later by a great many more. In those days travel was slow and involved a great many hardships and privations, as well as dangers. It took them months to reach their destination, many traveling the entire distance on foot.

The first settlers chose the lowlands of the Dnjeper river, while the later ones selected the steppes along the Molotschna (milk river) on the north and west of the sea of Azof, where the seaport and town of Berdjansk eventually afforded them a market for their products as well as a place to procure supplies.

Cordial relations were kept up with friends and relatives in the mother country and frequent visits were exchanged.

The Russian government gave these settlements absolute autonomy. All records were kept in the German language, and comparatively few, even those born in Russia, learned to speak the Russian language. The headmen or "Oberschulz" of each district, reported directly to a committee at St. Petersburg.

After the first years of privations and hardships, incidental to all new settlements, the colonies prospered, and their orderly villages, with beautiful rows of shade trees and fine orchards, became the pride of southern Russia and compared very favorably with the hovels of the native mushiks and their poorly tilled fields.

During the early days of the settlement it was one man who took a prominent place as organizer and leader; his name was Johann Cornies and will forever remain prominent in the history of the Russian settlements. His great-grandson, a bright young man, visited us at our home in Beatrice during November, 1913.

As a young man my father made a trip to this part of Russia, returning on horseback. He had quickly observed the advantages of this new country and especially of the seaport of Berdjansk as a future exporting place for grain and after his marriage to Helena von Riesen in 1848 the young couple decided to try their fortune in Russia and traveled overland by carriage, taking their first-born little girl, my sister Margaret, with them. My mother had numerous relatives, uncles, cousins, etc., in the new colonies, and this was one reason why they decided to move to Russia.

My father was of medium height, slim and erect, with expressive, mobile features and high forehead. His eyes were blue and generally had a twinkle in them, as he had a delightful sense of humor. He had the benefit of a good education and was a great reader. He enjoyed debate, and I often admired the powerful logic and intricate reasoning by which he generally discomfitted his antagonists. Perhaps this was the reason why he was an excellent chess player. He also loved music and was himself a splendid vocalist as well as a flute player. He was fond of children, as well as of horses and dogs. His was a nature always willing to help allay suffering and to do some kind act was his pleasure. The one thing he abhorred was untruthfulness.

(To be continued.)

In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you I will come again, and receive you unto Myself; that where I am, there ye may be also. John 14:2, 3.

THE MENNONITE

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Rev. S. M. Grubb - Editor
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EDITORIAL

Thirty years ago the Mennonite first issued from the press as a small monthly sheet, designed more for local use than as a denominational sheet. By a singular coincident the present editor, then a lad of eleven, assisted in folding and mailing the first number. During this time the paper has passed from control of the Eastern Conference to the General Conference and instead of a monthly it now is a weekly. The originator of the paper believed at that time, when still the work of all of our conferences was in the German language and only a few of our churches toleratedEnglish preaching, that there was need for a paper in our church printed in the language of the growing generation. The Mennonite has earned for itself a place in the esteem of our people. The work done by it during the past years was possible only because of the sacrifice and untiring efforts of those who have had its production in charge. Although the editorship has changed a number of times, we are sure that those who have held the position have given the paper the benefit of their experience and efforts without any selfish motives prompting them. The paper has always stood for loyalty to Christ, absolute confidence in the Bible and devotion to our beloved church. We promise our readers that this standard, so ably raised by former editors, shall continue to be our standard. The paper is, above all things, committed to the divinity of our Lord, the integrity of the Bible and faithfulness to the historic principles of the Mennonite church. We shall always endeavor to state these doctrines as clearly as God gives us ability to do so and to defend them with all the ability we possess.

We would, on this occasion, however, remind our readers that a denominational paper must, to be a successful one, be more than what the editor makes it. It must be what the people of that denomination make it. If it does not present their views and reflex the spirit and life of the church, it might as well be abandoned. Almost any of the numerous religious papers produced on a commercial basis would then far surpass it. It must be a Mennonite paper for Mennonite people, representing the thought and activities of the Mennonite church, or it might as well be nothing at all. With the price reduced at a time when material and labor are at the highest cost, the Publication Board has made a sufficient concession to the people of our churches to be justified in expecting appreciation in the form of an increased subscription list. The paper should be in every home and every reader should regard himself commissioned to become an agent for it among those of his fellow church members who are not now subscribers.

The Mennonite, although now under the direction of another editor, will continue to be printed in Berne, Ind., the town in which the Mennonite Book Concern has its headquarters. The editorial work will be done in Philadelphia, Pa., where the present editor resides. With the rapid mail communications existing between the two points this arrangement need not necessarily interfere with the prompt appearance of matters of interest. Anything that reaches the address of the editor, 3004 North Eleventh St., Philadelphia, Pa., before Saturday noon, can easily appear in the following week's publication. We would, however caution those who have to do with the editorial department that Philadelphia, Pa., and not Berne, Ind., is the place to address all communications. Matters addressed to Berne, Ind., will, of course, reach us, but only after an unnecessary delay.

The article, "The General Conference" in this number, is to be followed by others on the work of the various boards working in the Conference. The purpose of these articles is to give the reader an insight into the work of the Conference. In this way it is to be hoped there will be a better understanding of the importance of Conference and the work in which it is interested. The articles to follow will be prepared by the chairman or some member of the board they represent.

It is with considerable satisfaction that the editor can announce that the "Recollections" by Bro. Peter Jansen, of Beatrice, Nebr., which throw such an intimate and interesting light upon events which work an important epoch of our church history, will be continued for several issues. We are exceedingly grateful to Brother Jansen for the courtesy shown in permitting us to examine the manuscript of his "Memoirs", prepared for his children and grandchildren and for the privilege of making copious extracts from it for publication in this sheet under the title of "Recollections". For centuries the Jansen family has been prominent in the affairs of the Mennonite church in Holland, in East Prussia, in Russia, in the United States and in the Dominion of Canada. Bro. Peter Jansen has done the readers of the Mennonite a great favor in presenting to them this account of things as he saw them and had a part in them.

THE GENERAL CONFERENCE

(Reported Under the Direction of the President of General Conference).

"The General Conference of North America", while the oldest general body of Mennonites in America, by no means includes all the churches on this continent calling themselves Mennonites. Many Mennonite churches stand independent of conference relations, others hold to other general bodies, such as that of the "Old Mennonites" whose conference is often indicated as "General Conference II.", because it was the second to be organized under that name. Many Mennonite churches are identified with local conferences but not with general bodies.

The General Conference, of which we are a part, and of which "The Mennonite" is the official English organ, is, at present, composed of 107 churches scattered over 18 states. Kansas leading with 28, Pennsylvania, following with 24, Oklahoma has 15, Ohio 7. Saskatchewan, California and Iowa have 4 each, Minnesota, Oregon and Washington 2, and Colorado, Indiana, New York and Illinois 1.

Churches become a part of the Conference by accepting its constitution and sending authorized delegates to its sessions. When a congregation makes application for admission to Conference, it: application is referred to a committee, appointed for that purpose, which, upon finding the church eligible for membership, reports favorably to conference and it is then accepted by vote. Besides indorsing the constitution of the conference, eligibility consists in consistantly holding and teaching the historic principles which have always distinguished the Mennonites from other Protestant Christians.

Every congregation in conference is entitled to one vote for every thirty of its membership or fraction of thirty. In the conference sessions, however, every member of a church represented is permitted to participate in the discussions, but not to vote, unless he is one of the certified delegates of his congregation. In the transaction of conference business no distinctions are made between elders, ministers or laymen. The body is a thoroughly democratic one. Missionaries are, by virtue of their position, entitled to all the privileges of regularly elected delegates. Conference may also, if it sees fit, bestow complimentary votes upon persons otherwise not entitled to the privilege. Money to meet conference needs is secured from investments of funds belonging to conference, gifts from individuals, contributions from the various churches and collections taken at conference meetings.

The majority of the churches connected with conference being composed of German speaking people, its business is conducted in the German language, although there is no restriction limiting conference to the use of German and its business is frequently translated into English for the benefit of those who are unfamiliar with the German. Recently an English secretary has been appointed and the minutes of each session were read in the two languages at the opening of each meeting. Many of the preaching services, held in connection with a conference gathering, are conducted in English. At our last conference half of them were in that language.

Conference meets every three years. At the close of its session invitations are extended to it from the congregations or communities who would like to entertain it at its next session. It then decides by vote which of these invitations is to be accepted. Thus, conference sometimes becomes the guest of individual churches and sometimes of groups of churches, for example the last conference was entertained by the Oklahoma churches while at the previous one it was the guest of the Bluffton, Ohio, church. To entertain a conference means that those who undertake it must not only be prepared to provide the meeting place but also see to the lodging and feeding of those who attend. Usually provision is made to give the visitors their dinners and suppers on the grounds or near the conference church, of late a small fee (we should say an insignificant

one) has been charged by the local committees for this, while lodging and breakfast are provided free in the homes of the members of the local congregation.

It is by no means a small matter to take care of a conference. At the last session, in Meno, Oklahoma, a temporary dining hall and kitchen were erected, the former seated 300 persons at the tables at one time, at the best patronized meal more than 1200 were fed, while the latter kept busy more than a score of cooks and an engine was needed to pump the water. There were also about 75 tents provided for sleeping purposes and a large one seating 500 persons was used as an extra auditorium. Arrangements, such as these cost considerable money, but it is always cheerfully provided.

Conference gatherings are a valuable social institution in our church. They provide a means by which our people learn to know one another better and give friends and relatives an opportunity for meeting each other. Indeed, conference, to many, is a great reunion, anticipated with a great deal of pleasure. The special rates offered by the railroads considerably lessen the cost of travel so that going to conference is an attractive trip to many who would otherwise remain at home.

Near the close of a conference session the officers for the next conference are elected. The new session begins with a spcial service at which the president preaches the conference sermon, and the credentials of the delegates are presented, after which the regular routine is followed.

Between sessions a program committee is at work and the business of the next conference is laid out. This program is followed as closely as possible, all new business not coming from the regular conference committees must be presented through this committee. Besides laying out the business this committee arranges for the reading of papers on subjects of vital interest, prepared and read by persons appointed for this purpose. The proceedings of conference, including the papers read are generally published in both languages.

The business of conference is largely taken up in hearing the reports of its officers, who are elected to serve for one conference term, as well as hearing the reports of its seven boards and its special committees. These reports are all discussed and acted upon, the special recommendations of the several boards being given special consideration. As we propose, in the following issues, to present to our readers an account of the way the various boards transact their business we will at present limit ourselves to merely naming them. They are: the Foreign Mission; the Home Mission; the Publication; the Trustee; the Relief and the Educational Boards.

Members are elected to the standing boards for terms of nine years, so arranged that the terms of a portion expire with every conference when new members are elected. If, for some cause, such as death or resignation, it becomes necessary to elect more than the usual number of those whose terms expire, those so chosen only serve for the unexpired terms of those whose places they take. After a committee's report and recommendations are acted upon and the business under that particular item is concluded, its accounts are submitted to the auditing committee for inspection. This committee certifies to the correctness of the accounts before the close of the conference session. For the election of new members or filling vacancies in a committee, nominations are made by a special nominating committee, which acts during the entire conference session, every member of conference, however, has the unquestioned right to add names to the list of nominations made by the committee, if he sees fit to do so. The same holds true in regard to nominations for officers.

A Committee of Resolutions is at work during the conference meetings preparing resolutions to be submitted to conference before its close. These resolutions, besides voicing the thanks, etc., of the conference and its sentiment in regard to important questions also notes matters of vital interest to Christianity in general and frames a suitable expression in relation to them. When this committee reports conference takes up these resolutions and acts upon them.

In order to give an opportunity to such who desire to hear the sentiment of conference on important matters or questions, the program committee receives questions which churches or individuals desire to bring to the notice of conference. These are presented before the final hour and either answered, acted upon, or laid on the table as conference sees fit. Very often these questions bring to the notice of the church matters of greatest concern and sometimes they are rather trivial but the bald democracy to which we are committed, makes it possible for a general conference to be the very pulse of our church and an inspiration to its greater usefulness.

IS THE TEMPERANCE QUESTION A BURNING QUESTION IN THE CHURCH?

By Fred Rohrer.

The editor of the "Mennonite" has asked the undersigned to contribute an article on the above question because the assertion has mistakenly been made that the temperance question is not a burning question in our church, and that in the light of what its constitution has to say on the matter.

A very able discussion of this subject was given by John Quincy Adams Henry, D.D., at the great temperance convention, held at Columbus, Ohio, in November, 1913. He discussed the temperance question in its relation to personal worth, home life, the church of God, the kingdom of God, and the Word of God. We are giving here a condensed form of what the Rev. Henry said under the last three of his subdivisions of this important topic.

The Church of God.

An efficient church is impossible apart from pure domestic life. In attacking the home, this nefarious liquor traffic strikes at the church of the living God. By common consent, alcoholic liquor is the worst foe of the Christian church. In the presence of this devouring demon, it is impossible for any Christian congregation either to attain to, or maintain, that standard of efficiency which makes it possible for it to fulfill its mission to a lost world. This church enemy robs the treasury of the Lord; it takes ten times as much money to support the saloons of the nation as it requires to maintain the work and worship of God in all the churches of the land. It is responsible for a diminished attendance upon the sanctuary service. Dr. James Stelker, then of Glasgow, but now of Aberdeen, says that drink is responsible for nine-tenths of the non-attendance upon public worship. It profanes the Sabbath and persistently refuses to give God His day. It weakens the support of all religious enterprises, enfeebles all forms of benevolence and increases the difficulties of winning victory for God and man. It is likewise responsible for a large part of the back-sliding throughout the Christian world. At the close of Dr. Torrey's great campaign in the city of Glasgow, a pastor of forty years' experience in that city said, concerning the thousands that openly confessed their faith in Christ during the mission, that nine-tenths of all those who turned their back on God would do so through the influence of the public house.

The Kingdom of God.

The church is not the kingdom of God, but is the instrument of that kingdom, the institution through which God seeks to pour His life and light and love upon a lost race, and to bring about a moral and spiritual reign over the hearts and homes of the children of men.

The first duty of the Christian is to seek the establishment and growth of the kingdom of God. The great Master said to His disciples, "Seek ye first the kingdom of God and His righteousness." No man can fulfill this requirement without fighting, first, last and forever the habit and traffic in alcoholic liquor as the most stupendous foe that the kingdom of God has to face. The kingdom of grog is uncompromisingly hostile to the kingdom of God. They are as different as darkness and light, truth and falsehood, safety and peril, good and evil, blessing and cursing, life and death. They have different objects, appeal to different motives, adopt different methods and seek different goals. In a word, they move in different spheres and are inevitably opposed to each other. Both are determined to give no quarter. The conflict is inevitable and irrepressible. Both of these kingdoms cannot be right. One is as radically right as the other is radically wrong. If the church, as the instrument of the kingdom of God, is right, then the saloon, as the agent of the kingdom of darkness and death, is wrong. Both cannot permanently survive; they may live side by side for a time, and each enjoy a measure of prosperity, but always at the sacrifice of the other. When the church triumphs, the saloon goes down; when the saloon conquers, the church faces defeat and disaster. Ultimately, one or the other must bite the dust of death. The church lives to love and to save men, the saloon feeds upon hate and destroys the bodies and the souls of men. Christ, who is the head of the church, will never be King over all, until King Alcohol is dethroned and dies the second death.

The Word of God.

The Bible contains the only infallible standard of truth and conduct. No confidence is to be placed in any reform that does not rest upon the plain teachings of the Scriptures. No graver mistake was ever made than to imagine that we can solve the drink problem apart from the Word of God. We may neglect the Word of God and score certain temporary results, but it is just a question of time when the reaction will come and we will lose probably more than we thought we had gained.

Is the testimony of the Bible against the drink? Does the Word of God contain a message reliable and all sufficient for the distruction of this terrible curse? Dare we appeal to the Scriptures as a safe and sound guide in this matter?

The associations of alcoholic drink in the Bible are utterly against the manufacture and use of intoxicating liquors. It is made responsible for poverty and shortens human life. Topers and riotous wasters of their flesh shall come to poverty. It is depicted as a pick-pocket, a thief and a robber. The Proverbs associate it with deception, mockery and violence. It is represented as turbulent and incorrigible, first entangling and then mocking and scorning its helpless victims. Deception is the first quality of alcohol. It makes the fool think himself a Solomon, the weakling a giant, the pauper a prince and a millionaire. Jeremiah holds it responsible for insanity and moral madness. In speaking of Babylon, which went down through drink, he says, "The nations have drunken of her wine, therefore the nations are mad." Insanity is increasing by leaps and bounds throughout the world until a modern thinker has boldly asserted that by the twentieth century we will be a race of maniacs. Prophet Habbakuk declares that it breeds crime and anarchy. "He also transgresseth by wine." In another place it is described as poison. Woe unto him that giveth his neighbor drink"—"that putteth thy bottle" as in the authorized version, but "thy venom" as in the revised version, and a word which is translated "poison" in six or seven other places in the Old Testament Scriptures.

(To be concluded.)

NOTES ON THE S. S. LESSON

Jan. 17.

The Call of Gideon. Judges 6:11-13; 33-40.

Golden Text—Psa. 65:4.

Israel again found herself under severe oppression. The wild tribes from the East overran the country in countless numbers and carried away everything they possessed, particularly the crops. Israel was oppressed because of sin. They had taken to the idols of the land and forsaken Jehovah. Oppression and distress are sure to follow the nation that forsakes God. But God did not simply withdraw. He always follows His people and pleads for their return. As He sent prophets of old to prove His goodness and rebuke their sins, so He sends, even to the sinners fresh evidences of His concern and ceaseless testimonies against their sin.

The deliverer whom God called for Israel was Gideon, a man who had remained faithful when it was fashion to be unfaithful. It may appear hard and trying to seem to stand alone, but strong men of God are generally found where godliness seems to have the upper hand. It is worth while to stand alone against all the world because "one man with God on his side is always a majority." Gideon was only a poor farmer, but condition in life is not considered when God wants to call a mighty leader. Study the lives of God's greatest men and you will find that the greatest number of them came from the humble walks in life. Gideon was following his ordinary vocation. God looks for helpers among those who are faithfully occupied with the tasks Providence has set before them. The call of God came to Gideon when the danger was great and disorder was everywhere. It is in times of trial that we best realize how mighty a helper God may be to us. When dangers assail the only safe place to look for help is with God.

The Spirit of God came upon Gideon. He showed the possession of this Spirit in two ways; he broke down the altar of Baal and erected the one of Jehovah, a proof of having the Spirit shows itself in one being against evil and for good and acting according to this attitude.

That Gideon was tempted to doubt God was wrong, but it shows how much like the rest of us he was. He wanted to know why calamities had to come and why the age of miracles was past. We in our unbelief are so apt to blame God for our misfortunes, brought on largely by ourselves and because of our unbelief it never occurs to us that He might do the same wonders for us that He performed for those of old.

God condescended to Gideon's request for a sign, not because this was necessary but because He is patient with His people and is ever ready to give them new evidences of His love.

NOTES ON THE C. E. TOPIC

Jan. 17.

Make Bold Beginnings.

I Tim. 1:18, 19; 4:12.

(Young Members' Meeting, led by a Beginner.)

The first speech that Beaconsfield made in the House of Commons resulted in a dismal failure, het he retired exclaiming: "Some day you will hear me." And they did—when he afterwards became a leader of English politics and finally prime minister. Beginnings are often hard and not unfrequently give little promise of a brilliant future, but as the acorn, struggling to push aside the obstacles in its way and straining every fiber to gain a footing in the soil finally becomes the mighty oak which lives and defies the storms of centuries, so the feeble efforts of a beginner in the Lord's work is often the beginning of a great and useful career.

Christian Endeavor is designed to develop usefulness in the work of the church. It not only sees possibilities in the young Christian for the future, but recognizes a value in his first and feeble efforts and provides a way by which they may be used and appreciated. A first attempt is not to be regarded as so much practice in the drill which produces efficiency, the attempt is the result of a determined effort to overcome fears and backwardness and deserves appreciation because of that which led to make the effort. Behind the first effort there should be a realization that in the Lord's work it is expected that everyone exercise the talents He has given him and that they are to be exercised with a realization that He expects them to be consecrated and developed to their greatest extent.

The beginner needs to realize that he can begin the Lord's work without apology. It is the work of saving souls and concerns his eternal happiness. He need not be concerned about his ability compared with that of others or what others might say or think of him. He is undertaking to do the greatest work in the world and that should inspire in him a determination to do the very best he knows how, and leave the rest in the Lord's hands. Every beginning, and especially a beginning in the Lord's work, should be accompanied with prayer. The beginner should pray for himself and he should have the encouragement of knowing that the rest are bearing him up in the arms of prayer.

There is a value in being publicly committed to the Lord's cause. One who takes a public part in His service always may bear in mind that his life as well as his words must now prove consistent to his professions. A Christian is always a stronger Christian for having publicly identified himself with the active work of Christ. However, to be in a position to say something worth while for the Master, preparation always is necessary. It must be a preparation that comes from thoughtful, consecrated, prayerful meditation.

MARRIAGES

Crator—Dubson. — On November 25, 1914, in Philadelphia, Pa., at the home of the officiating minister by Rev. N. B. Grubb, Harry G. Crator to Miss Elsie G. Duhson, both of Spring City, Pa.

Callan—Dimmick. — In Philadelphia, Pa., December 22, 1914, at the home of the officiating minister, by Rev. N.B. Grubb, assisted by Dr. S.K. Mosiman, Thomas H. Callan to Miss Mary Ida Dimmick, both of Philadelphia, Pa.

Kauffman—Garber. — On December 23, 1914, at Versailles, Mo., at the home of the bride's parents, Mr. and Mrs. D. A. Garber, by Rev. J. M. Regier, John S. Kauffman and Lovina R. Garber, both from Versailles, Mo.

CONTRIBUTIONS

Treasury of the Pacific Distr. Conf.

From J. J. Flickinger, Pretty Prairie, Kan., per P. R. Aeshliman, $5.00 from the congregation at Reedley, Calif., $20.00

Gratefully acknowledged,

S. R. Aeschliman, Treas.

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Bruderthal congregation, per Heinrich Riesen, $2.00; Infant class of Immanuel's Sunday school of Pratum, Ore., per S. S. Baumgartner, $3.45; G. A. Harder, Whitewater, Kan $10.; Rev. I. A. Sommer, Berne, Ind., $10.; Friedrich Gerber, Collinsville, Ohio, per J. F. Lehman, $2.00; Anonymous, per Rev. S. F. Sprunger, $4.00; per M. L. Ramseyer, Hudson, Ill., from East White Oak church, $82.48, East White Oak Christian Endeavor Society, $20, Rev. J. H. King, of Carlock, $7.00.

American National Red Cross.

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Belgian Relief.

Pulaski, Ia.. Mennonite church, per M. A. Niswander, $41.62; D. W. Friesen, Altona, Man., $6.50; Abe P. Uuruh, Retah, Mont., $10.00; Anonymouss, $3.00; "A Friend", $5.00; Ebenezer Sunday school, near Bluffton, Ohio, Christmas collection, per C. W. Roethlisberger, $162.50.

German Red Cross.

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Widows and Orphans in Germany.

Mennoville Sunday school, per Rev. Joel Sprunger, El Reno, Okla., $26.85.

Mennonite War Sufferers.

H. R. Kuehny, $1.00.

Mennonites in Germany.

Gratefully acknowledged,

Harrison Landis, Treasurer Emergency Relief Commission, 6th St. and Columbia Ave., Philadelphia, Pa.

NEWS OF THE WEEK

AMERICAN STEAMER SEIZED BY WARSHIP

Brindilla, Standard Oil Tank Vessel, Captured Off Coast of Scotland.

Halifax, N. S., Jan. 2. — Word was received here today that the American tank steamer Brindilla, whose arrest by a British cruiser and detention at Halifax, last October, was the cause of diplomatic correspondence between the United States and Great Britain, resulting in the steamer's release, again had been intercepted on the coast of Scotland and taken into Aberdeen.

Maritime records show that the Brindilla left Alexandria, Egypt, on or about November 26. She was reported as passing Gibraltar Dec. 6. She arrived at St. Michaels, Azores, to take on a cargo of oil from a German steamer on December 12, and was reported as leaving St. Michaels, Dec. 20.

Washington, Jan. 2. — The state department learned today that the steamship Brindilla, after her seizure off the coast of Scotland was taken to Brest and made representations to the British government. Unofficial assurances have been received that the vessel will be promptly released.

It developed today that another Standard Oil vessel, the Cushing, was also seized by the British cruisers with a cargo of oil, but already has been released. The department made it clear that she also was of American registry.

The Brindilla, on her first seizure, carried a cargo of illuminating oil, which the British government contended was being used for operation of aircraft.

PROHIBITION ORDER INEXORABLE

Sale of Alcoholic Drinks Ends in Petrograd-Moscow.

Petrograd, Jan. 1. — The last appeal against Russia's prohibition decree failed Thursday when the councils of Petrograd and Moscow rejected a petition to authorize the recommencement of the sale of beer and light wines. The recent final order to discontinue the sale of all alcoholic drinks was issued with the reservation that the city councils should have the right to appeal for an authorization of the recommencement of the sale of 3 per cent. beer and light wine.

Issued Without Warning.

The final prohibition order was so unexpectedly issued that there was no opportunity to provide a stock against the coming period of abstinence. Between 6 and 8 o'clock in the evening the merchants received instructions that next day there would be absolute prohibition, and, hence, there was no chance to give warning to eager customers, who, on a false alarm previously spread abroad, lined the street for hours awaiting their turn to squeeze into the crowded wine shops. The formerly popular restaurants, which managed to weather the vodka edict, are now almost without patronage.

The extreme measures to enforce prohibition even extend to the sale of denatured alcohol, varnish and every conceivable alcoholic compound, which are not saleable without a permit.

THE WAR IN POLAND

Germans Use Heavy Guns—Hold Positions.

London, Jan. 3. — From the conflicting reports coming from the battle lines along the rivers of Poland, only two facts seem to be definitely established—that the Germans are continuing to hammer at the strong Russian line, and that the Russians at numerous points are delivering counter attacks.

The German attacks are marked by increasing use of heavy artillery and bombs.

According to Petrograd reports, the Russians continue to sweep the Austrians westsward along the southern Galician railway toward Crybow and Nova Sandel and out of the northern foothills of the Carpathians. The Muscovites also are credited with having organized a new campaign against Hungary, advancing in four columns across the mountains. This, it is said, will not be like previous raids, but will be a regular invasion.

Farther east the Russians are marching across Bukowina not far north of the Roumanian frontier, toward Transylvania. It is thought likely Roumanian action will be hastened by this step.

The official report issued from German army headquarters in Berlin, says:

"In East Prussia and in north Poland there is no change in the situation.

"To the west of the Vistula river our troops succeeded in taking a specially strengthened point at Borjimow after several days of very hard fighting in which we captured one thousand prisoners and six machine guns. In the night attacks the Russians attempted to retake Borjimow, but they were all driven off with heavy losses.

BRYAN BELIEVES STATE PROHIBITION PREFERABLE

Nation-Wide Action Unwise Now, He Declares.

Topeka, Kan., Jan. 2. — A preference for state action for prohibition, at present, rather than an immediate attempt for national prohibition, was expressed in a letter from Secretary of State Bryan to Elon G. Borton, national secretary of the Intercollegiate Prohibition Association, read at the closing session of the convention of that organization here.

In his letter Mr. Bryan said: "In the matter of prohibition, I think that, at present the emphasis should be laid on the contests in the states. In some states the time is ripe for action, and I think it is better to concentrate the forces on these than to spread them over the entire Union. However, this is a matter of opinion and relates to the policy of national action at this time rather than to the principles involved.

"The strong vote polled in the house a few days ago shows how rapidly sentiment is growing against the saloon. In the debate over the amendment a good deal was said about the doctrine of local self-government, which was invoked against national prohibition. You need not worry about that. The liquor interests have no more respect for local self-government than they have for federal action."

SENATE PASSES THE IMMIGRATION BILL

Amendment is Adopted Admitting Belgians Who Wish to Take Up Farming.

Washington, Jan. 2. — The immigration bill containing the restrictive literacy test for admission of aliens which had been the obstacle in immigration reform legislation for the greater part of two national administrations, passed the senate late today by a vote of 50 to 7. The overwhelming majority was recorded despite the fact that President Wilson had indicated he would veto the measure, as did former President Taft, if it should come to him with the educational test included.

The senate adopted, by a vote of 34 to 22, an amendment which would exempt Belgian farmers from the literacy test and the "induced or assisted immigration" clause, provided they engage in agricultural pursuits when coming to this country.

The vote in the senate indicated that the bill could be repassed by more than the required two-thirds majority should the president reject the measure.

The bill passed the house Feb. 4 last by a vote of 241 to 126.

FARMER GETS LITTLE MONEY FOR HIS LABOR

Rewards in Products Rather Than Cash, Says Report—Average Value About $595.

Washington, Jan. 2. — Rewards of a farmer are measured in the products his farm provides him directly, rather than in dollars and cents, according to the department on the results of an investigation concerning the farmer's income.

The average farmer receives little more money for his year's work than he would be paid if he hired himself out as a farm hand, the investigation shows. In other words, though he is in business for himself, the average farmer gets little or no money reward for his labors and the risk and responsibility he has assumed.

The average value of the chief necessities of life—food, fuel, oil and shelter—used each year by the farm family was $595.08. Of these necessities, estimated in money, the portion contributed directly by the farm was $421.17, leaving necessities to the value of $173.91 to be bought by the farmer.

Of the food consumed, 63 per cent. was supplied by the farm, which varied considerably in different regions. It was greatests in North Carolina, where farms supplied 82.3 per cent. of the food consumed, while the average in New York was only 50.4.

In view of the present economic crisis in the south, the department points out, this fact is regarded as of particular significance, sinsce it demonstrates the extent to which, with a proper system of agriculture, southern farms could be made self-sustaining.

WILSON PUSHES BUTTON; SAN DIEGO FAIR IS ON

San Diego, Cal., January 1. — On the stroke of midnight President Wilson, in Washington, touched an electric button, the grounds of the Panama-California exposition burst into a blaze of light, and the big San Diego fair had been officially opened.

FORMIDABLE IS SUNK IN CHANNEL

British Battleship Sent to Bottom by Mine or Torpedo.

London, Jan. 1. — The British battleship Formidable was sunk this morning in the British channel by either a mine or a submarine, according to announcement given out by the official information bureau.

The text of the bureau's statement follows:

"The battleship Formidable was sunk this morning in the channel, but whether by a mine of a submarine is not yet certain.

"Seventy-one survivors have been picked up by a British light cruiser, and it is possible that others may have been rescued by other vessels."

ARTILLERY ACTIVE ALONG WEST FRONT

Land Fighting Sporadic With Some Occasional Close Range Engagements.

London, Jan. 3. — The land fighting, which is sporadic in the west, has brought about no material change in the situation. The artillery is playing the biggest part along the western front, although at points there has been close range fighting in which a few yards have been gained or lost.

The Germans deny the French report that they have been driven out of part of the village of Steinbach, upper Alsace, which has been the scene of very sanguinary fighting for a week past, the infantry finding cover behind the houses.

The official French statement says that the perceptible abatement which can be noted in the offensive of the allies in the west is due to the incessant rains, which have soaked the ground to such an extent that operations are almost impossible.

The official statement issued today by the German army headquarters, says:

"Western theater: Some of the enemy's ships, accompanied by torpedo boats, appeared off Westende (Belgium) yesterday afternoon without firing.

POPE AND KAISER AGREE ON PRISONER EXCHANGE

London, Jan. 3. — Pope Benedict telegraphed to Emperor William asking the latter's approval to an exchange of war prisoners who are unfit for further service, and the emperor replied, accepting the proposals, says the Amsterdam correspondent of Reuter's Telegram Company. The correspondent quotes the telgrams exchanged between the emperor and the pope, as issued at German headquarters. The pope's message follows:

"Confirming the feelings of Christian charity with which your majesty is inspired, we heg your majesty to terminate this disastrous year and begin the new year with imperial generosity by accepting our proposals that an exchange of war prisoners not fit for military service may take place between the helligerent states."

Emperor William replied as follows:

"Thanks for your holiness's telegram. It is my heart's' desire and I assure your holiness that the proposal to soften the lot of war prisonersunfit for military service finds my full sympathy. The feelings of Christian charity which inspired this proposal correspond thoroughly to my own conviction and desires."

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VOL. XXX. BERNE, INDIANA, JANUARY 14, 1915. No. 2.

NOTES AND COMMENTS

A sermon, recently preached by Rev. W. S. Gottschall, pastor of the Mennonite church, Bluffton, Ohio, on "War and Prophecy", and published in pamphlet form, is meeting with considerable appreciation. Prof. J. A. Huffman of the Mennonite Seminary at Bluffton recommends it as something "which will stimulate inquiry on the part of such who have been blinded or indifferent to present world conditions."

The "Gospel Herald" reports the home-coming Mary Burkhard and her daughter Anna from the mission field in India. The health of Sister Burkhard makes this return necessary although it seriously hampers the work of the Old Brethren in their mission work on the India field.

The old and very historic Saucon congregation near Coopersburg, Pa., which seemed to have arrived about at the end of its existence a few months ago and requested the Eastern District Conference to take over its property and provide occasional preaching services in the building, has lately given encouraging evidences of springing into life and activity. On New Year's Day a membership of twenty-eight is reported to have met and effected a reorganization. Regular preaching services will continue. Bro. Elwood Shelly will be the minister in charge.

The address of Rev. H. G. Allebach, former editor of the Mennonite, is now Quakertown, Pa. He has moved to this place from Green Lane, Pa.

The Eden church of Schwenksville, Pa., and the Zion church of Souderton, Pa., both under the charge of Rev. J. W. Schantz, have decided upon several weeks of special evangelistic services. Efforts are being made to secure Rev. Lee Lantz of Normal, Ill., to conduct these meetings. It is hoped that arrangements will be completed so that the meetings can be held during the latter part of January and the early part of February.

The Christmas offerings of the Zion church, Souderton, Pa. ,for the relief of the suffering Belgians amounted to more than $33.

All of our Philadelphia Mennonite churches are co-operating in the great evangelistic campaign now being conducted in that city under the direction of Rev. Wm. A. Sunday. Never was there such an interest in a special religious effort shown in Philadelphia as there is in this one. The great tabernacle, erected within a stone's throw of Philadelphia's magnificent Roman Catholic Cathedral, has been crowded to the doors at every meeting and, although it seats twenty thousand, hundreds have been compelled to stand while, at some meetings, thousands have been turned away. Besides being a preacher unique and picturesque in his diction, Mr. Sunday is possessed of a winning personality and is a master of organization. A year ago very few of the Protestant ministers of Philadelphia would have heard of his coming with patience; today they are, almost to a man, giving him greater support than was ever given to any of the many great evangelists who visited the city. The secret of this change is to be found in the fact that now they have seen him, learned to know him and have been won by him.

Bro. Victor Boyer, pastor of the Allentown and Zionsville (Pa.) charges, writes: The annual meetings in our congregations at Allentown and Zionsville were held yesterday. A few changes in the officers were made, most of the officers elected at last year's congregational meeting have another year to serve. Bro. H. S. Stauffer succeeds Bro. Arthur Moyer as trustee at Allentown and Brother John Schantz succeeds Bro. Henry Stauffer on the board of trustees at Upper Milford church. Both these meetings were marked by harmony and good will. All those present at both places took a hand in the discussion of many important questions that will always come up for consideration at such times. The organized Bible class has made splendid progress since it has come into existence. The most serious question confronting it in the near future is in regard to a teacher. The class at present is taught by Bro. Strunk, a teacher in our public schools in the neighborhood. We are loath to give him up, but we know that when school closes he will leave again for his home in Bethlehem. Bro. Strunk is a man of splendid character and more than ordinary ability as a teacher and his work is highly appreciated. May this spirit of cordial and sincere friendship continue as we are working in the Master's vineyard.

In reporting for the church at Sterling, Ohio, Sister Fanny Lichty writes: The annual business meeting of the church at Sterling was held on Monday afternoon, Dec. 28. Everything was carried out in a true Christian spirit. Two deacons were elected, Peter Krabill was re-elected for a term of three years, and John Geiser for one year, to fill in the vacancy caused by the resignation of J. R. Krabill who has moved to Wadsworth, Ohio. Raymond Rich for trustee re-elected, and Erzula Rich for treasurer. The officers of the Sunday school were all re-elected except that P. E. Geiser was elected superintendent. We are sorry to say that Bro. Boehr has resigned as pastor of this congregation, of course he is willing to supply until another man is found to take up the work. We hope and pray there will be someone so the doors will not be closed. Although a little late we still wish all the readers a blessed and happy new year.

SKETCH OF THE LIFE OF CHRISTOPHER DOCK.

Christopher Dock was known as a pious schoolmaster on the Skippack. Dock's birthplace in Germany is unknown. Sometime between 1710 and 1714, he came to Penna., attracted, no doubt, by the religious freedom enjoyed here by his brethren of the Mennonite church. He was early attached to this church and so he lived and died.

Of his education and career in Germany no reliable date can now be given. There is a tradition that he had been drafted into the Army and that he was discharged because of his religious convictions, which led him to refuse to bear arms.

Not later than 1718, Ex-Governor Pennypacker thinks in 1714, Dock opened a school among the Mennonites on the Skippack in what is now Montgomery county. He believed he was divinely called to teach; and, altough the compensation was exceedingly meager, he continued his school for ten years. At the expiration of this period he engaged in farming. On September 28, 1735, he purchased of the Penns for fifteen pounds ten schillings, a tract of one hundred acres in Salford Township, now Montgomery county. Upon this tract he lived for many years.

Mathias Van Bebber, a Dutch merchant, who came to Germantown in 1687, bought a certain tract of land, and on June 8, 1717 conveyed to the Mennonite church at Skippack one hundred acres of land for the purpose of a sufficient burying place, and also for the purpose of erecting a building as a church and a place to instruct the young.

In this connection the congregation, after two hundred years have passed, own the entire one hundred acres. with a beautiful church thereon erected and also a large adjoining cemetery where the remains of the pious "Schoolmaster on the Skippack" lies.

We find Dock associated in early life with his pastor, Dielman Kolb, of the Germantown Mennonite church, the first Mennonite church to be built in America.

The number of years Dock was devoted to farming he could not wholly neglect the children. For at least four summers, in sessions of three months each, he taught school in Germantown. His school was conducted in the old log meeting house of the Mennonites, the ground for which was deeded by Arnold Von Vossen February 10, 1702-3, to Jan Neuss, on behalf of the Mennonites. The teaching of this school had far reaching consequences.

Dock was not only a great teacher and author of pedagogical works, but he was the composer

of many beautiful hymns, which have been reproduced into the English language.

In 1738 Dock gave up his farm and returned to teaching. The remainder of his life, thirty-three years he devoted to his pupils. He opened two schools, one in Skippack and one in Salford. These he taught three days each alternately. He encouraged the pupils in each school to write letters to the pupils in the other school. These letters usually took the form of questions relating to some incident in the Bible. Dock acted as letter carrier between the schools.

Dock had two daughters, Margaret, wife of Henry Stryckers, of Salford, and Catherine, wife of Peter Jansen, of Skippack.

The death of Dock's wife and the marriage of his two daughters left him alone in his old age. He then made his home with Heinrich Kassel, a Mennonite farmer on the Skippack. It was Dock's custom each evening after dismissing his pupils to remain in his schoolroom to pray. With the roll of his pupils spread before him, he would kneel and ask God to forgive him for any act of injustice or of neglect toward any pupil in his school. He also asked, as he pronounced each pupil's name, that God would help him on the morrow to do the best things for each one.

One evening in the autumn of 1771, he did not return from his school at the usual time. A search was made and he was found in his schoolroom on his knee — dead. Thus ended in prayer for his pupils a life singularly sweet and unselfishly given to the welfare of those whom he believed God had divinely appointed him to teach.

For this sketch on the life of Dock we are indebted to M. G. Brumbaugh's History.

FEDERAL COUNCIL OF CHURCHES OF CHRIST

Meeting of Commission on Evangelism and Executive Committee, at Richmond, Va., December 8—11.

The witer who has for a few years represented our church on the Commission on Evangelism of the Federal Council, had the pleasure of again attending the meetings of said commission on Dec. 8, and as the Executive Committee of the Council met the three days following he had also the great pleasure and shared in the profits of attending those meetings ,not as a member himself of the executive committee, but in response to the urgent request of Bro. A. S. Shelly, a member of said committee, as his alternate. Since at our late General Conference a committee of five was appointed to inquire into and report at our Conference three years hence, as to the advisability of continuing our connection with the Council, I naturally felt that my connection with the work of the Commission on Evangelism had terminated and that same was lodged in the duties of said committee of inquiry, but on the advice of Bro. Shelly who is himself a member of said committee, I consented to attend all these meetings. Bro. W. S. Gottshall, also a member of said Gen. Conf. committee, was also expected to attend and speak for our denomination in the meeting of Com. on Evangelism as chairman of our Home Mission Board, and attend the subsequent meetings of the Executive Committee of the Council ,but as he did not appear on the scene, neither any of the rest of the named Gen. Conf. committee, I began to feel the gravity and the responsibility very keenly of my position. The same feeling comes over me still as I begin to write this report, which will possibly be put into the balance by the General Conference Committee. I therefore desire impartially yet truly to present briefly the facts and feelings as they presented themselves to me in these various gatherings. The meetings were held in the Y. M. C. A. auditorium with the exception of the public mass meeting held in the spacious city auditorium as noted in the report.

Commission on Evangelism.

Rev. Dr. Pohlman of the Lutheran church, Philadelphia, led the opening devotional services. "Blest be the tie that binds," etc. expressed in song the feelings of those present. Rev. W. H. Roberts, a staunch veteran of the Presbyterian church, is chairman of this Commission and presided very acceptably. He is thoroughly evangelical emphasizing strongly the deity of our Lord and impressing the need of a genuine Christian life. In his report he said, "The majority of men throughout the world are not Christian in any sense, and the majority of professing Christians are very imperfect. Proof of this is found in the fact that nations which claim to be Christian are today settling their national differences by methods which have already resulted in killing or wounding fully 2,500,000 men. Nations as well as individuals need to be Christianized through a great revival of religion; this is the only means of establishing permanent peace on earth." Nations must come to the feet of Jesus, our divine Lord and Master, the Prince of Peace. Rev. W. E. Biederwolf is the General Field Secretary of this Commission, and is devoting a large portion of his time and energies, without remuneration, to the work of the commission. He presented in a printed report the advances along the line of evangelism in the various constituent bodies of the Council. He believes that, if the churches of Christ are united in their efforts, and we give ourselves without reserve to do His will, we shall find the way opening for the day of great ingathering through a sane evangelism, both of a pastoral and vocational kind, and we shall soon see the signs of our returning Lord and join with those gone before in the song of the apocalyptic vision, when the kingdoms of this world shall become the kingdoms of our Lord and His Christ who shall reign forever and ever.Five different speakers spoke on evangelistic work of the various denominations in as many groups, each speaker being followed by representatives of the different denominations in the group. The balance of the sessions was taken up with various reports and addresses. Among the good things said I note the following: "The field of this commission is as wide as the country." It is not a self-constituted commission but it represents the large Christian bodies—the churches of Christ." "The efforts of the Commission have resulted in a general revival spirit in the various churches it represents." "The Commission must not be tempted to engage in a campaign of holding revival meetings, our field is to help the churches and to permeate them with the revival spirit." "The separate churches ought to catch the vision of a united church working for one Lord and Master." The plans for evangelistic work at the Panama Pacific Exposition in 1915 received some attention and were commended.

Executive Committee.

It would indeed be a vain attempt for one to give in a few paragraphs anything like a full report of what was done and said in the three days of meetings of the executive body of the great Council of Churches. I can merely hint at a few things and here and there recall sentiments there expressed. Reports from the various commissions were received and discussed and plans laid for future work. The Secretary of the Council, Rev. Charles S. MacFarland, gave a lengthy but interesting report of the activities of the past year. He enumerated the various ecclesiastical bodies, constituent to the Federal Council he visited, and speaks very encouragingly of his receptions everywhere. He regrets that through illness he was prevented to attend the **Mennonite General Conference.** He reports the action of the Conference regarding future co-operation, and says concerning it: "Such action as this on the part of the Mennonite Conference is very helpful. It shows that these constituent bodies are taking the whole situation seriously and that they regard the Federal Council as something more than a body which shall merely express good fellowship. This leads them to look into other relationships with the Council and to take under advisement the question of their own denominational autonomy, and in this way to make their association with other Christian denominations one which will really mean something. Indeed there has been no instance when such a consideration has not led to increased confidence in the federative movement, although at the same time it also guards us against assuming prerogatives which the constituent bodies may not give the Council."

The secretary closes his report with the following significant words: "As we face the world situation at this moment, it may be something in the nature of a discovery ,to realize that the Federal Council of the Churches of Christ in America is the one official body of Christians in the world that is acting together and in harmony at this moment. The conflict in Europe has separated all other bodies of Christians, and just as the nations are looking to our nation as the last resource for them all, so may the Christian churches of the world look for light and leading to a body which unites the forces of American Protestantism. I am convinced that new calls will come to us and new opportunities will open to us very soon after the meeting of this Committee. May we here at Richmond, in prayer and conference, and in a serious spirit of faith, make such plans as shall prepare us for whatever God may have for the Churches of Christ in America as united in this Federal Council."

Secretary of State William Jennings Bryan spoke on Wednesday afternoon very forcibly on temperance. He was received as member of the executive committee, and by his own suggestion placed on the Commission on Temperance. Wednesday evening the meeting was held in the spacious city auditorium, what was pronounced one of the greatest religious meetings ever held in Virginia. Fully 4 000 voices were raised as one throbbing with the fervor of a revival meeting, to sing "All Hail the power of Jesus' Name."

Dr. Shailer Mathews was the first speaker, explaining the organization and purpose of the Council. The need of united efforts in Christian work; and the need of God and man coming together in our great Master. He also touched on the war in Europe, quoting the theory held on the continent that control must rest on force. "What an awful sentiment, what an un-Christian sentiment," he exclaimed, "that civilization must rest on brutality." A storm of applause greeted W. J. Bryan who was the principal speaker. His subject was **"Peace."** He said in part: "Some believe to have peace we must be prepared for war. If preparedness would prevent war there would be no war in Europe ,for they were prepared. They had been preparing for a long time. I do not know of any better way of bringing peace among nations than to adopt a very simple interpretation of God's law, "Thou shalt not steal; Thou shalt not kill; Thou shalt not covet." The work of the committee continued through Thursday till Friday noon. Among the last work of the committee was the adoption of a message from the Council to the protestant churches of Japan to be conveyed to them by the Rev. Sidney L. Gulick and Dr. Shailer Mathews. Samuel Gompers, President of the American Federation of Labor, gave a very impressive address on the need of church federation and church life for the good of the workingman.

In closing this incomplete and imperfect report of those meetings I want to add a few sentiments expressed in voice or print, that may be helpful to the reader in acquiring a right attitude of feeling toward the Council.

Federation is for co-operation, not church union. That first church of Christ ever assembled, composed of the twelve men who gathered about our Lord, presented probably as great a variety in personal qualities and formulated convictions as exist today, or ever have existed, in the churches and the sects of Christendom. They were not required to conform to each other's standards, or even to an arbitrary standard set by the Master. They were in fellowship in spite of differences, and by reason of differences the better caught and exemplified the spirit of the Master. The simple, yet all important requirement was, that they believe in Him the Son of Man, as the Son of God, the Saviour of the world, that they loved Him and that they possessed the great gift of the Holy Spirit within a single denomination, and frequently within a single church, are wider gaps between individuals and greater differences in understanding and in conviction than exist between the credal statements of federations, and thus can we better express the spirit of Christ.

Behind federations, therefore, lurks, as an insidious peril to conscience and honest convictions, no arbitrary effort at standardization, no uncompromising spirit of coercion, no germ of modern inquisition infecting men with a mania for conformity. Every church, every denomination, and every combination of churches and denominations retains its own peculiarities, its own independency and responsibilty. Neither surrender nor compromise is required. Co-operation secures contact at points of similarity, without loss of individualism. Those who have feared the word "federation," as though the word involved an unholy alliance with persons and things not one's own, may lay their fears aside, for there is no instance in the record of modern federations of a man's losing or even compromising his own individuality, his own conscience and conviction, while co-operating with others for the objects and in the work which appeals to the consciences and convictions of all. One man uses his own strength of muscle and determined will as much when pulling on a rope with twenty others, as though he were pulling alone. but when working with others his efforts are much more effective; indeed twenty-one men together can accomplish tasks which are wholly impossible to one man alone. Socialized activity is not incompatible with individualism, for individualism comes to its best expression when in friendly, co-operative alliance with others. Of the nine fruits of the spirit, named by the apostle Paul, at least six are social and can come into expression only as the individual is associated with others—namely, love, peace, long suffering, gentleness, goodness, and meekness; while the other three—joy, faith, and temperance —depend in no small degree upon the fellowship of others.

Allen M. Fretz.

RECOLLECTIONS

By Peter Jansen.
(Continued.)

He gave up smoking in middle-life and became a great crusader against the use of the weed, although never fanatical. I remember one day when I had promised him rather reluctantly that I would try and quit gradually, he said: "You remind me of the lady who had a lap-dog and when it became fashionable to have their tails cut off, she said to her coachman, 'James, take Fido and cut off his tail, but do it gradually, about an inch every day, so it won't hurt him so much." I shall always remember his scrupulous neatness. He was very particular about his linen and his clothes were always well brushed. As long as we lived in Russia he always wore a silk hat on Sunday and other festive occasions. He naturally became a leader of men and, as will be related later on, was an important factor in the destiny of our people.

If you take your atlas and turn to the map of Russia you find on the north shore of the Sea of Azof the town of Berdjausk. There I was born on the 21st day of March 1852, and to the best of my recollection, was a healthy, lusty, yelling boy.

The Crimean war broke out in 1854 and the allies, England, France and Turkey, occupied the Black Sea and the Sea of Azof, sending their warships to bombard the coast towns, amongst them Berdjansk. One of my father's warehouses was struck by a canon ball. The masonry, being afterwards patched up, showed the lines of the aperture, and we children in later years took great pride in showing this and explaining it to visitors.

However, before this happened, my parents decided to temporarily abandon their home and return to Prussia where they remained until 1856. This journey was made by private conveyances drawn by post horses, the usual way of quick travel in those days. I remember my father telling in later years how they struck the first railroad after passing the Russian frontier into Germany; they had never seen a railroad train before. He tried to induce my mother and aunt to abandon the carriages and finish the journey by rail in a few hours. However, the ladies were afraid and decided to continue by horse power, which took them several days instead of so many hours. My first recollections begin with the preparations for the return journey to Russia during the summer of 1856. The journey lasted several weeks, but we finally arrived safely at Berdjansk, where we found our home more or less dilapidated and showing the ravages of the war period.

The German coachman, Johann, whom my father had brought along, proved a failure and soon left us and we had to depend mostly upon Russian servants. These, as a rule, were very much like over-grown children, lazy and incompetent, and both men and women addicted to drinking "Vodka", the national drink and curse. However, as a rule, these servants were faithful to their masters and would fight for them and defend their property.

I might as well say something here of the Russian traits and character. Roughly speaking, one can divide these people into four or five classes: the mushicks or farmers, and laborers, including all kinds of small trades-people, the storekeepers and merchants (kuptsi), the clergy, the officials and military, and the nobility.

With individual exceptions—and, of course, there are many—all classes are trying to get the best of each other and think it smart and laudable to do so. The amount of graft practiced on all occasions is simply beyond the comprehension of an American or western European.

It is really amusing to watch two Russians trade. For instance, one wants to buy a horse. He will approach the owner and say in a casual manner, "Is that little knee-sprung pony for sale?" The vender will appear very much insulted and reply: "Little pony? You must have taken a drink very early this morning! Yes, I will take 100 Rubels for that beautiful horse and not a cent less." The prospective buyer pretends to walk away and calls over his shoulder, "I might offer you 50 Rbs. for that cripple if he were not blind in one eye." The seller will then come down to 90 Rbs. and swear up and down upon his salvation and the memory of his mother, that this is the least he will take. They will haggle for an hour or two and finally agree, probably upon 75 or 80 Rbs. and go off together and take a drink. No trade of any importance is concluded without taking at least one drink, but generally many more. It is the same in the stores; one never expects to pay the first price asked.

The officials practice graft openly and seem to consider it a part of their emoluments. For instance, my father, like all merchants, had to take out a trading license each year, without which he could do no business. After I grew up, he generally sent me to get these papers. I would drive up in our droschke to the proper office called "Kazanatchestov" and, after waiting a long time, would finally be admitted to the chief clerk, whose business it was to make out the permit. After stating what I wanted, he would shake his head and say: "I am awfully sorry, Peter Cornpyvitch, but we are so terribly busy. Come again in a week." I would probably offer him 10 Rbs. to accelerate his movements, at which offer he would laugh and write the figure 50 on his pad. Finally we might agree upon 25 Rbs. and he would reach into his desk and bring out the papers already made

(Continued on Page 5.)

THE MENNONITE

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EDITORIAL

A newspaper man in one of his recent utterances observes that material goes into the daily paper at a cost of ten cents a word and then wonders how long the average sermon would be if the minister, when his manuscript is complete, were to go over it with the idea before him, "This costs ten cents a word." He concludes that the blue-pencil work would be so effective that the time required for the sermon would be short indeed.

Of the great number of men in the secular newspaper business very few of them have the inclination or take the time to attend church services, much less identify themselves with active Christian work; yet we hear more criticism of the church and its methods from the papers than from any other source. The cocksure way they have in expressing opinions about everything that comes to their notice does sometimes find them on the side of sound judgment. Accidents will happen in spite of everything. But when the secular press speaks dogmatically on religious matters it generally betrays its absurd ignorance of such things.

We agree with the critic of the sermon that an occasional preacher's discourse may contain more words than matter, particularly to those who are in service for other purposes than to worship, but public worship is more than listening to sermons, it is, when entered into in the right spirit, the united expression of devotion of those who are gathered together in the Lord's house. The sermon is only a part of the service and it is not designed to amuse, its purpose is to turn the thoughts of the worshipper to God. The critic is out of place in divine service.

That the rural churches have always been a mighty factor for usefulness and righteousness in the affairs of our country, is of course not denied by anyone. From them have gone forth those influences which count for character in every station and situation of life. In them have been taught the truths which have been the strength and support of millions of our people. Without the rural church America would be a heathen nation and, in our day, more than three-quarters of the ministers and missionaries are coming from the country church. Perhaps everyone connected with church work realizes all this but it is not at all remarkable that the rural church ,its problems and its influences are a matter of concern in quarters outside of the church. Mr. Peter Radford, lecturer for the National Farmers' Union, gives out a statement concerning the rural church which we quote at length in order to show its appreciation from a point of view not often noticed by the religious press. He says:

"The church, the press and the school form a triple alliance of progress that guides the destiny of every community, state and nation. Without them civilization would wither and die, and through them life may attain its greatest blessing, power and knowledge. The farmers of this nation are greatly indebted to this social triumvirate for its uplifting influence, and on behalf of the American plowmen, we will take up, first, the rural church.

The Farmers are great church builders. The American farmer is the greatest church builder the world has ever known. He is the custodian of the nation's morality; upon his shoulders rests the "ark of the covenant" and he is more responsive to religious influences than any other class of citizenship.

The farmers of this nation have built 120,000 churches at a cost of $750,000,000, and the annual contribution of the nation toward all church institutions approximates $200,00,000 per annum. The farmers of the United States build 22 churches per day. There are 20,-000,000 rural church communicants on the farm, and 54 per cent. of the total membership of all churches reside in the country.

The farm is the power-house of all progress and the birthplace of all that is noble. The Garden of Eden was in the country and the man who would get close to God must first get close to nature.

The Functions of a Rural Church. If the rural churches today are going to render a service which this age demands, there must be co-operation between the religious, social and economic life of the community.

The church to attain its fullest measure of success must enrich the lives of the people in the community it serves; it must build character; develop thought and increase the efficiency of human life. It must serve the social, business and intellectual, as well as the spiritual and moral side of life. If religion does not make a man more capable, more useful and more just, what good is it? We want a practical religion, one we can live by and farm by, as well as die by.

Blessed is that rural community which has but one place of worship. While competition is the life of trade, it is death to the rural church and moral starvation to the community. Petty sectarianism is a scourge that blights the life, and the church prejudice saps the vitality of many communities. An over-churched community is a crime against religion, a serious handicap to society and a useless tax upon agriculture.

While denominations are essential and church pride commendable, the high teaching of universal christianity must prevail if the rural church is to fulfill its mission to agriculture.

We frequently have three or four churches in a community which is not able to adequately support one. Small congregations attend services once a month and all fail to perform the religious functions of the community. The division of religious forces and the breaking into fragments of moral efforts is ofttimes little less than a calamity and defeats the very purpose they seek to promote.

The evils of too many churches can be minimized by co-operation. The social and economic life of a rural community are respective units and cannot be successfully divided by denominational lines, and the churches can only occupy this important field by co-operation and co-ordination.

The efficient country church will definitely serve its community by leading in all worthy efforts at community building, in uniting the people in all co-operative endeavors for the general welfare of the community and in arousing a real love for country life and loyalty to the country home."

THE WORK OF THE FOREIGN MISSION BOARD

The General Conference of the Mennonite Church of N. America does its work through boards. The first board to be created by the Conference was the Foreign Mission Board. It is composed of six members. These are each elected for a period of nine years, but at the expiration of this period of time they may be reelected. The elections take place at the triennial sessions of the Conference and are so timed that at each session of Conference the time of two members expires. The election is by ballot, each Conference delegate casting as many votes as he represents, but casting them only for two names appearing on the slate of nominees. These names are presented by a nominating committee which submits double the number of names to be elected, but any member of Conference has a right to supplement this nomination. Any vacancies in the Board that are caused between the sessions of Conference are filled till the next Conference by the officers of the Conference. After each election the Board organizes itself by electing from its own members a president, a secretrary and a treasurer. The treasurer may be elected from outside the Board. The officers of the Board constitute the Executive Committee.

At each Conference session the Board submits a report of the work done during the three years' interim between the Conference sessions. Any radical changes, taking up of new fields or any retrenchment of the work, rules governing the work of the Board, the missionaries and the mission candidates, are all first submitted to the Conference and must be approved by the same. Thus the Board exists primarily to carry out the instructions of the Conference. Since, however, the Conference cannot foresee the shaping of future events, the Board must often act as it thinks the Conference would want it to do, if the same immediate information were at the disposal of Conference, that is at the disposal of the Board. Thus the Board occasionally finds itself compelled to interpret the instructions of the Conference according to their spirit and not according to their letter. A case in hand is the instruction of the Conference that the Board shall not incur any debts. The expenses of the Board are quite uniform through the various months of the year, except when new buildings are being erected. The income for the Board's treasury, however, is very much greater during the months of October, November, December and January than during the other eight months of the year. It frequently happens, therefore, that late in the summer the Board has to borrow money to pay salaries and to meet other obligations. As the Conference generally meets early in the fall, it has happened at the last two sessions that the Board had a debt to report. In neither case was a reprimand given the Board for having violated the letter of our instructions. In both cases the debt was paid within a few weeks, i. e. when the better months for the treasury came.

Annually the Board holds a meeting to discuss the welfare of the various fields. The last few years the attempt has been made to change the places of meeting so that the presence of the board meeting may be used as a means of fostering missionary interest in different communities. At these meetings reports from all the fields are read and discussed. The rules require that each missionary shall send in an estimate of the probable expenses for the year. Comparing these different estimates the Board allows a definite budget of expenses for the following fiscal year for each station. The applications of mission candidates are usually considered at these meetings, the erection of new buildings is decided and other questions that may come up from time to time are taken up.

Between the meetings the Board keeps informed about the work in different fields through the quarterly reports which each worker is required to send in. These erports are sent to the secretary of the Board, he usually sends them to the members of the executive committee and they to the other members according to geographical location. Each member is at liberty to make his comment on the report that is being circulated. If a member submits a motion in connection with a letter or report in circulation and such motion gets the required number of votes, it is just as binding as though passed in regular session. If the time required for circulating a measure in the whole board would in any way reduce the effectiveness of the measure then the executive committee decides on it alone.

Undoubtedly the most important part of the work of the Board is the appointing of the mission workers. When a candidate applies for appointment under our Board, a number of conditions have to be met. The education that such a person has received must be satisfactory to the Board. In cases of younger persons of promise but without means the Board sometimes provides facilities for education. A candidate must also furnish a recommendation from the pastor, a health certificate from a reputable physician, a statement from the parents sanctioning the son's or daughter's taking up the mission work. The candidate must also send in an autobiographical paper stating especially what led to the decision to enter the mission work. The board does not ignore the appointee's wishes to the particular field of work, but the rules demand that no application is to be made with a particular field as a condition, all applications are supposed to be unconditional in this respect. Since more of our young people are availing themselves of the opportunities of an education, our Board has not suffered from a dirth of workers. A perceptible increase of workers would have to be accompanied by a corresponding increase of income or an annually recurring deficit.

The Board has up to the present not done very much to increase the giving for mission causes. Every member campaigns, weekly and proportionate giving, and other modern methods have not as yet been tried in our churches. This education in giving ,distributing mission literature, and educational work in the fields are things that ought to be taken up more energetically in the future. Our fields in India and China are not nearly occupied yet.

J. W. Kliewer.

IS THE TEMPERANCE QUESTION A BURNING QUESTION IN THE CHURCH?

By Fred Rohrer.

(Concluded.)

Thus we see that the Bible was the first book to declare alcoholic liquor as a poison. Modern medical science, in its bold declaration, "that alcohol is not a food, but a poison," is simply coming up to the Bible which declared three thousand years ago that "their wine is as the poison of asps." In Isaiah, it is associated with the most revolting self-indulgence. In the Psalms, with idolatry and irreligion. In Ephesians, with the lowest form of life's inspiration. In our version the passage reads, "Be not drunk with wine, wherein is excess, but be filled with the Spirit." In the revised version, however, it reads, "Be not drunk with wine wherein is riot," that is, confusion, anarchy. In his letter to the Gallations, and also to the Corinthians, the great apostle definitely declares that "no drunkard shall inherit the kingdom of God." The Bible also, in Isaiah, associates strong drink with greed, depraved appetite, sacrilege, moral blindness, perverted judgment, injustice, shame, desolation, captivity and national overthrow.

Noah was a preacher of righteousness for one hundred and twenty years. He got drunk and was buried forever, so far as his usefulness was concerned. Nadab and Abihu became intoxicated and were smitten with divine judgment. Benhadad was defeated and lost his army through drink. Belshazzar's drunken debauch cost him his life, the destruction of the city of Babylon and the overthrow of the Babylonian kingdom. Herod's drunkenness caused the everlasting disgrace of his family and the head of John the Baptist.

But the Bible does more than this. It demands total abstinence on the part of the priest, the Nazarites, the Rechabites, kings and princes, and rewards these representatives of tribal, religious and national life with such special blessings as clear vision, moral dignity and safe leadership. It justifies Daniel and his friends for their abstinence in the face of their enemies. It explicitly says concerning the pilgrimages of Israel through the desert, "Neither did ye drink wine nor strong drink, and thou didst drink the pure blood of the grape.'" In Prov. 23, 29, 35 the doctrine of total abstinence is as definitely demanded as it is possible to express in human words. Not only are people forbidden to touch it or taste it, but are even prohibited from looking upon it when it is red—that is, alcoholic and fermented. The passage presents a full-length portrait of the drunkard, and carries with it a sevenfold curse in vision, tongue, temper, appetite, lust, conscience and will. The doctrine of abstinence from alcoholic indulgence, as set forth in this text is personal, perpetual and universal. If nothing else, the dying example of Jesus Christ should lead every human being to abstain from strong drink. When, on the cross, they offered Him wine, mingled with gall; but when He had tasted, the record is, "He would not drink." There is every reason to believe from the teaching of the New Testament that the Jesus of the evangelists lived and died a total abstainer from alcoholic liquor. It can be proven without reasonable doubt that the wine He made at the marriage of Cana of Galilee was simply the pure blood of the grape, which is as absolutely free from alcohol as milk or cocoa. The cup which He used at the institution of the Lord's supper was the Passover cup which, according to the Old Testament requirement, was absolutely free from fermentation and, consequently free from alcohol.

The liquor traffic has a supernatural origin, and only superhuman power can destroy this nefarious curse, or save its helpless victims. The blood of Jesus Christ alone can wash out "this damned spot" in personal life and in the nation. The church in action against the saloon must work in harmony with its genius and mission to save the lost. Alcoholic indulgence is more destructive to human life than the great historic plagues of famine, pestilence and war. The command of Christ and the spiritual and eternal interests of man should immediately challenge every Christian and every church to come up to the help of the Lord, to the help of the Lord against this mightiest of all foes. We should put on the whole armor of God and fight this demon to death until the day of liberty shall dawn and the shadow of this pitiless curse forever flees away.

RECOLLECTIONS

(Continued from page 3.)

out, waiting for me to come and redeem them.

The lower classes are very superstitious and are especially afraid of suicide. I remember one instance when such a one was found at the edge of a village. The police were notified and the "Natchalnick" ordered the corpse carried into the nearest house. The owner tearfully objected, as it would forever desecrate his abode. He slipped the official a 5 Rbl. note, who ordered his men to move on. The same process was repeated at the next house and so on along the line.

The clergy, as a rule, are gross and sensuous, of course, again, with many individual exceptions. They take advantage of the superstitions of the ignorant mushik and milk him to a finish. In the country the village priest (Pope) is given the use of farm land which his parishioners work for him. As is generally known, the church has innumerable holidays, or saints' days, on which no orthodox church member will work. The idea is to go to mass in the morning and get gloriously drunk in the afternoon. I had a very good friend among the country clergy, a jovial fellow and good sport. We used to hunt together and evenings drink tea and play games. When the crops were ripe or his fields needed plowing, he would assemble his flock on these saints' days and explain to them that, while it would certainly be very wrong for them to work in their own fields, they would be serving the Lord in a double sense by cutting his grain, and besides he would have a nice little keg of vodka and some lunch "sakuska" ready for them as soon as they were through. You should have seen them hustle.

They have long periods of "fast days" when they are not permitted to eat meat, but may eat fish. My clerical friend was quite strict in the observance of these days for his congregation, but he himself found a way out of it. I remember one such fast-day. I sat

at his table when the servant brought in a nice piece of roast pork. He turned to her and asked, pointing to the meat, "What is this Mashinka?" She knew her cue and seriously answered, "Your Reverence, this is fish." He smiled at me and said: "If she says, it is fish, it must be so. Let us eat it."

(To be continued.)

THE C. E. TOPIC.

Jan. 24.

Favorite Characters in the Bible and Why.

Psa. 105:1-45.

(Led by the S. S. Supt.)

Aside from the character of Jesus no man in the Bible is a perfect character. The ideal of all children of God must always be the perfect Son of God. Some holy and good characters possessed noble traits, but not all. Jesus, in His character possessed all the good and none of the bad qualities of humanity. He was perfect in all things. While we naturally have some favorite characters Jesus surpasses them all in our affection and esteem.

Abraham, Joseph, Moses, David, Daniel, Esther—all in their way appeal to some more than others. The faith of Abraham, the devotion of Joseph, the humility of Moses, the heroism of David, the faithfulness of Daniel and the loyalty of Esther cannot fail to impress the thoughtful and the endeavor of everyone should be to imitate these good qualities.

Whole books of the Bible are devoted to giving prominence to some great characters. While God purposes to honor the faithful in eternity, He also gives them a most honorable place in the story of human events. We should study these lives, they are so like ours that we should ever endeavor to avoid their mistakes and profit by what is good in them. A very helpful way of studying the Bible is to be found in the study of the lives of Bible characters. In connection with our Bible studies we find great light thrown upon our study by such books as "The Men of the Bible"; "The Life of Christ"; "The Life of Paul"; "The Lives of the Apostles", etc., which represent the thought and investigations of great scholars.

When we examine the Psalms we discover that the writers were familiar with the lives of great servants and made them the subjects of their songs. The Bible opens to us the company of the greatest and best of all ages for our association. No one can say that good company is scarce so long as there is a Bible handy.

In the New Testament we note that the greatest characters familiarized themselves with the greatest men and women of the Old. Read the song of Mary and you will note a familiarity with Old Testament women and particularly with Hannah and her song. Peter's sermon is puncuated with Old Testament references while Stephen's address is rich with an intimacy with Israel's great character. The wonderful Faith chapter, the 11th of Hebrews, in which the heroes of the faith pass before the eye of the reader in grand procession not only illustrate the fondness of the writer for these characters, but offers them to the affections of every reader and every lover of righteousness.

THE S. S. LESSON

Jan. 24.

Gideon and the Three Hundred. Judges 7:1-8, 16-23.

Golden Text.—Zech. 4:6.

The assembled multitudes with Gideon arose early in the morning and if we may judge by the name given to the place, Harod, which means the place of trembling, it was not enthusiasm but fear that got them out bright and early. They were terrorized by the might of their opponents. The church that lets itself think the powers of evil are stronger than it, is doomed already. The same is true of the individual. With God on our side there is absolutely nothing to fear. The weak things of this world are always destined to overcome the mighty things.

Israel's great army was its weakness. Great numbers, particularly in churches, present grave dangers. The church that can only show numbers needs weeding. The most effective companies of Christians have always been small companies. It is quality, not quantity that God wants. God wanted them to know that He was doing the greater part of the work, therefore He reduced their numbers. When we are reduced to narrow straits by loss of friends, of health, of money, by poverty and affliction, may it not be that God wants us to realize what great things He is doing for us?

There was to be no place for the fearful in that army. God does not love a coward any better than we do. He arms the Christian soldier for the fight. Eph. 6:11-16, but the armor is for the front. There is no armor provided for the back of the Christian soldier. God does not want the enemy to see his back. It is surprising to note how many were fearful. When it comes to take an open stand against unrighteousness in the community, or against rum, it is surprising to note how many Christians are fearful. So, too, they are afraid of hurting their business, of being ridiculed, of giving up the things they like. Such fearful Christians always do more harm than good in the ranks.

The test by the brook proved who was alert, who had his eye toward the enemy and who was careless. Of course the careful one was chosen. The one who don't care is about as big a nuisance as the one who is afraid.

The battle was one with strange weapons, trumpets, pitchers, lamps, but they are symbolical of how the powers of unrighteousness are to be overcome. The trumpet sound of the gospel, the frail earthen vessels we happen to be and the light which Christ commands us to let shine are, after all, the means of triumph over sin in the Lord's battles.

MARRIAGES

Badertscher—Freet. — On Dec. 8, at the bride's home near Beaver Dam, Ohio, by Rev. W. S. Gottshall, Fred C. Badertscher of Bluffton, Ohio, and Ora Lee Freet of Beaver Dam, Ohio.

Marshall—Neuenschwander. — On December 17th in Bluffton, Ohio, by Rev. W. S. Gottsall, Lester Ray Marshall of Bluffton, Ohio, and Iona Neuenschwander of Beaver Dam, Ohio.

Zimmerly—Schumacher. — On December 31, in Bluffton, Ohio, by Rev. W. S. Gottshall, Llewellyn Zimmerly of Bluffton, Ohio, and Lydia Schumacher of Dalton, Ohio.

Reese—Markley. — At the home of the bride's parents, December 12, 1914, Harry O. Reese of East Greenville, Pa., and Elverda Markly of Harleysville, Pa., Rev. J. W. Schantz, officiating minister.

DEATHS

Jansen. — Gertrude Jansen, beloved wife of Peter Jansen of Beatrice, Nebraska. Born, October 25, 1856; died, January 2, 1915.

Shutt. — Ella, the wife of Alonzo Shutt, in Philadelphia, Dec. 27, 1914. Funeral services conducted in Philadelphia, January 1st and the next day in the lower Salford Mennonite Meeting House, Rev. J. W. Schantz officiating. Text, Jere. 15: 9.

CONTRIBUTIONS

HOME MISSION

Zoar congregation, Waldheim, Sas., by H. A. Dyk, $11.65; P. R. Aeschliman, Almota, Wash., $88.50; Friedenstal church, Gotebo, Okla., by J. H. Schmidt, $25.00; Bethesda church, Henderson, Nebr., by D.A. Janzen, $5; Canton church, McPherson, Kans., by J. T. Wedel, $19.86; New Hopedale church, Meno, Okla., by B. B. Becker, $25.00; Halstead Menn. S. S., by P. B. Krehbiel, $7.18; Pulaski, Iowa church, Thanksgiving collection for Chicago, by M. A. Niswander, $20.00; for general fund, $14.11; Reedley, Cal. church, by H. J. Krehbiel, $19.35; anonymous, for city missions, $20.00; Emmaus church, Whitewater, Kan., for city missions, by Gustav Harder, $130.00; Tabor church, Goessel, Kan., by J. S. Schmidt, $36.24; Salem church, Wisner, Nebr., by Irvin O. Leisy, $45.00; Escondido, Cal., church, by H. H. Adrian, $16.17; Bethany church, Kingman, Kan., by Jacob Kaufman, $14.26; A. C. Eyman, Reedley, Cal., $10.00; Berne, Indiana church, for the new church at Drake, Sask., by Levi A. Sprunger, $100.00; Salem church, Childstown, S. Dak., by C. B. Lehman, $52.15; Berne, Ind., church, for city mission, by S. F. Sprunger, $446; for church building fund, I. A. Sommer,, $10.00; Upland, Cal., S. S. by Elmer M. Krehbiel, $16.55; Daniel and Anna Ruth, Moundridge, Kan., for city missions, $100.00; Y. P. S., Pretty Prairie, Kan., for Chicago, by Martha M. Graber, $14.00; sewing society, Pawnee Rock, Kan., for city missions, by Sarah A. R. Unruh, $66-45; Menn. church at Beatrice, Nebr., for city missions, by I. H. Penner, $36.60; John J. Graber, Pretty Prairie, Kan., for city missions, Chicago, $5; Salem church, Dalton, O., by J. L. Amstutz, $16.00; P. C. Ratzlaff, Burrton, Kan., $2.50; Zoar church, Waldheim, Sas., by H. A. Dyck, $40.50; Grace church, Pandora, Ohio, by P. P. Steiner, $78.48; San Marcos church, Paso Robles, Cal., for Los Angeles, by J. J. Dueck, $20.00; Friend of Missions, Aberdeen, Idaho, for Chicago, $10.00; Paso Robles church by F. Claassen: city missions, $5.00; general fund, $10.00; Swiss Menn. church, Bluffton, Ohio, for church building fund, by W. S. Gottshall, $50; Berne Indiana church, by S. F. Sprunger, $17.00; Anonymous, by S. F. Sprunger: for city missions, $5; for church building fund, $2.00; Bethesda church, Henderson, Nebr., for city missions, by D. A. Janzen, $55.70; New Hopedale church, Meno, Okla., by B. B. Becker, $14.16; Zion S. S. Dallas, Ore., Christmas collection for Los Angeles, by Jacob H. Rempel, $8.36; Apostolic church, Trenton, O., by Chr. I. Kennel, $29.00; Hoffnungsfeld - Eden church, Moundridge, Kan., by P. C. Goering, $69.16; Escondido, Cal. Menn. S. S. by H. H. Adrian, $12.99; Bethel College congr., Newton, Kan., by Chr. Werkler, $15.00; Immanuel church, Aberdeen, Idaho, by H. Giesbrecht, $35.50.

Gratefully acknowledged,
G. A. Haury, Treas.

Chicago Mission: ....

Junior C. E. S., Upland, Cal., $2.00; Bethesda S. S. Henderson, Nebr., $11.81; mission clock, Junior C. E. S., Berne, Ind.; C. E. S., Beatrice, Nebr., $5.00; S. S. children, Ebenezer cong., Bluffton, O., $25.00; Cong., Pulaski, Iowa, $28.77; Juniors, Bluffton, Ohio, $10.00; Dr. and Mrs. Richart, Chicago, $5.00; Christmas offering in mission, $2.45; Mrs. A. M. Boshart, Wayland, Ia., $5; eighteen dressed chickens and groceries, Pulaski, Ia.; Adam Sommer, Chicago, $2.00; Rudolf Grunder, Bentley, Mich., $5.00; Geo. W. Bender, Kyle, O., $5.00; S. S. Dalton, O., $15.05; seven S. S. classes, Bluffton, O., $22.85; Miss Lizzie Stauffer, Donnellson, Ia. $5.00;

Middle District:

Bethel cong., Fortuna, Mo., $43.00; congregation Berne, Ind., $50.00.

Gratefully acknowledged,
W. W. Miller, Supt.
727 W. 63rd St.

NEWS OF THE WEEK

WILSON IN INDIANAPOLIS

President Visits Indianapolis to Deliver Political Address to Nation.

Indianapolis, January 9,—President Woodrow Wilson arrived in Indianapolis Friday afternoon to deliver at Thomlinson hall a political speech, in which he summed up the accomplishments of his administration and gave an indication of his course in 1915 Although delivered at a Jackson day celebration under auspices of the Indiana Democratic Club, the speech was for the entire nation.

The President was accompanied by Secretary Joseph Tumulty and Dr. Cary E. Grayson, the physician to the President. The train which brought the party was on time to the dot, reaching here at 1:45 p.m.

A reception committee composed of Governor Ralston, Thomas Taggart, Senator John W. Kern and Dick Miller, president of the Indiana Democratic Club, met the president as he stepped fro mthe train.

A broad smile greeted the few persons assembeled inside the train sheds. Governor Ralston was the first man to greet the President. He rushed forward with hand extended and grasped the hand extended by the President. Others of the reception committee followed in his wake.

A broad pathway leading to the east gate of the train shed was cleared for the President before his arrival, and, with Governor Ralston on one arm and Senator Kern on the other, the President walked briskly along this path.

The streets from the union station to the home of Senator Kern were lined with thousands of people from Indianapolis and throughout the state to greet the President, to nod to him, wave a flag or only see him. He was preceded from the station by a big car, carrying members of the Indianapolis police force and secret service men.

OBJECTS TO PART OF BRITISH REPLY

Washington, January 11. — The United States government is not altogether satisfied with the note of Sir Edward Grey, giving Great Britain's preliminary reply to President Wilson's protest concerning the treatment of American commerce by the British fleet.

While gratified that Great Britain admits the justice of practically all the principles of international law cited in the American note, officials reiterated today that the chief difficulty had been England's neglect to make her actual practice square with the previously accepted rules of international law.

It is realized by officials here that a long diplomatic correspondence conceding the principles of the American case, but not actually carrying them into practice, will not meet the complaints of American exporters and shippers and although England's supplementary answer is expected to give a more detailed statement of her position, officials plan to take up vigorously all individual cases which may arise meanwhile.

PEACE NEAR IN MEXICO GUTIERREZ ANNOUNCES

Warring Factions Are Reported Getting Together.

Washington, Jan. 9. — Progress of negotaitions between the warring factions in Mexico by which "the problem of pacification of Mexico has practically been solved" was announced, last night, to the convention in Mexico City by General Gutierrez.

This was reported in a dispatch to the state department today from American Consul Silliman.

"It would not be opportune at this time," said General Gutierrez, "to give details, but their publication will be made in due time." He added he had been in touch with all armed groups in various parts of the republic, including forces in the state of Coahuila and two proposals had been made to him which seemed satisfactory.

General Gutierrez made no reference to General Carranza, but his statement covering "all armed groups" was taken to mean that a reconciliation between the warring factions of the once united Constitutionalist army was in the make.

Border Fights to End.

El Paso, Tex., Jan. 9. — General Villa today gave Brigadier-General Scott his word that he would prevent further border fihting, which since the Madero revolution in 1911, has been a menace to residents of American border towns.

The Mexican leader promised that he would order Governor Maytorena to sign an agreement which had been drafted by General Scott at Naco. It would prevent a recurrence of the fighting there, which, during the last two months has caused the wounding and killing of more than fifty persons on the American side. General Hill, commander of the Carranza garrison defending Naco, Sonora, already has signed the agreement.

PREDICTS END OF WAR WITH FREEDOM OF SEA

Dr. Dernburg, ex-German Official, Says Battleship Must Be Forbidden on Ocean.

New York, Jan. 9. — The sea is the common property of the world, and if its freedom is maintained it will mean the cessation of war, asserted Dr. Dernburg, former colonial secretary of the German Empire, in an address today before the Republican Club. The present struggle, he declared, was the fight "on the one side for an absolute dominion of the seven seas and on the other for a free sea."

"The English have time and again asserted," he said, "that Britannia must rule the waves as a matter of safety. The British doctrine leads further. It claims that the British Empire begins at the three-mile limit of all other territory—a claim that has no foundation either in the law of nations in the higher sense or in the feeling of the civilized world.

"The sea is free to all. Any domination exercised beyond that line is a breach and infringement on the rights of others. We must establish a free sea to be plied on exclusively by the merchant marine of all nations. Men-of-war of any nation whatsoever must be forbidden upon the high sea. When that is done the world, as it is divided, now, will come to a permanent peace."

TAKING WARSAW WOULD NOT END CAMPAIGN, SAYS VON HINDENBURG

German Army Headquarters, Posen, Jan. 9. — "Even the occupation of Warsaw and of the Vistula line would by no means signify the end of the campaign. The Russians, with their immense territories, can fall back indefinitely. Defeated at Warsaw, they can fall back on Kiev, from Kiev on Moscow and eventually even on Vladivostok. Of course, we can not follow that far."

Thus spoke Germany's popular hero, Field Marshal von Hindenburg, to the Associated Press in the course of a four-hour conversation today. He explained how the midwinter Poland campaign, in which the Russian advance was checked and rolled back and involved frightful blood-letting. Never in the days of the battle of Tannenberg and the retreat of the Russian general, Rennenkampf's army from the Mazurian lakes did the Russians lose as heavily as in the sanguinary fighting around Vloclavek, Kutno, Lodz and Lowicz, said the field marshal.

Says Germans Have Advantage.

He added that at least 140,000 Russians had been killed or wounded since November 13, and that 110,000 other Russians had been made prisoners. The contest, according to Von Hindenburg, had been proceeding everywhere favorably to the Germans and Austrians since the fall of Lodz and the commencement of the Russian retreat. Yet Field Marshal von Hindenburg declared that all the fight had not been taken out of the Russians.

So large of frame is the field marshal that he seemed under, instead of over, the average hight. He has a large head and rugged shoulders and wears a heavy, sweeping mustache, less aggressive in curve than the emperor's, but equally characteristic.

SMALLER LOAF OR HIGHER PRICE LIKELY FOR BREAD

Washington, Jan. 9. — Smaller loaves of bread or an increase in the price is one likely result of the rise in wheat, in the opinion of Charles J. Brand, chief of the federal bureau of markets.

Moreover, Mr. Brand believes the American farmer will not be a first hand beneficiary of the soaring prices. With good prices and good markets, which have prevailed for the last few months, Mr. Brand believes a major part of the 1914 wheat crop no longer is owned by the farmers, but has passed to the hands of the elevator men and the grain dealers.

No statistics have been gathered to support that view, but officials of the department say experience and practice warrant such a conclusion.

FRENCH DREADNOUGHT SUNK, VIENNA REPORTS

Berlin, January 11. — The following statement was given out today by the official press bureau:

"Vienna reports state that it has been ascertained that the French dreadnought Courbet was hit by the Austrian submarine No. 12. The Courbet was rammed by her sister ship, the Jean Bart, which was attempting to tow her.

"The Corbet sank. The Jean Bart docked at Malta.

"The French pretend that only the Jean Bart was slightly hurt, concealing the loss of the Courbet.

FOOLS HIS CHICKENS AND GETS MORE EGGS

Chicago Man Puts Electric Light in Coops — His Hens Work Overtime.

Chicago, Jan. 8. — George G. Newell is an auditor. Figures and statistics and chickens are his hobbies, efficiency his watchword.

Back of his home in Congress park there is an inclosure forty feet square in which he keeps what he calls his "150-egg machines." The "machines" belong to the feathered tribe known as White Leghorns. He expects and obtains eggs from these "machines" with the same regularity and accuracy as he does figures from an adding machine.

And as he has reduced the matter of egg production to such a fine mathematical science, in which the forces of nature are aided and abetted by mechanical devices, that he can reckon to a hair line his daily, weekly, monthly, and yearly averages in proportion to the amount of daylight plus candle power over and above losses due to the molting season. In other words, Mr. Newell has studied and "knows" his chickens.

He says he has obtained $18,000 eggs from his "machines" in the last year, or an average of an egg every third day for each fowl, and expects to bring this average up to an egg every other day for each hen during 1915. All the hens are laying now, and he sells the eggs for 50 cents a dozen. Mr. Newell attributes his success to the fact that his chickens live in two electric lighted coops, go to roost by electricity and get up at the beck of 100-candle power.

"I figured the whole problem out in black and white," said Mr. Newell. "I found that my chickens were not laying much in winter. They'd go to roost earlier in the winter months and get up later. I figured they didn't have sufficient daylight in which to eat the necessary amount of food and to get the required amount of exercise for good laying. I estimated they got about sixteen hours of daylight in midsummer and only about seven hours in midwinter. I decided to strike an average of their waking hours.

"At a cost of about $30 I installed a 100-candle power tungsten lamp and a two-candle power incandescent lamp in one chicken house and two sixty and a two-candle power lamp in the other. These I connected with switches in the house.

"As soon as the alarm clock goes off at 6 or a little after in the morning I turn on the switch and the chickens get up, thinking it is daylight. The lights are turned off at 8 or 8:30, when it is full daylight and the neighbors' fowls are just arising.

"When it begins to get dusk, along about 4, my daughter Dorothy, or my wife turns on the lights and they are kept going until 9 at night, when I turn all out except the two-candle power lamps. These give just a sufficient amount of light to give the appearance of dusk, and the chickens begin going to roost. I leave the small lamps lit all night, so that if any of the chickens get up at night to eat they can do so.

"Eleven days after the lights were installed the daily average jumped from 26 eggs to eighty-three. During the molting season under the old custom, I got only 11 eggs a day. Now I get fifty-two a day during the molting season."

Forms of Services for Ministers

A PASTOR'S MANUAL AND HANDBOOK.

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VOL. XXX. BERNE, INDIANA, JANUARY 21, 1915. No. 3.

NOTES AND COMMENTS

Bethel College, Newton, Kan., is making preparation for a Bible conference, to begin Jan. 25. A good attendance is expected.

While in the East things are very dull and times hard, especially in the industrial centers, where thousands are out of work and in want, the West, we are glad to note, is benefitting by the opportunities the peculiar times are bringing with them. A brother in Kansas writes: "Kansas farmers are very prosperous, an unheard of quantity of wheat and an almost unheard of price have resulted in an uncountable number of autos."

Freeman College, Freeman, S. D., announces a popular course in Bible study, to be given from Feb. 7 to 24 under the direction of Prof. Ph. Vollmer, Ph.D., D.D., of Dayton, Ohio. The lectures will be conducted partly in the college building and partly in the local church.

The revival spirit which is showing itself in many centers of population just now gives promise of a country-wide activity for Christ. Special services are conducted in many churches and from every quarter come encouraging reports.

A CANTONMENT LETTER

Cantonment, Okla., Dec. 30, 1914.

A little lull in the work reminds me of this letter over-due. The usual Christmas rush is over. All the mission boxes came in good time, so we were able to make the Christmas bundles in the week before Christmas. The mission societies had again sent an abundant supply with which we made 221 bundles for the Fonda Indians and 163 for here. It took the four of us three full days to sort the material on hand and select appropriate gifts for the individuals. Each bundle was tied up with a tag bearing the Cheyenne and English name of the recipient. Another half day for final preparations with filling of the candy bags, and also a half day at Fonda completed all arrangements.

Christmas Day dawned with a glad surprise, for a good snow had fallen during the night giving us what one always wishes, a "white Christmas". The rolling landscape was most beautiful with its fine soft white carpet that sparkled with myriad points of light in the bright sunshine. A more beautiful Christmas Day heart could not wish.

The service here at the church had been announced, so the wagons loaded with Indians began to roll up early in the day. The church was well filled for the most part with such who during the year had appreciated its services and heeded its message. The usual Christmas service of song, prayer and the story of all stories retold, was quietly and reverently listened to. Then came the distribution of the bundles. Some were quite large, containing a good warm comfort or quilt, others small, with perhaps a handkerchief and a pair of socks. None went away without some token of love and good will given ever with the prayer that our heavenly Father bless it to the heart of each recipient.

It is encouraging to see how some treasure these gifts, and show, as several did recently, pairs of warm home-knit socks, received one or two years ago, and carefully kept in trunk or Indian bag for our coldest weather. Others show wristlets, a warm piece of underwear, a comfort or a quilt received at some previous Christmas service. The impressive part to our Indians is that these gifts are accompanied with the prayers of mission friends, who wish them above all the spiritual blessings and gifts from on high.

On the whole we find our Indians after years of work among them, less grasping than they have been represented sometimes, so that it is a rare occasion now when one comes to beg. I mention this also as an encouragement for newer fields where this may not yet be the case.

Pardon a little digression here while I quote three interesting statements with regard to the Indian character in general, that were made in our hearing this fall. The first was made by a highly respected banker, well known to all our Oklahoma missionaries, who said that in his business relations with the people of his vicinity, he finds the average integrity of the Indian far above that of the general class of white people. A similar statement was made by a former agent of this place, now located in Wichita, and recently a special servant of the Indian Department at Washington, D. C. sent out to disentangle certain knotty problems at the various agencies, said that in the hearings he holds daily with many Indians he has little difficulty in getting the truth, and that the general integrity in testimony is very good indeed.

The Fonda service on Sunday, the 27th, was very like one here on Christmas Day. The snow was still on the ground, giving us also a "white Christmas" for the Fonda station. The Indians came early and filled the church. Again we were pleased to see that with few exceptions only such had come who had stood by the church and its services during the year.

Again there were sufficient gifts for all, so that none went out without some token of the love of our heavenly Father who gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life.

I take this occasion for thanking all the mission societies and mission friends, who again gave their loyal support to the work here in enabling us to proclaim to our Indians the boundless love of our heavenly Father in this impressive way. We feel assured it does not fail of its purpose, for whatever is done in love and devotion to the Master, carries its own sure blessings.

In retrospect upon the year about to close, we cannot but thank our heavenly Father for all the encouragement He has given us in the service, and the many tokens of responsiveness from our Indians. As His messengers they have ever received us with kindness, and many evidences of their appreciation and affection. It has been a privilege to serve them, and our only regrets are the limitations of strength and ability to be all to them that we should like to be.

We chanced to see a unique little Christmas and New Year's greeting penned by the wife of the present commissioner of Indian Affairs at Washington D. C., and sent out by him, which reads:

"Open-armed the red man welcomed
Paleface pilgrims to his shore
Greetings glad as his I send you,
And goodwill for evermore.
Let us strive to help this brother,
Greed and graft, injustice cease;
Let us seek his lodge of council,
Let us smoke the pipe of peace."

We feel that with a far deeper constraint than that so nicely expressed in the little poem, we have reason to bow in new zeal and devotion to our exalted Lord in service for these our Indians. As bearers of the message above all messages, that satisfies the deepest longings of the human heart, that heals its wounds and solves all social problems, we seem again to hear Him say, "Lift up your eyes and look upon the fields, for they are white already unto harvest." **Bertha K. Petter.**

BILLY SUNDAY IN PHILADELPHIA

A few weeks ago I wrote in reference to the preparations for the Billy Sunday revival meetings, to be held in Philadelphia this winter. I now wish to give the readers a few impressions of that revival upon a seat-holder in the big auditorium. When Mr. Sunday makes engagements for his meetings, he makes it one of the conditions that a house be constructed for the meetings under the direction of his own architect. The greatest of all these tabernacles is the one in Philadelphia. It is a mammouth structure, capable of seating 20,000 and is crowded to the doors twice every day with thousands hanging to the outside or turned away. The city is being shaken religiously as it has never been before. Some do not agree with Sunday's theology; some are offended at his "slang", and shocked by his rough figures of speech, and his "not-to-be-found in the dictionary" adjectives; but if men and women are saved and Satan's kingdom suffers defeat, all the rest is of little consequence. In this generation there has perhaps appeared no one man who has struck the forces of moral evil such terrific blows as this fearless soldier of the cross. His keen knowledge of the world and of hu-

man nature, his intense love for his Savior and his fellow men, and his inveterate hatred of wrong, are some of the human elements in his success. Recognizing the enormity of sin and the efficacy of faith in a crucified Savior, this man continues the message of Peter in the day of Pentecost: "Repent and be baptized everyone of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

His subject on Tuesday, Jan. 5, his first week-day service, both afternoon and evening, was, "The Need of Revivals." Hab. 3:2. Answering his question as to what a revival is, he says: "It does two things: It returns the church from her backsliding, and second, it causes the conversion of men and women. God Almighty never intended that the devil should triumph over the church. He never intended that the saloons should walk rough-shod over Christianity. A revival may be expected when the wickedness of the wicked grieves and distresses the Christian. When people have the spirit of prayer, when they confess their personal sins. A general confession will not do. The most effective means the public has to demonstrate its indifference to morals and absolute unfitness for citizenship is to oppose this campaign, which has as its only purpose and object the making of men and women as God wants men and women to be. Some say, a revival is a temporary thing; so is a bath, yet it does a lot of good. And old fellow said to me: "What do you think of this modern evangelism?" I said: "I don't think anything about it. My evangelism is as old as the cross of Jesus Christ. I don't know anything about the modern evangelism. Some object to a revival because it is an abnormal condition. I say, you lie. A revival is not an abnormal condition but a real normal condition. Do you mean to tell me and insult God by saying that this cold, indifferent, card-playing, beer-drink, bridge-whist, Dutch lunch, Sunday baseball, sitting on the bleachers looking at a ball game instead of going to church, is a normal condition? When you get down on your knees and read the Bible, have family prayers, and go to prayer meetings instead of lodge meetings, that is a normal condition. A revival is a campaign in the name of God, against the world, the flesh and the devil. And against a revival you will find every brewer in this valley, every saloonkeeper, every sham madam of the red-light district, every man and woman that feeds and fattens and gormandizes upon the virtue of men and women. So if you want to line up with a bunch like that, God pity you, it's the best compliment on God's earth. If I knew that all the devils in hell and all the devils in Philadelphia were sitting in the pews and sneering and jeering at me, I'd shoot God's truth into their carcasses anyway, and I propose to keep firing away at the devils here in old Philadelphia until by and by they come crawling out of their holes and swear they were never in them, but their old hides would not assay for lead and tan for chair bottoms. A revival is one tide from an old sea that has swept the world since Pentecost. It is not a new tide in a new sea, but an old tide in an old sea." Other strong expressions of Sunday's: "What right have you got to put your infinitesimal personality and pigmy intellect up against God and say, there is no hell! You won't be there five minutes before you believe it." "You old devils, who sneer at the church, why don't you take your old carcasses and move them and start a town of your own?" "I know your press bureau that set aside $100,000 to keep me out of Philadelphia. They can't get me. I can skin that dirty, rotten booze business from here to hell and back again." "The tobacco chewer goes around with a combination of tobacco and limburger until he smells like a combination between a pole-cat and a billy-goat."

A. M. Fretz.

CORRESPONDENCE

Upland, Cal., Jan. 3, 1915. Here in our beloved southland the weather is just ideal. New Year ushered in with more perfect beauty and comfort. Not a cloud in the sky. Flowers are blooming on every hand, trees are loaded with the golden orange or lighter golden lemon. Scarcely a breeze to stir the dark green leaves—simply comfort and beauty everywhere.

Christmas Day was similar. Services were held in the Mennonite church in the morning, sermon by M. Horsch. The Christmas exercises in the evening were so largely attended that not all could find accommodation in the house. The usual Christmas tree, richly decorated, occupied one end of the room. The program, wholly by the primaries, consisted of songs, declamations, dialogs, etc.

It was decided to make this a season of giving rather than receiving. Some eighty dollars were contributed for various charitable institutions. All the little folks present were remembered by small gifts.

With the close of the year the official connection of Rev. M. Horsch as pastor of the Mennonite church here, ceases, but he has kindly consented to serve the church until he will enter the evangelistic field in the early spring. No one has yet been secured to fill the pulpit after Bro. Horsch leaves. The membership is now nearly two hundred. The church is certainly in a prosperous condition. Over $2500 was raised during the year for carrying on the work of the church and its various missions. This does not include the moneys that were raised by the Sunday school and C. E. society. There are no debts and the church has a building fund of nearly a thousand dollars. The church has increased in membership every year of its existence. I think it can be truly said, that there is not a grown person in any of the Mennonite families here who is not a member of the church. Prayer meeting and teachers' meeting are held regularly. The church will observe prayer week and then all the churches in town will unite in a union revival for the city.—**C.**

Deep Run. Our Sunday school had its annual Christmas services on December 27. The services usual consist of singing and appropriate recitations by the children. The pastor made a few remarks bearing on the season and the conditions in war-wrecked Europe, and plead for an offering from the school for the suffering children in those countries, whereupon $21.75 was given in the offering, which was put into the hands of Harrison Landis, treasurer of the Emergency Relief Work of our General Conference. We also had the pleasure of having with us and listen to a very impressive address from Brother John F. Hager of Pandora, Ohio. Our young brother, Menno M. Myers, also spoke very touchingly. Rev. Reuben N. Kratz of So. Dakota prayed and pronounced the benediction. Bro. Hager was with us again on January 3 and preached a good sermon, we all like him. Bro. Menno M. Myers spent the week Jan. 3-10 in holding a series of Gospel meetings in the Pottstown church. The Lord bless our young brother in his efforts to win souls for Christ.

Springfield. The Springfield Mennonite congregational meeting was a business meeting in the true sense of the word on Saturday afternoon, Jan. 2. Rev. Allen M. Fretz was again chosen as pastor for 1915, and Harry M. Landis was again elected as trustee for three years. The trustee board chose Jacob M. Landis as secretary and A. O. Fretz as treasurer. It was also decided to make many improvements at the cemetery the coming spring, such as filling up graves, straightening tomb stones, etc.

Wadsworth, Ohio, Jan. 8, 1915. On Christmas Eve the Mennonite Sunday school rendered their Christmas program to a crowded house. Besides the excellent music by the choir, a very unique sketch entitled, "The People of Story Book Land," was given.

The Christmas morning praise service at 6. a. m. was held as usual. Rev. I. J. Thorne of the Methodist church delivered the address. Everyone went home from this service feeling that this was a very fitting and inspiring way to begin the day, celebrating the birth of our Savior.

The New Year's watch night service was well attended not only by members of our own church, but the town in general. The early part of the evening was in charge of the Young People's Society, light refreshments were served. After the social hour a short program of songs and recitations were given, followed by an address by Rev. W. J. Foster, pastor of the local Christian church.

Both the early Christmas morning service and the New Year's Eve watch-night service were instituted here by our pastor, Rev. W. S. Shelly about five years ago and a marked increase in interest is noted each year, not only by the members of the Mennonite church but by those from the other churches in town.

The Bluffton College Glee Club delighted a large audience in our church on their eastern tour. Everyone present was highly pleased with the excellent program and the skill in which it was delivered. We hope it will be our privilege to have them with us again at some future time.

Through the efforts of the Men's Bible class and the liberal support by the Ladies' Aid and other classes of the Sunday school, the basement of the church has been entirely excavated and is being fitted for much needed additional Sunday school rooms, and also rooms for social purposes.

Mrs. A. J. Krabill.

Wayland and Noble, Iowa, Jan. 8, 1915. When writing a correspondence from these churches, one hardly knows where to begin. It has been so long since any notes at all appeared from these places. The general trend of the work might be described as being that very largely of any other congregation. There are always present the encouraging and the discouraging features, the times of anxious waiting on the Lord and the times when He signally blesses. We would record some of the latter times if we could.

The Christmas season just past has brought its share of blessings. The Sunday schools at both churches gave interesting programs which consisted of appropriate songs, recitations and exercises by the children. One needs but to look into the happy faces of the children on such occasions to know that the extra efforts required for such programs are worth while. Then, too, the large audiences that greeted them appreciated the efforts of the children and we believe that they were benefitted by them. The Wayland church has had for many years an early service on Christmas morning, at 6 o'clock. This year was no exception to the rule, but the morning was pretty cold, the mercury hovering around zero, and the attendance was not quite as large as usual. Those coming out, however, had come to begin Christmas Day with singing and prayer and the little service helped to make the day cheerful in spite of the raw air outside. Christmas Day was quite cold and the next morning, the mercury registered 20 below zero.

The congregations had made a new departure during the last year in the publishing of a monthly paper. This is not a large paper but simply a little visitor that reaches the homes of all once a month and helps them to keep in touch with the work of the church. It proved to be very interesting, especially to those living at a distance from the church and who could not be present at the regular services very often. The annual meeting on New Year's Day decided to continue this paper another year.

The Noble church held a series of special meetings the latter part of November. The meetings were very largely attended and a great deal of interest was manifested in them. At the close of these meeting six young people were baptized and three others were admitted to the church by letter. In the whole pastorate there were fifteen baptisms and five accessions by letter during the year.

There was one service held in Wayland that lingered long in the memory of the people. That was a service held while the pastor was away to conference in the fall. The young people took charge of the evening service and gave a special program. The speaker of the evening was Prof. Paul Mac Eacheron who has been at the head of the Community Y. M. C. A. in our neighboring city of Washington. He is an earnest and devoted Christian man and gave a very helpful talk which appealed especially to the young people.

We wish the readers of the Mennonite God's best gifts for them in the new year.

S. M. M.

Saucon, Pa. Dear Brothers and Sisters in Christ:—A congregational business meeting was held in the Saucon church on Jan 1, when the congregation was organized and the following officers were elected for one year: Deacon, Thomas A. Nolf; trustees, Frank Oberholtzer, John Fenstamaker and Elmer Beck; secretary, Mrs. Amanda Beck; treasurer, Percival Kleckner. Rev. H. W. Shelly served the congregation as elder since conference last May, as he did this extra work at a sacrifice in behalf of the church he felt that his two other churches occupied too much of his time to continue his work at Saucon any longer and consequently tendered his resignation, to go into effect as soon as another elder can be secured.

Bro. Shelly's resignation was discussed which led all to realize his circumstances, after which his resignation was accepted. Bro. Shelly will shortly ordain the newly elected deacon. The friendly relations of Bro. Shelly and Bro. Nolf have constantly been so mutual that it is only proper that Bro. Shelly should perform this ceremony.

Rev. A. S. Shelly, a member of the Home Mission committee, was also present by invitation and gave helpful suggestions and information.

Nineteen members were added since last May, making the total membership at present 29.

Pray for us that we may not be weary in well doing for in due season we shall reap if we faint not. Gal. 6:9. **K. M. S.**

Quakertown, Pa., Jan. 11, 1915. The Christmas service of the Sunday school of Bethany Mennonite church of Quakertown was held on Monday evening, Dec. 28. The program consisted of song, recitations, exercises and an address by Rev. A. S. Bechtel. The older scholars voted to use the money usually expended for candy and oranges toward the purchase of new hymn-books for the school.

The annual business meeting of the congregation was held Monday evening, January 4. There were nine members added during the year, making a total membership of 71. The treasurer's report showed an increase of $18 in the basket offerings, and the contributions by envelope exceeded those of 1913 by $64.43. Daniel W. Landis was reelected deacon for four years. The congregation has been without a pastor since the death of Rev. A. B. Shelly in Dec. 1913, but has been served by Rev. H. G. Allebach and Rev. A .S. Bechtel. The attendance and general interest in church work during the past year have been very encouraging.

The Sunday school was also reported to be in a satisfactory condition. The membership is 185, with 15 teachers. The contributions for 1914 were $16 more than the preceding year. Two classes have been organized during the latter part of the year.

Salems Congregation, Freeman, S. D., Jan. 11, 1915. Dear Readers:—With the beginning of a new year I want to make another report and thereby review in part the year that has just passed into history. How swift time seems to fly, for three hundred sixty-five days are soon cancelled and what have we to show for them? We can only feel that they are passed and have taught their lesson. For the present we have our duties that we should be watchful over and place our hope and trust into the future. May the new year see some of the wrongs righted that were committed during the year just passed. May the dove of peace make its appearance above the smoke and shouts of the European battlefield and may corruption and wrong be doomed in our own country.

This community has experienced a rarely beautiful Fall. The weather was nice and the farmers had an opportunity to do all their work in due time. Snow did not make its appearance until the first week in December. Since then the mercury has dropped as low as 23 below Zero. We enjoyed some excellent sleigh-riding during the holidays. This year the Sunday school dispensed with the usual custom of having a Christmas tree and gifts presented in connection with the program on Christmas Eve. The means that usually go for this purpose were sent to the Red Cross for the relief of the suffering orphans and widows in warring Europe. What more humane act can there be than to think of the suffering ones when we are surrounded with peace and plenty. A Christmas program, however, was rendered in the church in the afternoon of the 25th. The little ones agreed to take part even though they had to go without that delightful Christmas tree this year.

During the holidays the annual meeting of the congregation was held. In addition to hearing the annual reports of the various committees and the general discussion of plans and purposes new officers were elected. Brother Emil J. Waltner will serve in the capacity of reporter this ensuing year. It was also decided that he solicit subscriptions to the church papers and remit for expiring subscriptions. Sunday school officers were elected on Thanksgiving Day. P. P. Preheim and Adolph J. Waltner, superintendent and assistant superintendent respectively from last year were re-elected to serve another year. The young People's Society held its semi-annual business meeting on New Year's Day and decided to hold at least two English meetings during the year. The regular monthly English services will be continued as heretofore.

As there are no other radical changes to report on I wish to extend the compliments of the season to the Mennonite and all its readers. As the retiring reporter I wish the editor and all my colaborers in the vineyard God's richest blessings.

With kind regards,

John J. Gering.

RECOLLECTIONS

By Peter Jansen.
(Continued.)

A wedding generally lasts a week, and all the relatives, neighbors and friends eat, and especially drink, during this time at the house where it is celebrated. Christmas holidays last a week also and Easter the same. The latter marks the end of lent, or the "big fast", as they call it. Services at the church last all night Saturday before Easter, and the faithful bring enormous quantities of provisions to be blessed by the popes, among them a specially prepared rich cake, called "paska", which is consumed in unbelievable quantities; also colored eggs of all hues. With the strike of twelve at mightnight the fast is over and the eating lasts until either the supply or capacity is exhausted.

Besides "vodka", tea is the great national beverage. It is made in "samovars", a specially designed tea urn, in which the water is kept boiling by char-coal. Tea in glasses is served on every occasion at all times of the day, and six to twelve tumblersfull are not at all out of the way for one person to consume during one sitting. Sliced lemon is served with the tea and lump sugar taken in the mouth and kept until melted. On my last trip to Russia in 1900 I had two American friends with me, and stepping into one of the largest banks in Moscow about 10 a. m., we found all the clerks, cashiers, tellers, etc., with glasses of tea by their sides on their desks, and in order to convince my friends that this was a regular

(Continued on page 6.)

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Rev. S. M. Grubb - Editor
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EDITORIAL

Just at this time when the "Recollections" of Bro. Peter Jansen of Beatrice, Neb., are being read with such interest by the patrons of the Mennonite comes the sad information of the death of Sister Jansen, who for many years shared the joys and sorrows of our dear brother. The friends, neighbors and fellow-members of the Beatrice congregation keenly feel the loss of a dear friend in Sister Jansen and we, in the name of the readers of the Mennonite join in expressing to Bro. Jansen and his family our sincerest sympathy.

Every member of our church is justly proud of the wonderful work of love represented in the work of our deaconess sisters in their several localities. The institution at Newton, Kan., is a model of its kind. The sisters there, as elsewhere, have been so occupied in their work of mercy that most of our readers have had little opportunity to hear of them. In this issue, however, through the kindness of Sister Frieda, we are able to present a picture of the Deaconess Hospital and Home as it was when Christmas was celebrated. We are sure that this account will be read with greatest interest by the friends of the deaconess cause and that it will also win them many friends.

Someone, in making a number of suggestions to church members for making their church prosperous, includes this: "Take a church paper. Church members should keep posted on the affairs of their church." Do church members really appreciate the vital relation existing between the prosperity of their church and the church paper? A loyal church member is loyal to the things which the church fosters and endeavors to support. Surely, where there are one, two, or three religious papers coming into the home and the paper of the church to which that family belongs is not included in that number, there is something the matter with that family's loyalty. They are not interested in the work of fellow Christians in their denomination. They are not getting much information concerning what is doing on the mission field of their church for which they are praying and for which they are giving (perhaps). The attitude of their church toward the great movement in the Christian world, or what their church has to say and think of the various cults and isms which are undermining the faith of Christians is a thing with which they are unfamiliar. It may be that one of the other papers which they are taking, has an unhealthy influence upon them and they are already unconsciously drifting from the truth and they are in special need of their own church paper to keep them straight. Take a church paper for the sake of your family, of your church and for your own sake. In doing so you strengthen the church and increase your own efficiency.

THE HOME MISSION WORK OF THE GENERAL CONFERENCE

Rev. W. S. Gottshall.

The Home Mission work of the General Conference is just in its infancy. Not that the child is so young but it was slow in development. The little fellow was a healthy child and started out well, but the parent took so much delight in the elder brother's prosperity that the younger son was often overlooked and he became puny and sickly and weak because of a lack of nourishment and attention. Then he cried out for help and recognition and the loving mother heard his cry and ministered unto him and now he is rapidly growing into healthy robust manhood and is fast becoming an interesting and useful member of the family.

There was a time when the work of the Home Mission Board consisted in nothing more than employing a traveling preacher (Reiseprediger), who would visit the congregations of the General Conference and the isolated congregations and members not in direct relationship to the Conference, traversing the country from coast to coast endeavoring to foster a closer union of the Mennonites. And indeed this work was richly blessed of God, and the General Conference reaped great benefits from it in many respects.

From 1900 on the Board could employ men only for short periods who would visit certain districts only, and ministers from one district were called to labor in another district. But this was not satisfactory. New territory was neglected and district conferences were compelled to take up the work, and now each district conference is carrying on aggressive work in their respective fields.

It must also be said in credit to the district conferences that during all this time they have generously contributed toward the erection and maintenance of educational institutions, which work might also be classified under the term of home missions, although under entirely separate management.

The sphere of the General Conference Home Mission Board covers all fields, doing that which district conferences can not look after or may be too heavy for them. It extends beyond the limits of the district conferences into newly settled districts, as well as carrying on city mission work.

During the last few years our greatest efforts were spent in western Canada, especially in Saskatchewan where a new field was opened. Many Mennonites coming from the States in the Middle West, principally Kansas, Nebraska, South Dakota and Minnesota, have located here within the last two decades and have taken up claims and are battling with the discomforts and disadvantages of life. Here are many without church and some even without proper school facilities. Many who are so hungry for the gospel of which they were deprived for some time, that they come fifteen and twenty miles to a school house or private house to hear a sermon. In many of these new settlements they are not able to erect or maintain churches. Yet they have families and they need to be looked after. Sometimes the home congregation ministers unto them, but this is not sufficient in the long run.

Here also is a good field for the devil to sow his tares, and he has already taken advantage of our tardiness. Such deceptive heresies as Russellism and Swedenborgianism and others have here found a good soil for their doctrines and in some places have outrun us in their missionary enterprise.

For several years our Board employed Bro. N. F. Toews who is superintendent of our work in Saskatchewan. He is located in Langham where he gathered a selfsustaining congregation in a comparatively short time. From here he travels all over that country from Manitoba to Alberta and even British Columbia, visiting isolated members, families and groups, preaching, holding revival meetings, conducting catechetical instructions, baptismal and communion services, and where possible gathers them into Sunday schools in school houses and finally organizes a congregation and supplies it, if possible, with an evangelist or a preacher. With the aid of the building fund in the hands of the Board, weak congregations have been assisted in the erection of their houses of worship. But much more could be done in this respect if we had the funds, but our building fund is nearly always empty. We have calls from needy congregations now, but we have no means to help them.

Bro. J. C. Peters assists Bro. Toews in Saskatchewan, teaching school at the same time. The Board has also given assistance to weak congregations in supporting their ministers, and at this writing has extended a call to two brethren to take charge of two stations.

This northwestern field is a very promising one. Wonderful results have been achieved in a short time. People here are making sacrifices, they contribute generously to home and foreign missions because they know how to appreciate a house of worship and a congregation and the Sunday school and the preacher for they have been without all these. And the work could be pushed along more energetically if the Board had the means.

Upon the repeated demand in the General Conference for city missions, the Board opened a mission in Los Angeles, Cal., in 1909, with Bro. E. F. Grubb as superintendent. This was located in a district which had no churches and was inhabited by the poorer working classes. A vacant store room was rented in which the work was started. A systematic house-to-house canvass was instituted, a Sunday school was started, and preaching services held. Conversions were reported from time to time, and because of the great number of poor in the neighborhood, much relief work was carried on. As the work grew more workers were added, and this mission became a beacon light in the community, sending its beams into many dark corners, bringing cheer and good will to many hearts, and wielding a great influence for good in the community.

The location of the mission not being a favorable one to accomplish the best results, the Board purchased a property about five blocks away on which were two houses. One was taken away and replaced with a neat chapel which was dedicated on October 4. In this the Sunday school and services are now held. The other house is used for reading room, office, store room, etc. According to the last reports, the attendance at the Sunday school and services have increased considerably since the chapel is finished. The prospects for a mission congregation in the near future are very good. We are greatly indebted to the Mennonites living in Los Angeles, as well as several from other churches, and the students from the Bible school for their valuable assistance at the mission.

The desire was frequently expressed that a city mission might be located somewhere in the Middle West. The Board decided to open a mission in Chicago and secured Bro. W. W. Miller as its superintendent. The mission was opened in March 1914 in a vacant store building on 63rd street, near Halstead, and nightly meetings are held which are well attended. It is claimed that this is a very good location in the Englewood district. The neighboring churches, especially those of the Mennonite Home Chapel, are rendering valuable assistance, and the services of Bro. Lehman and Bro. Boehr and others are worthy of special mention. A number of conversions have been reported. Two more workers were employed Oct. 1, 1914. They visit the homes in the community, and invite the children to Sunday school, which, in a few weeks, has grown to about 75 members according to the latest reports. The attendance at the nightly meetings has also greatly increased, and the prospects for a good strong mission are very good. If the attendance continues to increase as it has the last three months, we will soon have to find a bigger room.

When we consider what has been achieved by our home mission efforts and the money expended on it, the result will show that this is one of the best paying branches of the General Conference work. The Home Mission Board needs $1000 a month to carry on the work it has in hand.

Home mission must come first in the plan of any denomination; it is the command of our Master to begin at Jerusalem, that means, at home, and the more we expend for work at home the more we will have to give to the heathen.

Pray for the work and our workers, but do not forget to provide for this growing boy. He has a good appetite, but he is also growing and that shows that he is healthy, and in the end it will pay to raise him well.

News print paper has been made by the forest service laboratory from 24 different woods, and a number compare favorably with standard spruce and pulp paper.

CHRISTMAS AT A MENNONITE HOSPITAL

By Sister Frieda.

Bethel Deaconess Home and Hospital, Newton, Kan.

A cold wind sweeps across the Kansas plains, shaking the windows of the large quiet deaconess home, where the sisters, who care for the patients in the nearby hospital during the day, are now resting. No sign of dawn heralds the approach of the short December day, the halls are dark, there is no sound save the wind. Suddenly the large hall clock strikes the half hour, and in a few moments a door opens and a figure moves quietly down the corridor to the living room. A hand searches about in the dark for records laid ready the evening before, and suddenly the beautiful strains of a familiar Christmas hymn, sung by the voice of one of the world's greatest singers, are carried through all the rooms of the building, awakening the sleepers to the happiest day of all the year, the day before Christmas! One light after another is turned on, happy voices call to each other, and the busy round of the day begins with music and much rejoicing.

In a short time all are ready for duty, and the family of sisters gather about the breakfast table in the spacious dining room of the hospital basement. Happy anticipation of the things to come beams forth from every countenance, especially from those faces who have been added to the deaconess family during the past year. Weeks ago some of these newcomers had asked the question, "Must we remain for the holidays or may we go home?" and the answer had come in every case, "My dear child, we must have all of you here for Christmas Eve. Cheer up, you will never regret it." And even now, they are so glad that they can remain, for as they express it, never before have they seen such busy preparations for weeks in advance of the holidays, never has the Christmas feeling grown on them as this year. For three weeks and more, every morning since the first Sunday of the Advent season, one of the precious promises of the old testament has been memorized and recited in concert at the morning worship, and as Christmas drew nearer these Bible prophesies became more direct, more precious to the heart. The Scripture selections, the songs at the service all proclaimed from day to day, "Prepare a way for the Lord," and "Behold, I come."

But those who have spent many a Christmas in the institution are just as happy. The conversation at the breakfast table centers around the arrangement for the day's work, and a quiet little talk follows urging everyone to make it their first aim to make their respective patients happy, to look at the extra work of the season as a special privilege, which many others would be so happy and glad to do, and above all else to prepare the heart for the Lord. How the Christmas song echoes through the hospital, a Scripture passage, fitted to the day, is read, then comes the reciting in concert of the precious prophesy, "But thou Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall come forth unto me that is to be ruler in Israel; whose goings forth have been from of old and from everlasting. And this man shall be the peace," followed by a prayer for help and guidance for the day, for Christmas blessings for all.

Happy feet hurry to their various duties, and busy hands give the hospital halls and rooms a pretty Christmas appearance. Green festooning stretches from post to post, all intertwined with colored electric lights, holly wreaths bells, stars and Christmas words of cheer and promise appear in all directions, and wistful eyes from beds of suffering watch the busy hands in their work. One large room on the second floor seems to be the center of activity, sisters are passing in and out, all carrying mysterious bundles, it seems wonderful how much that room must hold.

At noon the sisters gather in the kitchen for lunch, the large dining room is closed, for Christmas preparations have been carried on there during the hours since breakfast. Boxes and baskets and bundles have disappeared through that door all morning and only three sisters have had access to the room. Lunch is served today in true picnic style, the few available kitchen chairs are turned over to the "old sisters", the younger members of the family are scattered about on the large kitchen floor in various positions and groupings. And how good the dinner tastes! Fresh buns, coffee, plum pudding and cranberry sauce, happy jokes and much merriment! Dinner and supper served in this fashion are one of the great delights of the season.

Quickly the short winter afternoon hours slip by, and three happy faces emerge from the dining room, announcing the fact that the preparations for the sisters' celebration are completed. The large hall in the center of the hospital is ready for the evening's program. Cots have been set up and made ready for the sick who can be carried here from their beds on other floors of the building. Chairs have been placed for convalescents, and a few close friends, the beds of the patients on the floor have been placed as closely to the door as possible. Six o'clock brings darkness. It is bitterly cold outside, the snow sparkles and glistens in the lamp light, a wonderful night of many stars and winter beauty, a true Christmas scene. For a few moments we must step out on the veranda to view the starry heavens, to fould our hands and lift our hearts in quiet prayer for Christmas blessing and peace, then we return to the warm hall with its many colored lights and beautiful decorations. The sisters are bringing the patients from the other floors, many are too sick to be lifted from their beds, but still there are a number who can attend the service in chairs and on cots.

There lies the dear old grandmother, the only patient who is spending her third Christmas in the institution. In spite of her 89 years and her utter helplessness, her eyes glisten like stars and she is so happy to attend the services. Beside her sit her daughter and grandchild who came to spend the evening with her. Next to her sits a young man with broken limb in a cast, ready to go home in a few days and very thankful to God that the load of grain which passed over the limb some weeks ago, did not crush the bone beyond useful repair.

On the next cot is the little lady from the third floor, who has been so sick, but now looks forward happily to a speedy and good recovery. In the wheel chair next to her is another young man, helpless as yet, but slowly recovering from a severe attack of rheumatism. Then comes the happy mother who holds the youngest patient in her arms, a little one-year-old man who has been very ill for weeks with pneumonia, accompanied by brain complications. The fear that "something may remain" of his brain trouble has passed away, his little eyes fairly dance with interest in all his surroundings, and his little hands are stretched out to reach for the red bell which hangs in the doorway of the next patient's room. We cannot mention all of those who have gathered, but that child's bed over on the left attracts our attention especially. Such a happy little eight-year-old girl smiles from the pillows, the operation is six days past, the pain is forgotten and all is happiness, joy and expectation. There are sad hearts also, some patients are

in pain and sorrow, but the sisters have tried to make them all as comfortable as possible, and to lift the thoughts to the Christmas message of "Praise to God, Peace and Good Will to Man."

(To be concluded.)

RECOLLECTIONS

(Continued from page 3.)

custom, I asked the manager for an explanation. He took us into a back room, where a huge samovar stood on a table, from which a special attendant was serving tea and biscuits (suchary) twice a day. The manager was very hospitable and insisted upon our partaking of the tea.

My Father set about repairing the damage done to his buildings by the ravages of war and neglect and reestablishing his grain business. He formed a partnership with Abraham Matthies, who had a store (lawka) in the nearest Mennonite village called "Runderweide" Matthies' part was to buy up the wheat and other grains from the farmers, who by this time raised great crops of it, load it into wagons, and send it to the nearest seaport Berdjansk, where it would be stored in warehouses of my Father's, awaiting export, mostly to England.

I believe it may be interesting to describe the way in which this grain was grown, harvested and transported.

The plowing and harvesting of the land was done very much as it is done now, only that the ploughs were of wood, with the exception of the plowshare. The mouldboard was wooden and had to be constantly scraped with a little spade. The seed was generally sown by hand, the sower carrying it in a sheet or sack. After the grain became ripe the cutting was done with cradles and the binding by hand. It was then stacked or hauled directly to the threshing floor. This consisted of a circular space where the clay had been wetted and afterwards rolled and made even and hard as brick. Here the sheaves were evenly spread in layers about a foot thick. The "threshing machine" consisted of a stone cylinder from two to four feet through with ridges about eight inches high. Through the center of the stone ran an iron rod, the end of which moved in holes made in a wooden frame. To this frame two horses were hitched, and it was driven guite rapidly over the sheaves, knocking out the chaff and grain together. The latter naturally settled to the bottom. The straw was finally removed with large wooden pitch forks and the grain and chaff made into a conical shaped heap in the center. At a time when a steady stiff breeze was blowing an expert would throw the grain and chaff against it, thereby winnowing the latter from the former. It was then finally made merchantable by passing it through sieves made of rawhide.

(To be continued.)

THE C. E. TOPIC.

Jan. 31.

Foreign Mission Opportunities the World Around.

Acts 16:6-18.

The purpose of foreign missionary effort is to bring Jesus Christ to those of other religions, or no religions at all, who have never heard of Him. There are Christless men and women at our doors, but they are not ignorant of what Christ is and has done for them. It is our duty to give them the gospel and urge them to accept Christ. But, if it is our duty to bring Christ to our neighbors who are without Him because of their own neglect, it surely is our duty to bring Him to those farther away who have never heard of Him.

The great commission is to "all the world". No one has the right to pick out only a portion of the world to benefit by his efforts and neglect the rest. Missionary effort is sowing seed. The efforts of the foreign missionary, in whatever country he finds himself, is to plant the gospel so that it will bring fruit in a small circle of converts, these converts are then to go and sow the seed in other circles. Like the pebble dropped in the middle of the pond causing ripple after ripple until they touch the shore all around so the messengers of the gospel are to send their influences abroad until the world is evangelized.

There is a greater field for missionary effort open today than ever before in the history of Christianity because of the easy access modern means of travel make possible. Journeys which in ancient times took months are now made in so many hours. There are very few quarters of the globe to which the missionary cannot easily get. God did not open these avenues of travel in our day for trade and pleasure alone. He opened them that the gospel might be quickly brought to the nations who are in need of it. Again, there are greater possibilities for reaching nations in their own language. The Bible has been translated into most of the spoken languages. It only wants someone to carry it to, those who are waiting for it.

The Apostle Paul and, no doubt, the other apostles also, earned their way as they went, working at their trades. Today the preacher would make slow progress in that way. God has raised up missionary societies and missionary boards to provide the means by which missionaries can quickly get to their fields and devote their whole attention to preaching Jesus Christ. With the way made easy for the missionary, results of missionary work should be proportionately so much greater.

There are still foreign missionary opportunities on every continent. Europe has its Mohammedans; Asia its pagans; Africa its heathens; South America its savages; North America its Indians; the Islands of the Seas their Christless—all needing the gospel. Wherever there is a need, there is an opportunity.

THE S. S. LESSON

Jan. 31.

The Birth of Samson.

Judges 13:8-16, 24, 25.

The account of the life of Samson occupies a considerable portion of the Book of Judges, but the character of Samson is one from which we should take warning rather than profit. He was a man of wonderful opportunity, but he blasted it. He was a strong man, but proved himself the weakest. He was consecrated to a clean life but ruined his life in an unholy alliance. The most heard of people, like Samson, are seldom those whom we can profit by, or be inspired by their example. A quiet life faithfully lived is far better than a life of notoriety which brings misery.

God appeared to the mother of Samson and promised to do a wonderful thing. The lives of the mother and father were right in God's eyes in spite of the wickedness all around them. God will do wonders with those who keep themselves free from the wickedness with which they are surrounded. The salvation of any nation is in the keeping of those who come from pious families. As long as there are God-fearing families we may look for champions to fight the powers of unrighteousness. The neglect of religion in the home is a sure sign of speedy destruction overtaking a people.

Manoah prayed for a return of the angel. His prayer was granted. God's blessings are for those who earnestly desire them. They are repeated time and again if there is faith and a desire for them. We miss many blessings simply because we show no inclination to have those repeated which we have already received.

There was no doubt as to the coming of the child. God said he was to be born and that settled it. Perhaps we miss the fulfillment of many promises because we act as though we never expected them to come true.

Manoah and his wife prayed to be directed how to bring up the child. It was a proper attitude for parents to take. Bringing up children and preparing them for the responsibilities of life is the most serious business on earth, requiring the wisdom that God gives for doing it. The children are a gift of the Lord and, as such, should be trained up to walk in His way. We may only know His way as we know Him. The life of the mother was to be regulated so that it would influence the child's life. People often fail to realize that the lives they lead have a lasting influence upon their children yet to be born. The sins of many a parent are carried to the grave by their children while their virtues might contribute to the righteousness of these same children.

CONTRIBUTIONS

Emergency Relief Commission.

Henry Ummel's Orphanage. — Abr. Entz, Newton, Kans., per W. W Regier, $5; Friedensthal cong., Gotebo, Okla., per J. H. Schmidt, $18.05; S. S., Noble, Ia., per Rev. S. M. Musselman, $12; Meadows Menn. church, Meadows, Ill., per S. E. Baughman, $61.65.

German Red Cross—Dr. Richard S. Haury, Newton, Kan., $5; C. C. Krehbiel, Elyria, Kan., per Rev. Chr. I. Goering, $50; John J. Goering, Moundridge, Kans., ditto, $10; Anonymous from Alexanderwohl cong., Goessel, Kan., per B. H. Friesen, $10.

For Widows and Orphans of Mennonites in Europe—Bethel College Sewing Society, per G. A. Haury, $20; A Friend, $2.

Dr. L. Schneller's Orphanage—Anonymous from Alexanderwohl cong., Goessel, Kan., per B. H. Friesen, $5.

Belgian Relief—Deep Run Menn. S. S., per S. W. Gross, Plumsteadville, Pa., $21.75; Eden Menn. church, Schwenksville, Pa, nine 140-lb. bags flour=$33.78.

Mennonite War Sufferers—Mennonite church, Summerfield, Ill., per Rev. J. B. Baer, $10; Ladies' Missionary Society, ditto, $10.

For War Sufferers in Europe—S. S. of the Nordstern cong., Drake, Sask., per Zach. T. Bartel, $34.30.

Mennonite Destitute and Refugees in Eastern Seat of European War—Dr. S. S. Haury, Upland, Cal., $10.

American National Red Cross—J. F. Lehman, Berne, Ind, $1; John Winteregg, Berne, Ind., per J. F. Lehman, $5.

Relief in Alsace—Upland Mennonite S. S., per Elmer M. Krehbiel, Upland, Cal., $44.69.

Eastern Europe—Upland Mennonite S. S., per Elmer M. Krehbiel, Upland, Cal., $9.66.

Relief of Widows and Orphans Account of War—A. Zurfluch, Berne, Ind., $2.

Relief of Mennonites in Germany—Sichar cong., Cordell, Okla., per J. W. Schmidt, $7.84.

For H. C Bartel's Mission in China: Hoffnungsfeld and Hoffnungsfeld-Eden congregations, per P. C. Goering $117; Josua P. Stuckey, ditto, $24.

For Relief of Mennonites in Alsace-Lorraine—Hoffnungsfeld and Hoffnungsfeld-Eden cong., per P. C. Goering, Moundridge, Kan., $100.64.

Gratefully acknowledged,

Harrison Landis, Treas.,

Emergency Relief Commission, Sixth St., & Columbia Ave., Phila., Pa.

NEWS OF THE WEEK

FAMINE AND COLD ADD TO SUFFERING

Victims of Widespread Disaster Still Being Dug Out Alive From Ruins of Homes.

Rome, Jan. 16. — Famine and intense cold are adding to the sufferings of the earthquake victims, and slowly increasing the already huge death roll. There is food in plenty, but its transportation to many of the towns affected is all but impossible because of obstructed roads.

Rescue work is now going ahead feverishly, for each hour of delay means death by starvation or exhaustion for buried victims. From town after town in the stricken region come reports of excavation of ruins too late to save lives.

Pescina Suffers Heavily.

Attention gradually is turning from Avezzano, the center of the disturbance, and the greatest sufferer, to other and smaller town, where an almost equally large percentage of the population was destsroyed. In only one case so far — that of Sora — do late reports show that the effects of the earthquake were less disastrous than had been feared. Only 360 of Sora's 17,000 persons appear to have been killed.

While train loads of injured continue to arrive in Rome, additional details of the horror come in, all tending to confirm earlier estimates of the tremendous loss of life. Reports indicate that, next to Avebbano, the towns to suffer the most are: Pescina, with 4,500 victims; Paterno, with 1,000 dead, and Samedino, with 600 of its population of 1,600 wiped out. All are near Avezzano.

Flood Danger Threatens.

The horror of possible flood, added to famine and suffering from cold, exists in the neighborhood of the Fucino canal, which has been obstructed and dammed up by a landslide at Montecorviro-Rovella. Soldiers and civillans are working desperately to clear the canal.

Though it seems to be definitely established that the present earthquake will not rival that of Messina in 1908 in the number of dead, the percentage of casualties in proportion to the population affected appears to be much higher, due, it seems, to the dry construction of buildings that was almost universal throughout the stricken district. Messina had 76,483 dead and 95,470 injured. Present reports indicate 20,000 deaths and twice as many injured in this catastrophe. The only buildings not leveled by this earthquake were the few made with reinforced concrete.

JAPANESE ARMY CORPS WILL FIGHT FOR ALLIES

Tokio, Japan, January 15. — The promoters in Japan of what has been called the "volunteer movement" have issued a manifesto in which they announced their intention of dispatching an army corps to Europe. To this end they are appealing to both Japanese and foreigners for money.

The manifesto says that as Lafayette helped the United States and Garabaldi helped France, so the Japanese wish to assist the allies, Great Britain, Russia and France, to terminate the misery of war and restore peace to the world.

NEW WAR MOVES

Signs of Unexpected Activity Seen at Many Points in East and West.

London, Jan. 16. — Out of the state of virtual deadlock which, for weeks, has existed in the east and west, there have sprung, during the last few days, military events of more importance than followers of the war expected at this time. They are, briefly, the Russian offensive toward new points on the frontiers of East Prussia and Posen; the fighting at Soissons; the expected Turkish advance on Egypt, and the plans for a renewed attack on Servia by combined Austro-German forces.

To the west of Warsaw large German forces are still concentrated, but they are gaining little ground and it is thought likely that the fighting which will develop as a resault of the new Russian movement may, for the time being, overshadow the previous battle for the Polish capital. It is even suggested that Field Marshal von Hindenburg, held in check along the Bpura and Rawka rivers, is about to begin a fresh movement of German troops either from Thorn or from East Prussia, and that the Russian advance toward the German frontier is intended to forestall this attempt.

All Agree on German Victory.

The British press, with unusual candor, concedes that the Germans were victors in the recent fighting near Soissons, remarking that it is a relief from the customary contradictions to find the official communications in agreement on so many important points.

QUITEREZZ PRAISES VIEWS OF WILSON

Washington, January 15. — General Eulalio Guetierrez, head of the provisional government in Mexico City, has publicly expressed his approval of that portion of President Wilson's speech at Indianapolis, referring to Mexican affairs. The text of an autograph letter by Gutierrez which appeared in the Mexico City press was to-day given out by the state department as follows:

"The Mexican people and my government have received with satisfaction the opinions contained in the speech of President Wilson at Indianapolis. These opinions serve as a further proof of the purity of his views. President Wilson's profound sympathy for our people has always been appreciated by us. In all the incidents that have arisen subsequent to his taking charge of the administration this sympathy has been invariably shown. We have always had a feeling of gratefulness to this great American statesman for the just attitude assumed by him in not doing anything to hinder the struggles of a people in the efforts made by them to sunder the bonds of fanaticism and tyranny. A master's seat for the table of the world has been made of the great capital by Mr. Wilson. We trust that as regards us the great majority of the American people think and feel the same as their president and there is awaited by us an opportunity to demonstrate to the American people that we shall be able to reciprocate in a royal manner the friendship they have given us proofs of, and realize our destinities."

CANNON'S DISTRICT INVESTIGATED

Buttons, Badges and Milk Tickets Used to Get Floaters.

Danville, Ill., Jan. 16. — The political pirates of the Eighteenth congressional district are hiking for cover tonight. Instructions of the department of justice to District Attorney Charles A. Karsh to lift the lid that has been clamped down on the work of election thieves is worrying spoilsmen.

Their fears are increased by the action of the federal grand jury in Indianapolis and the law that United States Attorney Frank C. Dailey invoked to clean Terre Haute will be used as a bludgeon on the Eighteenth district ring.

The federal investigation, according to reports from Washington, is to involve at least four Illinois congressional districts. One of them is the Eighteenth, now represented by Frank P. O'Hair of Paris, who was defeated by "Uncle Joe" Cannon.

It is estimated that not less than 550 politicians, political workers, saloonkeepers, divekeepers, red light district powers, city officials and policemen either from Thorn or from East Prussia, and that the Russian advance toward the German frontier is intended to forestall this attempt.

Already the Carranza officials have practically enforced an embargo on the exportation of oil by a big English company. The British ambassador, at the suggestion of Mr. Bryan, sent an urgent telegram to the British consul at Vera Cruz which he was instructed to show to General Carranza. As the British fleet obtains much of its fuel from Tampico oil fields, the possibility of serious complications over the Carranza government's attitude is fully realized by the American government.

That a bribe of $15,000 was offered E. F. Royes, progressive candidate for congress in 1912, to withdraw.

That 2,000 votes were bought in Danville and Vermillion county.

That 1,500 votes were purchased in Kankakee county.

That "milk tickets" given for votes purchased are negotiable if the candidate wins and have circulated widely in Danville.

That between forty and fifty residents of Terre Haute, Ind., voted in Paris, Ill.

That $15,000 was used corruptly in Paris to buy votes.

A secret investigation has been in progress in Vermillion county for two months, pushed by progressive and democratic leaders. They have a list of two hundred witnesses, scores of affidavits and many confessions concerning the charges of wholesale election thievery.

NO NATAL CELEBRATION IS DESIRED BY KAISER

Berlin, Jan. 16. — The Reichsanzeiger has published a decree signed by Emperor William, according to which his majesty, in view of the seriousness of the present situation, asks that all the festivities formerly held on the occasion of his birthday be omitted this year. An exception is made, however, of the celebrations usually held in churches and schools.

The emperor asks even that the many letters and telegrams generally sent to him on his birthday by societies and private individuals, although always highly appreciated be dispensed with this year. His majesty says he fears that these communications might interrupt the telegraphic and postal systems and interfere with his work at general headquarters.

Dried Peaches!

At 5 Cts. a Pound.

Order not less than 120 lbs. to one address, making the freight rate about $2.20 per 100 lbs.

D. C. Krehbiel, Reedley, Cal.

13

CARRANZA IS TOLD TO KEEP. HIS HANDS OFF OIL PROPERTY

Washington, Jan. 15—The United States government has sent a warning to General Venustiana Carranza, pointing out that "serious consequences may follow" his threatened confiscation of foreign owned oil plants in Tampico. This announcement was made by Secretary Bryan after the latter had conferred with Sir Cecil SpringRice, the British ambassador, and representatives of American oil concerns.

PESIDENT GRANDDADDY

Washington, Jan. 17. — A son was born at the white house today to Mrs. Francis Bowes Sayre, President Wilsons second daughter. Mrs. Sayre and the child were reported to he doing well.

The child was born at 4:30 o'clock this afternoon, but the fact was not formally announced until 6 o'clock, when Secretary Tumulty gave out the following statement:

Dr. Grayson, the white house physician states that at 4:30 o'clock Mrs. Sayre gave birth to a fine boy. Everything went perfectly and both are doing well."

The boy weighed seven and a half pounds. He announced his arrival hy a series of cries which gave assurance that his lungs were in excellent condition.

President Wilson hade no effort to conceal his joy when informed that the child was a boy, and that Mrs. Sayre was well. His face was wreathed in smiles for hours afterward. It was his first grandchild and the president had no boys of his own.

Osage orange wood is a source of dye and can be used to supplement the imported fustic wood, as a permanent yellow for textiles.

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VOL. XXX. BERNE, INDIANA, JANUARY 28, 1915. No. 4.

NOTES AND COMMENTS

After being without a pastor since the death of Rev. A. B. Shelly a year ago the West Swamp congregation of Milford Square has extended a unanimous invitation to Rev. H. G. Allebach, former editor of the Mennonite, to become its pastor.

Secretary MacFarland of the Federal Council of Churches, makes the following announcement to the American churches: "The President of the Federal Council, Prof. Shailer Matthews, and his companion, Rev. Sidney L. Gulick, are now on their way to Japan to carry to that nation a message of good-will and Christian sympathy from the churches of Christ in America. They go upon a mission of far-reaching importance and one which calls for both deep consecration and the wisdom that cometh from on high.

They expect to arrive in Japan January 25 or 26. Will you ask the pastors and the members of our churches to unite earnestly in prayer at that time for the success of their mission?"

Rev. F. C. Fleischer, pastor of the Dutch Mennonite Church of Winterswijk, Gelderland, who, several years ago, was a leader in "Green Cross Society" movement which had for its object the relief of the sick and later combined into what was known as "The Green and White Cross", is, according to a private communication, organizing a work among the Dutch Mennonites for the relief of the German Mennonite brethren who are today suffering so much on account of the terrible war in which their country is involved.

FROM OUR MISSION FIELD

Dear Mission Friends:—We have just received the following message from Rev. P. J. Wiens in India: "Leaving India Feb. 5." Let us pray that the Lord bring them safely home to America, remembering the increased danger of such a journey in these war times.

Bro. Linscheid writes from Busby, Mont.: "The Lord willing, we intend to celebrate the dedication of our new church to the Lord's service on Jan. 24."

With gratitude and joy we report this to our dear mission friends. Although this news came too late for publishing it this week before the dedication takes place, it is not too late to rejoice with them and praise the Lord for giving us a new church so soon after we had given up building it in the near future. May the "Carpenter's Son" protect the new church and all that enter therein, from harm, so that it may become a spiritual birth place for many and a feeding place for "lambs and sheep"! **P. H. Richert, Sec'y.**

A PETITION TO SUNDAY SCHOOL SUPT'S. AND TEACHERS

Dear Friends:

The matter that we wish to place before you at the beginning of the new year is of great importance and we sincerely hope that you will kindly assist and co-operate with us in the same.

In the next number of the "Kinderbote" you will find a letter from us under the heading: "Wer möchte zehn Cents geben?" It proposes a plan to raise the needed amount of money for a new mission station at Korba through the Sunday schools of our congregations. Would you kindly call the attention of your Sunday schools and classes to that letter and get your scholars interested in the plan?

It is estimated that the cost of the new station will be $5,000. We roughly judge the total membership of all our Sunday schools to be about 50,000. So if all will respond and contribute ten cents, the needed sum would be obtained. We feel sure that superintendents and teachers will set a good example and contribute, if need be, possibly a little extra to the cause. Some members may wish to do the same.

As you will see from our letter in the "Kinderbote", we wish to begin with preparations for the work as soon as possible. We would therefore ask you to kindly encourage your scholars to prompt and united action. A special day for the initial collection will, we hope, be appointed by the Mission Board. Of course, those who cannot conveniently bring their offering on that certain day, should not feel discouraged. Special days for later collections can be arranged for by the different Sunday schools.

Will you please help to increase the interest in this matter by occasionally making mention of it and keep your Sunday schools and classes posted as to what will already have been done and what will still be needed? We shall from time to time send short articles for publication in the church papers and help you in that way to keep up interest.

Thanking you most cordially for any assistance you may be able to render in this His work of spreading the gospel in India, and praying for you in this matter, we are, Yours in His glad service,

C. H. and Lulu Suckau.

Champa, C. P., India, Nov. 11, '14.

Note:—This petition has the sanction of the board. Since, however, Bro. Suckau's estimate of 50,000 members in our Sunday schools is too high, we suggest that each church member and child in the Sunday school give at least 10 cents.

If possible, the new station is to be built this year, therefore this collection should be started soon. We propose Sunday, February 14, for the beginning of the same and then as many subsequent Sundays as may be necessary to give all a chance to contribute to this new station. We further ask to send the collection of the first Sunday to our treasurer without waiting for the rest, so that a part of this money can be sent to India immediately for buying material, which then can be done as opportunity offers it self.

Confident in the Lord that this petition will find a willing response, I feel thankful in advance.

P. H. Richert, Sec'y.

FROM OUR MONTANA MISSION

Busby, Mont., Jan. 17, 1915.

We had an excitement at the government school here yesterday afternoon and that some of the readers of the Mennonite might be interested to hear about it.

The gas escaping from the generator in some way was ignited and a terrific explosion took place shattering and scattering the gas house over about 150 yards in every direction, demolishing the most of the windows in both the main and the other buildings, and crashing in a large number of doors. What we are all wondering about is how it happened that not one of the many children that were playing near by was harmed, and the engineer was working within the house and escaped with his life; he was burned and bruised some but will be able to be about before long again. The children had to be dismissed and sent home as the buildings are not in a condition to be used at present and it will likely be some time before the children can re-enter.

We are now using our new church and are pleased to say that it has been tested for its seating capacity the first Sundays that it was used. The Lord willing, we intend to dedicate it next Sunday, January 24. May it prove a place where many a lost soul will find the Savior.

With fraternal greetings,

G. A. Linscheid.

HOME MISSION

With gratitude toward God we review the activities on our home mission fields during the quarter just closed. For He has signally blest the efforts put forth. In the far North, in Los Angeles, in Chicago, the work is prospering. On all the fields faithful workers have brought to the neglected and lost the message of salvation in Christ Jesus. Everywhere the seed sown with much prayer and supplication has yielded a joyful harvest of souls. So also have those whose hearts are alive to this so important work supplied our board with sufficient means that we were enabled to meet our obligations — just enough for the needs.

A few excerpts from the reports of our missionary workers will undoubtedly be gladly read by the friends of our mission.

Br. E. F. Grubb writes from Los Angeles on Dec. 1, as follows: "At present we are holding services three evenings a week—one evening the full service is on the street, one block from the mission. We have three services on Sunday besides the street work.

We had thirty-eight new scholars at Sunday school last Sunday. Two class rooms are being arranged in the mission house this week, so we can take care of them next Sunday. Four converts gave their hearts to God last Sunday. Plans are being perfected for an evening Bible Study class in addition to our present meetings. Speceal meetings are being arranged for every evening from Dec. 20 till Jan. 3. We hope to have our work so adjusted by the end of the year that there may be much more result than heretofore."

From the Chicago mission Bro. W. W. Miller reports in part as follows: "The average attendance was nineteen for the quarter. Two men and two young girls accepted Christ as their personal Savior. Our Sunday school so recently begun has averaged forty-five for each Sunday for the entire quarter. This is very encouraging, especially when we realize that through these children godless parents are being reached. At our little Christmas gathering for the children, on Tuesday before Christmas when one hundred and fifty were present, we had a good opportunity of inviting the parents to come to our night services. We impressed upon them that our only motive for desiring that their children might come to us was that we might lead them to Christ who died for them."

Bro. N. F. Toews, whose work has been mostly in Canada, writes as follows: "On September 21 our brother, Rev. D. Lohrenz, left us (at Langham, Sask.) together with his family to again make his home in Oklahoma. In the morning he preached his farewell sermon, and in the afternoon I ordained two young brethren as evangelists. Then also Bro. Jacob Boldt, who long ago was ordained to the ministry, and was received into our fellowship last year, announced his willingness to serve with us in the preaching of the gospel. So on the same day that we lost one worker we gained three. In October I made a preaching tour into British Columbia. In September I was called to Ulem, Minn., to the funeral of a young mother. There also, after I had preached several times, we celebrated the Lord's Supper. More than three years had elapsed since they had this privilege. I have been at Drake, Sask., one time. At that place we are now building a church." Later, on Jan. 7, he again reports of the progress made, when he says: "We were enabled to open our little church for use just before the Christmas celebration. However, the siding is not yet all nailed onto the building, so the dedication has been postponed until spring. Our church is 24x40 feet in size."

The congregation at Langham, Sask., has been gathered from its first member through Bro. N. F. Toews during the last three and one-half years. Concerning this church he reports: "On Dec. 20 we had baptismal services and celebrated the Lord's Supper; also on the same day in Waldheim which is a part of the Langham church. Our Zoar church now numbers 216 members. We have four preaching stations and five Sunday schools."

Thus far the reports. The Lord has granted His blessings to all our feeble efforts. Reposing our trust in Him we begin the new year; the work is His—we are in much weakness His servants, but glory in this great privilege to be "co-workers with God". Dear mission friend, continue in fervent prayer for this so vital work of the home mission, and for the workers in these fields, and thus by united interest in the work of the Master, He will let His continued blessing rest thereon.

H. P. Krehbiel, Sec'y.

"BEHOLD MY SERVANT."

H. G. Allebach.

"Behold my servant whom I uphold; mine elect in whom my soul delighteth" says the prophet in Isaiah 42:1. Our Lord is here called "Servant." He Himself quoted this passage as referring to Him and His earthly mission.

Naturally He was not a servant for He was equal with God. A servant is always an inferior. We are naturally servants, for God, our superior, created us and sustains us. His power is unlimited, while ours is greatly circumscribed. A servant in any wealthy house understands his position. He has not the same liberties as the members of the family. Most servants dare not eat at the same table, or help entertain visitors, or engage in the same pastimes with them. Christ expressed the place of the servant when he said, "A servant knoweth not what his master doeth" — "The servant is not above his master nor the disciple above his Lord". He knoweth not what his master doeth because his privileges are not on a par with those of his master. He dare not reason with his master and ask, "Why shall I do this?" His duty is to obey. He puts himself under the will of his master, and this involves asking no questions. In military life this is carried out to the letter. If the general orders the captain and his host to march into the very jaws of death, the latter are supposed to act according to the principle expressed in Tennyson's "Charge of the Light Brigade."

"Theirs not to reason why,
Theirs but to do and die."

The centurion said to Jesus, "I am a man under authority, having soldiers under me, and I say to one, do this, and he doeth it, and to another, go, and he goeth". The function of a servant is to obey—obey absolutely.

Now Christ was made in the form of a servant. Being made like a human being, He was to act like one, and live daily like one altogether in dependence upon God's power and will. He was to eat and drink and sleep. He was to walk from Jerusalem to Samaria instead of flying thither on the wings of the morning. He gave thanks before He distributed the loaves and fishes to the multitude and the passover bread used in communion. He was to be so absolutely a servant as to know what it means to be homeless. "The foxes have holes and the birds of the air have nests, but the Son of man hath not where to lay his head". In daily life He was to show His dependence upon God's power and grace. He said, "I am come in my Father's name"; which means that He was on earth not to beHis own master to do anything on His own account, or satisfy any ambition of His own, or live according to His own program. But He was like an ambassador to a foreign land, who does nothing without instructions. This involves thorough obedience, and thorough obedience means thorough servanthood. The more complete the obedience, the more complete the servanthood.

Let us look at a few events in Christ's life which exhibit very plainly and beautifully his remarkable voluntary servanthood. He came to John at the Jordan to be baptized, and John told the truth when he said, "I have need to be baptized of thee, and comest thou to me". Why should a greater be baptized by a lesser? Why a holy man by a sinner? What was the meaning of John's baptism? It was a public formal seal of repentance in preparation for the coming of the Messiah. It was preceded or accompanied by confession of sins, and hence was for sinful men. It was a sort of covenant binding upon all Israel as a preparation for the kingdom. John preached, "Repent, for the kingdom of heaven is at hand." Now, Christ, though the Messiah at the head of the kingdom, identified Himself with Israel. He was obedient to the call of God's prophet, even as the humblest and least worthy Israelite was supposed to be obedient. When John uttered his protest, Jesus said, "Suffer it to be so now, for thus it becometh us to fulfill all righteousness." In other words, "I must act as a servant subject to God, just like all other subjects," This is a great mystery to us. We can never understand how it could be so or why it should. But God was pleased with the act of servanthood, for after the baptism came the voice from heaven, "This is My beloved son, in whom I am well pleased",

When Christ attended the synagogue service, He acted like a worshipper. Think of it! Understand if you can how one who in time was to have all power in heaven and on earth, could engage in worship of God side by side with the humblest and most helpless and spiritually poor Jew. He did not stay away from the Jewish sanctuary because the synagogue was soon to die and give place to the church, the old dispensation be superseded by the new. He did not stay away because, perchance, some Pharisaical hypocrite repeated the same forms by his side. He did not say, "This is all lip-worship, a tissue of ceremony — I am superior to it all".

Again, He lived a life of prayer, showing in another form a dependence on the will and goodness of God. He prayed to God before he called Lazarus out of the grave, as though He needed God's power to do it. He prayed during baptism and when He came up out of the water, as though He needed God's blessing in such a solemn ceremony.

But in Gethsemane Christ shines most as a servant, "O my Father, if it be possible, let this cup pass from Me." In other words, "Don't let Me die here in Gethsemane". Like any human being, He seemed to shrink from death, over which He had no control, instead of being Lord of life and death, and bringing life and immortality to light. Then comes a still more remarkable confession; "Nevertheless, not My will, but Thine be done." "Even if I must die here, let it be so, if this is Thy will. I am Thy servant, hence have no right to dictate when or where or how I shall die". It all shows the absolute self-humiliation of our Lord. He was devoid of all pride. A servant dare not show pride, for pride means exalting one's self above his master.

What is the purpose of such absolute self-subjection? It is stated in Philippians 2:9-11. "Wherefore God also hath highly exalted Him, and given Him a name which is above every name; that at the name of Jesus every knee should bow—and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father". He assumed the lowest place that He might be fitted for exaltation to the highest. The Captain of our salvation was made perfect by suffering—perfect in His title of Lord and actual sovereignty over the human heart. He rules our hearts more perfectly because He has learned by actual experience to understand and sympathize with us. We love Him because He thus gave Himself for us, and our love hands Him the sceptre and is glad to render Him unqualified obedience. Mankind loves to be in subjection to incarnate love. It is the only authority men will eventually recognize. We are completely happy only as we surrender ourselves completely to superior wisdom animated by superior love. Christ is the only logical King of earth because He is the only one who has demonstrated his capacity to reign. All rule that does not dominate the heart is tyranny, and all human rulers are tyrants. The period of servanthood in the incarnation was the school wherein our Lord learned the art of lordship over all flesh. We have yet to learn how to obey Him if we have not learned how He obeyed.

CORRESPONDENCE

Los Angeles, Cal. Dear Friends: We are thankful for the many blessings which the Lord has bestowed upon us, especially in the last weeks.

From December 20 till January 3 we had special holiday meetings. They were all quite well attended and some have accepted Jesus as their Savior. One young lady had been coming to the meetings before, but did not accept Jesus because he feared that if she did she would not be able to hold out. One evening after the invitation was given she came and said, "I would like to accept Jesus, but where I work in the laundry there is no Christian and I don't think that I could live a Christian life there, but I would like to." I told her that God would be with her and help her. Isa. 41: 10, 13, 14. She then got up and her sister and mother followed her and they all three accepted Jesus as their Savior that evening.

We are now having Bible classes one evening a week when we come together with those who have accepted Christ and give them instruction in the Word of God.

Our Christmas time was also a very blessed time. The day before Christmas we distributed some Christmas cheer to fourteen of the most needy families and in the evening we had our Sunday school program. The chapel was full. After the program came the part which probably was the most important to most of them, that of the receiving of the presents. Yes, it was interesting to see all the happy faces. We are very thankful for everything that we have received, that made it possible to give them this joy, and we tried to make it very plain that Jesus is the cause of our joy and the great Christmas gift.

God does honor His Word and we look to Him for great things. The field is great and there is still much work that should be done and is not yet started.

Our Sunday school is very encouraging. There are new ones every Sunday, but there are also many that go to no Sunday school.

With new courage we look in the future and we want to do more and be truer servants for our Lord and Master. He does bless our weak efforts.

Susan M. Franz.

West Swamp Cong., Pa. The West Swamp Mennonite congregation held its regular annual meeting on the 7th of January, 1915. The church, Sunday school and Young People's society contributed $57.24 to home and foreign missions, $20 for the Old Folks' Home and $558 tothe Charity Fund.

We had a large congregational meeting and cast a unanimous vote for Rev. H. G. Allebach as candidate for minister of the charge made vacant by the death of Rev. A. B. Shelly, who had been its pastor for almost fifty years. Rev. Allebach conducts a very successful teachers' meeting each week and has started a large Teachers' Training class. They started with 26 members and a few more may be added. For a number of years there was a lack of teachers in our Sunday school. The school numbered 188 pupils at the end of the year 1914 with an average attendance of 118 throughout the year. Teachers attend very regularly and when absent we have plenty of material for substitutes, and a large number together with some of the present teachers are taking the Teacher's training course.

RECOLLECTIONS

By Peter Jansen.
(Continued.)

The transportation of this grain was done mostly by ox teams traveling in long caravans making about ten miles a day. Three or four wagons would be in charge of one man, the oxen being tied to the wagon in front. These men would pasture their cattle along the wide highway and sleep wherever night overtook them. Arriving at the seaport the grain was weighed on scales of the most primitive kind. Cast iron weights were placed on one platform and the grain in the sacks on the other, these platforms being suspended by ropes or chains from the iron beam overhead. The sacks of grain were then carried on the backs of men to the various bins in the warehouse, and when a vessel was chartered, would be loaded into it in the same primitive manner.

I also remember of seeing long caravans of wooden wagons drawn by dromedaries, a species of two hunch camels. These were owned by the remnants of tribes of Mohammedans or Tartars left over from the wars with Turkey. In a few years they all moved away to live under the crescent.

In the meantime father had been appointed Prussian consul, which gave him quite a standing in town and insured more respect from the natives. It was great fun for us boys to hoist the flag with the great black eagle on special occasions. We had a German Mennonite Church in town and our social intercourse was mostly amongst our people.

Here I must not forget to mention the fact that the British Consulate was located in one of Father's houses next to the one we lived in and we soon became acquainted with Mr.Cumberbatch, the consul, and his very estimable family. There were children of our own age with whom we played and picked up our first English words. Mr. Cumberbatch was a great hunter. Small game, such as hares, partridges and ducks were plentiful and sometimes he took me along on his hunting trips. Naturally I learned to love the sport and was a pretty proud boy when I brought home my first game. Later, during the pioneer days on the prairies of Nebraska, my skill with a gun often procured for us a mess of fresh meat.

About this time the general agent of the British and American Bible Society for Russia, located at Odessa, became a periodical guest at our house. He was a bachelor and his name was William Melville, a Presbyterian of the old school, who still believed in predestination and eternal damnation, a typical Scotchman, tall, spare and seemingly austere, but withal a lovable character. He spoke a little German and horrible Russian, which caused us boys a lot of merriment. Mr. Melvile enlisted my father in the work in distributing New Testaments and the Psalms in the Russian language. The Old Testament with the exception of the Psalms, was at that time not permitted in Russia to be read by the common people, only by the clergy. Mr. Melville procured for each grown member of the family a New Testament, with both the German and the English texts, and started regular reading classes. I remember distinctly the initial lesson, which was the first chapter of the Gospel of St John, and how Mr. Melville, in his sonorous voice, read those sublime first stanzes ,which always have seemed to me the grandest diction of human language. Each one had to read out loud, and Mr. Melville corrected. These lessons were a great help to us in learning the language which was to become our own. On our way to America the officers of the British and American Bible Society presented Father with a beautiful family Bible, inscribed with its thanks and appreciation of his faithful services while in Russia.

About this time we had a visit of two Quaker (Friends) ministers from England, Thomas Harvey of Leeds and Isaac Robson of Haddonfied. As is well known, the Quakers, or Friends, are, like the Mennonites, opposed to war and have other religious principles in common. These men came to visit our colonies and to hold religious meetings among our people. They made their headquarters at our house, as we were the only ones who understood a little English. My father drove with them through the settlements of our people for several weeks and interpreted their addresses or sermons. They were very pleasant, lovable gentlemen and made a lasting impression upon me.

My father had been watching the political horizon closely and told his people, the Mennonites, that in his opinion the Russian government was planning to take away the special privileges and advantages which had been given to our people and other foreigners as inducement to settle in Russia. The Franco-Prussian war of 1870 created a warlike feeling all over Europe and a strengthening of the various standing armies. The Russian government in this year issued a manifesto by which all foreign born subjects and their descendants were subjected to conscription and drafting into the Russian army. Naturally this caused great commotion not only among our people, who were thus deprived of a very essential part of their religious faith, but also among all other foreigners who were not from principle opposed

(Continued on Page 5.)

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Rev. S. M. Grubb - Editor
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EDITORIAL

The Mennonite doctrine of non-resistance is today facing the severest test to which it ever was subjected in all the European countries where Mennonites are to be found. The churches from South and East Germany which had until now at least not repudiated the doctrine are, like German everywhere, now as much possessed of the spirit of German patriotism which sees nothing but glory and the salvation of the Fatherland in a resort to arms. A generation of compulsory military service seems to have done more for the destruction of the doctrine of non-resistance among the European Mennonites than centuries of persecution. Private information from our German brethren proves them to be filled with a belief in the righteousness of their cause and a willingness to endure whatever sacrifices are involved. The French Mennonites are yet to be heard from but we have every reason to believe that they were as willing to let go the historic doctrine of the church there as elsewhere. In Russia, by a special arrangement with the government the Mennonites were formerly permitted to serve in Department of Forestry instead of in the army. This privilege has been taken from them. German Mennonite soldiers have discovered Crimean Mennonites among the Russian prisoners in the hands of the Germans. Evidently past privileges which Mennonites enjoyed in Russia have disappeared. Another hardship which the war imposes is that German periodicals may, after a certain set date, be no more printed in Russia. This not only deprives Russian Mennonites of their literature but will eventually cut them off from the rest of their brethren since the Russian language is very little understood in other countries.

With all of our brethren in Europe swept on in the terrible tide of war, we ask ourselves, "Is our peace principle to be thrown to the winds?" We, in America, who know nothing of the dangers of bombs falling from the skies upon our little ones, or the perils of living in cities, held by the enemies of our country or of the massed enemies of one nation encamped all about us determined to starve us into submission, are not in a position to criticise our European brethren for having appeared to let go their peace principles so easily, but we are in a position to see the horror of the war from the standpoint of neutrals. We are in a position to demonstrate that war is an unnecessary curse and not a "biological necessity", as one of its apologists puts it and, should we ever be afflicted with its horrors, we will have ample opportunity to prove whether we hold to the principle of non-resistance to the extent of being willing to become martyrs for it.

THE EMERGENCY RELIEF COMMISSION

Of The General Conference of Mennonites of North America.

J. L. Lichty, Secretary of the Commission.

The work of this commission extends into the homeland and into the foreign land, Christian as well as heathen. Its work, in short, is relief work; relief to those who suffer much from affliction caused by famine, flood, pestilence, earthquake, calamity of war, etc. Such relief work our people no doubt have always practiced. When we accept the view of our ancestors in this respect we may truly say, Christ was their ideal, for Christ came to serve suffering humanity. Christ also desires to use our church and the ideal of her commission to serve our suffering fellow men.

That there are sufferers at this present time who need support, no one will deny; think of the many neglected children of the large cities and of the present calamity of war across the sea! How many wounds, tears, sacrifices (human lives), griefs and pains has this war already caused. This great calamity also directs our attention to the sorely distressed. We not only pray: Lord, help to bring this terrible war to an end, but reveal to us the need and the beauty of sacrifice for those suffering from war. Since the Relief Commission was able in past times, in a measure, to mitigate suffering through gifts received, it also now declares itself ready again to receive contributions for the benefit of sufferers and distribute them according to the wish of the givers or to send the gifts to such places where, in the judgment of the Commission, they are most needed. The work of the Relief Commission has very pleasant but also very difficult features. The pleasant feature about it is to help sufferers; the difficult feature about it is to make sure that the gifts sent out by the Commission, as such, reach the sufferers. We remember the journey of the blessed departed Bro. David Goerz in 1896 to famine-stricken India and his reports of the good work that was then done through our Commission. He, as the representative of our Conference, could be an eye witness of the urgent need, and have a hand in the distribution of the gifts in the land where thousands perished.

May the Lord, whose blessing alone prospers, bless the work of the Emergency Relief Commission which is done in weakness; me He especially bless bodily and spiritually the needy who receive support. May God, who has so richly prospered our people in this country, and spared our country from the calamity of war, give them willing hearts to continue to bring their mites to relieve sufferers, especially in the present war across the sea.

CHRISTMAS AT A MENNONITE HOSPITAL

By Sister Frieda.

Bethel Deaconess Home and Hospital, Newton, Kan.

(Concluded)

The deaconesses have gathered at one end of the corridor, the door of the "mystery room" opens, and on a little wagon, covered entirely with glistening snow, appears a beautiful Christmas tree, which is placed in full view of all present, and as the lights beam forth, softly the first song by the sisters choir sounds through the quiet hospital, "Jesus, Lover of My Soul, Let me to Thy Bosom Fly," few eyes remain dry, but the hearts are lifted to the source of all comfort and help. One by one the precious promises and prophesies of the Old Testament referring to the coming of the Savior are repeated in a clear loud voice, this part of the program ending in the triumphant song, "Joy to the World, the Lord has Come." The precious Christmas story is read by one of the older deaconesses, followed by a prayer for all present, for all those who had been inmates of the institution during the past years. O the blessing of those Christmas prayers, how the heart is filled with gratitude for all the manifestations of God's power and help in times gone by, how wonderful the streams of Christmas peace and joy flow into the heart! Another song follows, repeating the angel message, bringing anew the tidings of "peace on earth, good will to men". A short address in the German language followed by another prayer brings the Christmas message to those who have not been able to follow the program in English, and a quartet closes the services for the patients.

Again the door of the "mystery room" is opened, and now comes a most beautiful sight. One by one the sisters pass from the room, each bearing a Christmas tray in her hands, for every patient in the house must receive a gift. Each tray is covered with green crepe paper, the plate of goodies and the gifts in the center are surrounded by lighted candles. How the little girl's eyes sparkle as the procession moves by and she receives her tray, candles and present. Books and Scripture calendars for the new year are presented to most of the patients, excepting the little folks who receive gifts suitable to their age, even the five tiny babies are remembered. The tree on the wagon is taken to all the rooms on the floor, while other sisters carry a small lighted tree to every room where there is a shut-in who could not be carried to the floor where the celebration took place. But they have all heard the singing, and how bright the eyes grow as the lights from the tree are reflected in them. Even the poor Mexican in the men's ward, who is so very sick, having been shot through the abdomen only four days ago, brings a faint smile to his face as the tree appears, and the lady on the fourth floor, the one whose mind has been clouded for weeks, sits by her tree and sings a Christmas song. Before the patients are carried to their beds the sisters gather once more and sing that jewel of all German Christmas carols, "Silent Night, Holy Night."

The candles are extinguished, the patients returned to their beds, their wants attended to and one by one the sisters gather on the second floor for "their celebration". Two by two the line is formed, such happiness, such expectation, they can scarcely wait for the signal which shall announce the fact that the dining room is ready for its guests. At last the faint tinkle of a bell sounds through the house and the procession moves forward singing all the way down-stairs. The patients lie with hands folded as the long row passes by their door and they can follow the progress of the movements by the singing. At last the spacious dining room in the basement is reached, beautiful in its wealth of festooning and bells. A large tree, covered with lighted candles, greets the sisters and they group themselves in front of it to listen once more to the Christmas story, to lift once more their hearts to God. The dear old story ever new, the lighted tree with its message of the light which came to dispel our darkness, the gratitude to God who gave His only Son that these blessings may be ours!

Swift hands extinguish the lights on the tree, for they shall serve again on the following evening, and for a moment all is darkness. Two large screens are pushed aside, a hand presses a button and before us appears the Christmas scene. A barn fills one corner of the room, a real spacious barn, with a beautiful star above it, and in the soft light from above the scene in Bethlehem. The Child in the manger, Mary and Joseph beside it, the shepherds with sheep and all, the wise men in adoration of the Babe, the angel above the scene, straw, animals and all, as life-like and real as terra cotta figures can be made. One song after another is sung in contemplation of the scene, but finally the lights are turned on and all gather about the large tables with the presents for the deaconesses and the servants of the household. Happy faces everywhere, as the packages are unwrapped and the gifts from the institution to all its children are looked at and admired. Then comes a short program of recitations by the sisters for the sisters, followed by a reading of a list of all the names of the givers and the gifts which have arrived for days to make this happy time possible for all the inmates of the houses. How grateful and thankful are all hearts for all the love shown and extended to the institution in such a helpful manner! How unworthy all feel for the kindness received! One gift has come for trees, another for decorations, large gifts have come with the expressed wish to have this money used to make the sisters happy, while other gifts came for the patients or the hospital. Each gift, whether great or small, is mentioned, presents to all such as new records, plants, sweets, nuts, eatables and supplies of all kinds looked at and admired. Then comes the Christmas mail, which has been put away for a week in advance of Christmas, it fills a large clothes hamper to overflowing, bringing messages from far and near for the institution, bringing the home mail and packages for the sisters. As soon as each one has received her portion, all gather before the Bethlehem scene and songs of praises resound once more through the house. Good wishes and handshakes are exchanged and one by one the sisters take leave of the Christmas room, aprons filled with presents and mail, to read the messages from home in the quiet of their own room. Grateful knees are bent before God, and slowly one light after another is extinguished in the sisters' home, while the "night sisters" are passing back and, forth through the halls of the hospital busy with errands of mercy. Christmas morning dawns with the message: "For unto us a Child is born, unto us a Son is given: and the government shall be upon His shoulder; and His name shall be called, Wonderful, Councellor, the mighty God, the everlasting Father, the Prince of Peace."

The holidays are past, the joys and happiness of those hours are a pleasant memory, but the Star of Bethlehem casts its light a long way forward on our path. The Christmas message still resounds in the heart and peace and joy abide. Many of the patients who were with us on that night he returned to their homes, but they have taken with them a memory of those hours which will ever be precious to them, as many messages which come from year to year from former patients will testify. Let us all ask ourselves the question, and I include all the readers who have followed this rather lengthy sketch to the end, whether Christmas has brought to us that which our heavenly Father has intended that it shall bring, or whether we have filled the holidays with empty worldly joys and pleasures. If the still small voice within was hushed by too much earthly din, if the heart has not become richer in peace and joy from God, if the Savior has not been born anew in us, then Christmas has not brought us the fullness of God's blessing. May we learn to think of those in need and sorrow, in sickness and distress; may we all think of them at all times, but especially during those days when joy shall abide everywhere.

Sister Frieda.

Soldiering.

To work long hours, sometimes for days and nights, with entrenching tools—the work of a ditch digger;

To load and unload and carry large packs of supplies—the work of a stevedore;

To stand at the beck and call of officers, and serve them their food—the work of a waiter;

To replace torn-up ties, and relay torn-up rails, and rehoist torn-down poles—the work of a section hand;

To serve in the mess with towel and troughs of water—the work of a dish washer;

To cut down forests and hew large trees with adze and ax—the work of a lumber-jack;

To feed and curry and tend one's horses, or someone else's horses—the work of a hostler;

To touch the torch to peasants' crops and hayricks and cottages—the work of a vandal;

To stand up before one man or two whom he has never met before, and shoot them to death—the work of an executor;

To run off pigs and cattle belonging to others, and prepare their flesh for the kettle—the work of a butcher;

To march for hours and hours in sun or rain, until his movements become mechanical, the mind benumbed and the whole matter less than a nightmare—the work of a Frankenstein;

To be flung into a combat where and with whom he cannot tell;

And then to have the trench covered over him, or to be laid in the ditch and have the road plowed over him, or to be tied up with three others ("bodies are tied in bundles of four to facilitate handling")—

That is the work of a soldier.

That is the "romance" of soldiering. —Springfield, Rep.

RECOLLECTIONS

(Continued from page 3.)

to serving in the army, but who knew what seven to ten years service in the Russian army meant. The Russian soldier of the ranks was treated like a dog by his superiors and his rations were hardly fit for a dog to eat.

The policy of the government was to send recruits of the southern provinces to extreme northern part of the empire and vice versa, so that in case of a revolution or civil war they would not have to fight and kill their friends and relatives, which they might refuse to do. So when a peasant boy departed for his garrison thousands of miles away, the family took leave of him as one going to his death, with very remote expectations of seeing him again.

Our people and other foreign bodies protested vigorously against this arbitrary abrogation of their rights and treaties. Deputies were sent to St. Petersburg to present petitions to the Czar, etc., but without avail, and our people were placed before the alternative of either accepting the new order of things or leaving their homes and emigrating to a new country.

Father strongly advocated the latter course and advised his friends to go to America. He spoke at meetings of the leaders of our people. These were held as secretly as possible, but there happened to be a Judas among those attending, who denounced father to the Russian police as the instigator of a movement to leave Russia. As father had never become a Russian subject but resided as a "foreign guest", the police did not dare to arrest him or send him to Siberia, but they reported his case to St. Petersburg, and one bright spring day in April, 1873, while the family was sitting at dinner, an officer and two guards entered the room, and the officer, who knew father well, after offering profound apologies for coming on this unpleasant duty, read aloud a uskase (command) from the Third Section of the Government at St. Petersburg, accusing father of stirring up unrest and revolution among the subjects of His Holy Majesty, and commanding him to leave Russia within seven days, under the penalty of being forcibly ejected if he did not obey. He was also taken to a photographer to have his picture taken, which was to be posted at the various frontier stations to prevent his ever returning into the Russian empire.

The reader may easily imagine that there was not much dinner eaten at that house that day.

Father had right along contemplated leaving Russia in the course of a year or two, after selling his various properties and collecting his money, but this gave him no time to do so. As he was still a Prussian citizen, he sent a long telegram to Count Bismarck, who was then in the zenith of power at Berlin. The count readily took an interest in the matter, as father had frequently communicated with him during the time he was consul and Bismarck was ambassador at St. Petersburg. Through his influence, father was given two months time instead of a week to arrange his affairs. As can be readily imagined, even this was all too short a period in which to realize anything like a fair price. People knew that he had to sell and naturally took advantage. Even our friends were afraid to come and see us openly, fearing complications with the police. Some of them came by night to say goodby to us. However everything was gotten ready and on the 26th day of May, 1873, we bid a sad farewell to dear old Berdjansk and waved our handkerchiefs from the deck of the Odessa steamer to the few friends who had the courage to see us off. Among them was our old ranch manager, Luke Petrovitch, and I shall never forget his tearful face as I glanced upon it for the last time. God rest his honest faithful old soul!

(To be continued.)

The Most Primitive Music.

Writing of the Jewish festival of Rosh Hashanah, Rowland Thomas says: Those immemorial Shofarin, the rams' horns, along with the thin-sounding shepherd's reeds, are the most primitive musical instruments extant. For the Shofar is still just what it was at the beginning. Jewish conservatism has permitted no improvements. It is just a simple horn with the tip cut off. There may not be even a mouth-piece added.

And the sound of it is still the sound the defenders of Jericho heard before their walls toppled down and the cloud of dust stifled them. There are only three calls, and there is little doubt that they are still the ancient ones. They must have descended wholly by tradition, for there is no way of writing them.

The capacity of the Shofar is very limited, and rarely are two horns alike. They give only three or four intervals, in thirds or fourths or fifths as the case may be. The fundamental tone, the pitch, may of course be any tone of the chromatic scale.

Therefore, if you choose to go into a synagog, during one of the holidays that last three weeks, you may hear the most primitive music you can hope to hear, one of man's first attempts to pour out his soul in ordered sounds.. And you may know that it is sounding in every other synagog in the world, following the reading of the Scriptures from the Scroll, which must be wholly the work of human hands, without the intervention of types and printing-presses.

It isn't good luck, or some wonderful gift
Of talent or genius or learning,
That brings us at last to the coveted goal,
Nor is it by dreaming or yearning;
It's only hard work and a noble resolve,
That accomplishes glorious deeds.
It's tending our own little garden of life
And preserving it free from the weeds. —Sel.

THE S. S. LESSON

Feb. 7.

Ruth Chooses the True God.

Ruth 1:6-18.

Golden Text—Ruth 1:16.

Few persons have misfortunes come in such numbers upon them in such a little while as they did upon Naomi. Famine, exile, loss of husband, and then loss of children followed in rapid succession. But in Naomi we see, amid these circumstances, a loyalty to her God, and a character that makes an impression for good upon those about her. The best and most effective Christian characters are those who can remain loyal and helpful amid storms of trouble.

The story of Ruth coming as it does after that of wars, anarchy and idolatry, of the Book of Judges, is refreshing. It shows that, even in those times God made provision for people outside the fold of Israel for entering it. In Ruth's case it was to the great honor of entering the line that was to give Israel its great kings and the world its King of kings.

The attitude of Naomi is one of desiring the best advantage for her daughters-in-law. She did not cease to care for them, but she was willing to give them up that life might be easier for them.

To the two daughters-in-law the event meant more than they suspected. At that parting of the ways the entire course of history might have been changed. Little do we understand how that the most ordinary events of our lives may become links in the chain of the world's most extra-ordinary events. Orpha's going was with tears, but it was a going, a going out of Naomi's life and a going out of the circle of God's people which might have been an eternal blessing to herself and the world. The things we do, even with the greatest reluctancy, may be the wrong thing to do. They will surely be wrong if they are separating us from God and His people.

One of the most remarkable expressions of devotion ever uttered fell from the lips of Ruth when she chose the country, the nation, the God and the grave of Naomi as her own. The beautiful character of Naomi made Ruth choose Naomi's God. All true Christians preach Christ in their lives. It is possible that Ruth already learned to love the God of Israel through what she learned of Him from her late husband.

Ruth's friendship was one that only death could separate. It was suggestive of the friendship we owe to our God. Her decision was final and for her eternal good. Conversion means turning one's back on the world for good. It can only end in everlasting happiness.

THE C. E. TOPIC

Feb. 7.

Christian Endeavor that Counts.

I Cor. 15:57, 58.

(Christian Endeavor Day)

The story of Christian Endeavor is one which tells how that the young people came to their own in the church. It is for the young to be active, to be strong, to learn and to devote themselves loyally to a noble cause. It is for the young to array themselves on the side of right against the wrong. All these opportunities have been provided by the great C. E. movement. No movement in modern Protestantism ever grew so mighty in numbers and influence in a comparatively short time as did this effort for Christ and the church. Christian Endeavor has counted for much good.

The Christian Endeavor, that is, the C. E. of the present, still counts. It is the power in the church that appeals to the young and uses their strength for the upbuilding of the church of our Lord. It is the training school of the church, making the young men and women of today the efficient pillars of the church of tomorrow. It drills them in prayer, Bible study, public testimony and the administration of the churches' affairs. It arms the young church members with efficiency, power and devotion.

The Christian Endeavor that is to be, the C. E. of tomorrow, will count if we of the present make it count. Its critics have said that it is one of those waves of enthusiasm that come and go. But it has proved itself more than a temporary movement. Nothing has yet been found to supplant it. In the Junior society we see the promise of better trained men and women for the years to come. The church that permits the C. E. in its midst to die out neglects the factor that may save the church itself from falling into decay.

Christian Endeavor always counts because of the consecration it inspires, the effort it leads its members to make for the upbuilding of the kingdom of Christ, the spirit of prayer it fosters, the Bible study it insists upon, the loyalty it demands, the interest it inspires in missions at home and abroad and the fellowship it promotes among Christians everywhere. Along all of these lines the church must exert a powerful influence and C. E. fills the bill as a most efficient and effective means for doing so.

DEATHS

Schumacher.—Peter P. Schumacher, born near Bluffton, Ohio, Nov. 3, 1852, died near Pandora, Ohio, Jan. 9, 1915. In his death the community of Pandora loses one of its highly esteemed and efficient laymen. He was a man endowed with those rare and fine gifts of insight and wise judgment, and to make these qualities effective he led a life of Christian consistency. This latter trait was the highest evidence of his Christian faith. For over a year he had been ailing with a sickness that baffled the skill of physicians. At times his suffering was intense, but he bore it all patiently and without complaint. He never showed any fear of death, nor did apprehensions gloom his mind. He was married to Elizabeth Moser, Nov. 28, 1878, after which they removed to their present home, where the 36 years of their married life were spent. Here their family of seven children, one daughter and six sons were reared, the three youngest, Waldo, Willis and Peter, Jr., residing with their parents, Mrs. Eldon Geiger at Middletown, O., Ezra at Seattle, Wash., Noah at Streator, Ill., and Philip at Freeport, Ill. He leaves to mourn their loss beside his immediate relatives, four sisters and five brothers. Funeral services were held at the Grace Mennonite church on January 12, the pastor of the church officiating.

Schantz. — Ambrose Schantz, the father of Rev. J. W. Schantz, a member of our Conference and Board of Home Missions of the General Conference, died on Jan. 9, 1915, after a brief illness which combined with the weakness of increasing years, which hastened his death. Bro. Schantz was a life-long member of the Upper Milford Mennonite church, where he was received as a member by the sacred rite of baptism. He was rarely absent from the regular services of the church. Bro. Schantz was a man of unfailing integrity, of a most lovable and kindly disposition. He served a number of terms as trustee and remained loyal and attentive to all his duties as member and officer unto the end. He is survived by his widow, three sons, two daughters, thirteen grandchildren and one great-grandchild. Funeral services were held on Thursday, January 15, both at the house and church. His pastor, Victor B. Boyer, officiated, assisted by Bros. Rev. A. S. and Elwood Shelly.

Hofstettler. — Hulda Mable Hofstettler, daughter of Mr. and Mrs. D. J. Hofstettler, was born May 17, 1896, and died December 24, 1914. She was sick about 11 months. Funeral services were held in the Mennonite church, Fortuna, Mo., December 26, 1914. Rev. J. M. Regier preached in English. Text, Psalm 126:5.

CONTRIBUTIONS

For Lame Deer.

From the Missionary society of Berne, Ind., through J. G. Regier, $10; Mennonite Aid Society, Pandora, O., through Barbara Steiner, $5; Plum Grove Sewing Society, Whitewater, Kan., through J. J. Kopper, $1.22; Aberdeen, Idaho, through Rev. A.Linscheid, $5; Ladies' Aid Society, Upland, Cal., $5.

Gratefully received,
Alfred Wiebe.

For the Treasury of the Pacific Dist. Conference.

From the Homestead congregation near Aberdeen, Idaho, $39.

Gratefully acknowledged,
S. R. Aeschliman, Treas.

For the Hopis to be Used in Connection with Christmas.

From the Berne, Ind., Sewing Soc., by Br. J. G. Regier, $10; Br. G. J. Duerksen, Hillsboro, Kan., $4; Lushton, Neb., Sewing Society, by Bro. Jacob Epp, $17.50; Newton, Kan. First Mennonite church sewing society, by Sister J. G. Regier, $10.

Gratefully acknowledged,
J. R. Duerksen.

Oraibi, Ariz.

For the Support of an Evangelist.

From the Sunday school of Hebron church, $50.

Sincere thanks,
P. J. Wiens.

NEWS OF THE WEEK

GERMAN WARSHIP IS SUNK IN NORTH SEA

Armored Cruiser Bluecher Sent to Bottom in Battle With British.

London, Jan. 24. — The German armored cruiser Bluecher of 15,550 tons displacement, was sunk in an engagement with British warships today in the North Sea. Two other vessels of the German fleet were seriously damaged.

The official press bureau statement adds that no British ships were lost.

The text of the official press bureau statement follows:

"Early this morning a British patrolling squadron of battle cruisers and light cruisers, under Vice-Admiral Sir David Beatty, with a destroyer flotilla under Commodore Tyrwhitt, sighted four German battle cruisers and several light cruisers and a number of destroyers steering westward and apparently making for the English coast.

"The enemy at once made for home at high speed. Theye were at once pursued and at about 9:30 a. m. action was joined between the battle cruisers Lion, Princess Royal, New Zealand and Indomitable on the one hand and the Derflinger, Seydlitz Moltke and Bluecher on the other. A well contested running fight ensued. Shortly after 1 o'clock the Bluecher, which had previously fallen out of line, capsized and sank.

British Losses Small.

"Admiral Beatty reports that two other battle cruisers were seriously damaged. They were, however, able to contiue their flight and reached an area where dangers from submarines and mines prevented further pursuit."

"No British ships have been lost and our casualties in personnel as at present reported are slight.

Battle Calms England's Fear.

London, Jan. 25. — The news of the first battle between dreadnoughts, yesterday's naval engagement in the North sea, has aroused much more enthusiasm among the British public than either that off Helgoland or that off the Falkland islands, although both of these engagements perhaps loomed larger in actual results.

To the English public the combat of yesterday means the triumph of its long time confidence in the big gun fleet and it calms the fear of the east coast of frequent repetitions of the Hartlepool and Scarborough raid. Sir David Beatty, the youngest admiral in the British navy, has become, for the moment, the most popular hero of the war.

Statements Do Not Agree.

The German official report on Sunday night's fight admits the sinking of the cruiser Bluecher, but offsets this loss with the assertion: "According to information available, one British battle cruiser was sunk." This statement has been directly denied by the British admiralty, which says clearly, "No British ships have been lost."

MAKING A MILLION HORSESHOES

Catassuqua, Pa., Jan. 25. — Announcement was made here yesterday by a local firm of the receipt of an order from the Russian government for 1,000,000 horseshoes. The plant is running day and night.

GERMANY OBJECTS TO SHIPMENT OF AIR CRAFT

Washington, Jan. 25. — Germany protested to the state department through her ambassador, Count Bernstorff, against shipments of American hydro-aeroplanes to the European belligerents on the ground that such air-craft are war vessels.

A statement issued by the embassy today says:

"The Curtiss works at Hammondsport, N. Y., have sold and sent to England the well known hydro-aeroplane America, and five hydro-aeroplanes of a different type have been ordered by England and are under construction by the same firm. Also Russia has ordered a number of these vessels from Curtiss for use in her navy.

"There is no doubt, and it does not need any explanation, that, from the standpoint of international law, hydro-aeroplanes have to be considered as war vessels and that, therefore, by Article VIII of the agreement concluded at The Hague on October 18, 1907, neutral countries are prohibited to supply belligerent countries with such vessels. The selling of hydro-aeroplanes by the Curtiss works, therefore, constitutes a breach of neutrality. Hydro-aeroplanes are not especially mentioned in The Hague agreement for the simple reason that this kind of war vessels did not exist at the time."

NEW KRUPP GUN HAS RANGE OF 28 MILES, EXPERT SAYS

Berlin, Jan. 25. — Remarkable figures regarding a new German naval gun are given by a German artillery expert, writing in the Artilleristische Monats-Hefte.

In discussing an assertion by the London Times that the German navy possesses a gun which carries three miles farther than the best British weapon, the writer admits that the Krupps are manufacturing a gun whose projectile weighs 920 kilograms (about a ton), and which develops muzzle velocity of 940 meters (about 3,700 feet) a second. The expert reckons from these figures that the gun has 58 per cent. more muzzle effect than the British navy's best weapon, and has a range of about forty-two kilometers (about twenty-eight miles), while the channel at Dover is only thirty-three kilometers (about twenty-two miles) wide. He says the figures given, if correct, will permit the Germans eventually to command the English coast from Calais for a distance of nine kilometers (about six miles inland) with the new gun.

FOOD QUESTION MORE SERIOUS IN WAR ZONES

London, Jan. 25. — The question of food supply is being considered urgently in both London and Berlin. The British government has appointed a cabinet committee to consider the matter. The labor party has demanded that the government take over control of British shipping.

As to the food situation in Germany, the Berlin press is reinforcing the demand voiced at mass meetings, that the government commandeer all stocks of food. By way of Rome there have come reports of bread riots, in Austria and Hungary, during one of which the governor of Croatia was badly wounded and his palace burned down.

OCEAN FREIGHT RATES RAISED 900 PER CENT.

Washington, Jan. 25. — Evidence of extraordinary advance in trans-Atlantic freight rates since the outbreak of the European war, amounting in some instances to 900 and even 1,150 per cent., was presented to the senate today in a joint report from Secretaries McAdoo and Redfield.

"While this report is being written," the statement says, "information is received that rates are higher than those given in some of the tables presented, and that even at these extraordinary figures, it is difficult to obtain cargo space for earlier sailings than March and April."

The report contains numerous tables of rates on various commodities from American to European ports and summarizes the principal advances since August 1 last, as follows:

New York to Rotterdam, on grain, 900 per cent.; on flour, 500 per cent.; on cotton, 700 per cent.

New York to Liverpool, on the same commodities, from 300 to 500 per cent.

STATE DEPARTMENT DEFENDS ITS NEUTRALITY

Washington, Jan. 24. — The United States government today issued a lengthy defense of its interpretation of the rights and duties of a neutral in the European war.

A document, 5,000 words long, prepared by President Wilson, Secretary Bryan and Counselor Robert Lansing of the state department after several days of consultation, was made public in the form of a letter from the secretary of state to Senator Stone, of Missouri, chairman of the senate committee on foreign relations.

While the letter is a reply to an inquiry from Senator Stone for information as a result of complaints made in the press and in letters from various parts of the country charging the Washington government with unfairness to Germany and Austria, it also is intended as a pronouncement of policy on some questions of neutrality previously unexplained.

After answering nineteen separate and specific charges and calling attention to the fact that the United States has promptly taken to task Great Britain as well as Germany and every government which in any way has infringed upon the rights of this country, the letter concludes with the following declaration on the much discussed question of exportation of war munitions:

"If any American citizens, partisans of Germany and Austria-Hungary, feel that this administration is acting in a way injurious to the cause of those countries, this feeling results from the fact that on the high seas the German and Austro-Hungarian naval power is thus far inferior to the British. It is the business of a belligerent operating on the high seas, not the duty of a neutral, to prevent contraband from reaching an enemy. Those in this country who sympathize with Germany and Austria-Hungary, appear to assume that some obligation rests upon this government, in the performance of its neutral duty, to prevent all trade in contraband, and thus to equalize the difference due to the relative naval strength of the belligerents. No such obligation exists; it would be an unneutral act, an act of partiality on the part of this government, to adopt such a policy, if the executive had the power to do so.

Dried Peaches!

At 5 Cts. a Pound.

Order not less than 120 lbs. to one address, making the freight rate about $2.20 per 100 lbs.

D. C. Krehbiel,
Reedley, Cal.
13

"If Germany and Austria-Hungary cannot import contraband from this country, it is not, because of this fact, the duty of the United States to close its markets to the allies. The markets of this country are open upon equal terms to all the world, to every nation, belligerent or neutral."

During the course of the letter's discussion of the various charges made, many facts hitherto undisclosed were revealed for the first time.

LONDON SPECTATOR HAS GRIEVANCE AGAINST U. S.

London, January 22, 1915. — The Spectator, in a leading editorial article entitled "a great danger," expresses "anxiety and alarm at the way in which we are drifting toward the danger of a collision with the United States."

This article speaks in praise of the good feeling toward Great Britain of many prominent Americans, but is resents deeply the "indifference, indeed callousness toward Great Britain and her case, shown by the government of the United States."

Believing that the American government would certainly be on the side of those who are fighting to restore Belgium, the British people "suddenly find America officially playing the German Game and, in effect, trying to prevent our bringing Germany to her knees and driving her out of Belgium. The disappointment is the greater, because we, like the Americans of fifty years ago, fancy that our flesh and blood across the water are influenced by the thought of profit just as the Englishmen were believed to have been influenced in the civil war.

HARRY THAW BACK AT TOMBS CELL

New York, Jan. 24. — Harry K. Thaw is again in the Tombs. Brought here this morning from Boston, his only stop-over on the way from New Hampshire, he was locked up in the prison, which he left almost seven years ago, when he was committed to the state asylum for the criminal insane at Matteawan following his acquittal of the murder of Stanford White on the ground of insanity. Tomorrow, it is expected he will be arraigned to plead to the indictments charging conspiracy based on his sensational escape from Matteawan seventeen months ago.

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VOL. XXX. BERNE, INDIANA, FEBRUARY 4, 1915. No. 5.

MENNONITE HOME

That there is peace and contentment in the **Mennonite Home for the Aged** at Frederick, Pa., is evidenced by the following poetical effort by a member of the Home family.

"A dear old home—
There upon the hill;
Where peace, joy and blessing,
All the days fill.

There are we ever
So free from all care:
We live in the sunshine,
No clouds enter there.

There's prayer in the morning,
And oft there is song:
Good fellowship reigneth,
All the day long.

O yes, we are happy
And thanks be to all,
Who send us the goodies,
Spring, summer and fall.

O fit us, dear Savior,
For that home above;
And may we while waiting
Just dwell in Thy love.

NOTES AND COMMENTS.

According to "Der Mitarbeiter" the publication representing the Mennonite interests of Middle Canada, of which Rev. H. H. Ewert is the editor, there are in the provinces of Manitoba, Saskatchewan, Alberta and British Columbia 12,000 Mennonites, 6500 of whom reside in Manitoba, and 5,500 in Saskatchewan. They are divided into nine groups as follows: Sommerfelder, numbering 4,250; Reinlander (Old Colony) 3,600; Canadian Conference 2000, Brueder-Gemeinde 1417, Kleingemeinde 410, Church of God (Holdeman) 300, Brudertal (Walls) 250, Old Mennonite 233, and Crimean Menn. Brueder-Gemeinde 74 members.

Through the efforts of Mr. Harry Morton, of the Executive Committee of the World's Sunday School Association, and the courtesy of the Japanese Commissioners of the Panama-Pacific Exposition at San Francisco, there will be set up in the Japanese Building a Sunday school booth in which to advertise the World's Sunday School Convention at Tokyo in October, 1916. The Japanese exhibit will be one of the most interesting and picturesque features at the Fair, and the World's Sunday school Association is fortunate in having a "Tokyo Booth" in such favorable surroundings.

An interesting note of a long-lived family appears in the "Church Bulletin" of the First Church of Philadelphia, Pa.: "Mrs. Olivia Clymer, widow of the late Jacob S. Clymer, died at her home in Quakertown, Pa., at the advanced age of 92 years. Mrs. Clymer was the last of a group of six, parents, three daughters and a son-in-law, who were among the organizers of the First church in 1865 and, in reality, the prime movers in that project. What is remarkable about it is that all lived to a good old age. The combined ages of the six was 531 years, an average of more than 88 years. At present there are still three of the original members of the First church living."

For the next three weeks Rev. Lee Lantz, pastor of the First Mennonite church of Normal, Ill., will conduct a series of evangelistic meetings in the Schwenksville and Souderton (Pa.) churches of which Rev. J. W. Schantz is the pastor.

Urgent calls have come from individual Christian workers and from Bible societies in Russia, Austria, Germany, France, Switzerland, and Scotland for assistance in the work of giving to the vast armies of Europe the Word of God. In a letter from Bishop John L. Nuelsen, dated Zurich, Jan. 5, he tells of the formation of a strong committee in Switzerland to co-operate with existing agencies who are distributing the Scriptures. "During the last few days," he writes, "I received some letters from various countries touching upon this very matter. This morning a gentleman called me up and asked whether I could not help to procure 4,000 copies of the New Testament in the Russian language to be distributed among the Russian prisoners of war in Germany . . . It seems to me the greatest need is among the prisoners. They have more time to read and are more receptive." The American Bible Society, through whom the World's Sunday School association is working, and affiliated European societies, report from all fields the same eager desire for copies of the New Testament. In Russia the empress herself has gone to the front to help the wounded, and has taken 20,000 copies with her.

On February 14 many of the churches throughout the English-speaking world will celebrate the day in commemoration of the hundred years of peace existing between Great Britain and the United States. At this time, when so many of the nations of the world are engaged in the bitterest and deadliest strife in all history, it is refreshing to note that the two great nations in which the English tongue is spoken may find occasion for thankfulness that a century has passed during which time the many serious difficulties which arose were settled to the satisfaction of the parties concerned without a resort to arms. Is it too much to hope that in 2015 our great-grandchildren will be celebrating a century of world's peace?

FROM OUR MISSION IN JANJGIR

Janjgir, C. P., India 1914.

Two years and a half have passed since I began teaching in our mission school at Janjgir. Many girls left at Miss Funk's departure but a number continued their work and studied hard; others were taken from school by force and were married before they had even reached the age of 12 years, and some others died during the hot season, thus leaving only three or four of the girls that were in school at Miss Funk's time, but there are 56 others who have come in since that time, thus making an enrollment of 60.

You ought to have seen them when they first came, and for that matter now, too, in spite of my having worked hard with them all this time. I have both worked hard and prayed hard for these little ones and many a time have I asked the Lord what He would do with such a band of jungly little youngsters. The last few months, really since July, the good Lord has showed me fruits, and, oh, what a joy! My! then these six years in India do not seem long at all and I am not ready in any way to go home on furlough since the sunlight has been allowed to fall upon the seed scattered. Oh, it just makes me bubble over with joy.

When these girlies entered school they came with uncombed hair and dirty faces, hands and feet, and with just little bands tied about their bodies. Now, well, I cannot say that I have succeeded in getting them to comb their hair, but their faces are clean and most of them wear clothes now and their beautiful brown eyes sparkle with delight. They do not dig holes into the plastered walls of the school house any more, nor mark up the windows and benches as they used to do. The books, they try hard to keep clean and if one gets hold of another's book she handles it with care, before she would quickly tear off a corner of a leaf of another girl's book and quietly put it away, then she would come to me and show how nice she had kept her book while the other girl's was spoiled, when she really was the guilty one of making the others' book look bad. In the beginning the girls all were very selfish and would keep the swing all to themselves. The one who would get there first, seemed, was entitled to the swing during the whole recess (if I would not be present). By long and patient teaching and by locking the swing up every time a girl would do that, they finally learned to share. At first if one would fall or get hurt in some way all would stand and laugh, now little girls go and pick each other up, brush away their tears, straighten their hair and fix up the wounds and are regular little comforters. Oh, what pleasure this makes me!

All castes are represented in school and the village people of course are very particular about their children, but the children being innocent do not understand why they should not be with the other little girls and how they would become unclean. I was much amused the other day when the woman who generally gives the children water to drink, had

fallen asleep. The children did not bother to go and waken her, but all helped themselves, some even put in their hands and drank, others held up their hands and caught the water that ran from the cups of those who were drinking rather hastily to get back to their play again. Among these were Brahmans, water carriers, weavers and some of the lowest, some were our own girls, about the water pail.

In the beginning when we had prayers the village girls would laugh and sneer at us while we Christian folks would stand quietly with folded hands and closed eyes. Now if you would come for prayers you would not be able to pick out mission children or village children for they all close their eyes and fold their hands while some of the girls or some of the teachers or I myself talk to Jesus. I wish you could have been with us today when we all were sitting in circles on the floor making Christmas decorations and singing one Christmas song after another. All the children were so happy. Tomorrow we are going to decorate the school house, so we'll have two weeks of Christmas in school, for generally we close school on the 22nd and do not open again until the third or fourth day of the new year. We will have three songs by the whole school on the Christmas program and a few concerts and the rest of the program will be furnished by our Indian Christian men, women and children.

Another incident out of school life in India. When we first planted flowers on the school yard, the tiny plants had hardly any chance. First this one would go and pick at it and feel it and then the other and then the third and so on until in a short time nothing would be left of the tender little plants, but now I am happy to say we have nice flowers all about the schoolhouse and one large beautiful creeper.

Another thing I rejoice greatly over is that the Lord has helped me to teach these children to play. Now I see you all smile, but it's true nevertheless. These girls did not run about and play like you or I did when we were small, and when I tried to get them to run or play "drop the handkerchief" they would cover their faces and sit down and would say as we would say it in English, "It is not lady-like to run, we must walk slowly and keep our heads covered and we must do as our forefathers have done and to this they stuck. Day after day I planned and thought, and as I watched them again and again and tried again and again, but of no avail, I let them alone. There they would sit two by two all over the school yard catching lice from each other's heads. Again I went to work and tried hard and also prayed hard that the Lord would help me to brighten these little lives. You ought to see them now at recess times. They are a crowd of happy little girls whose voices and cheers of glee and laughter you can hear from a distance. They play "Ante Over", "Fox and Geese", and now we will begin with baseball and dare base and jump ropes.

Now, in closing, I cannot but write you the prayers of some of the little girls from six to eight years old.

Dear Jesus, you know I'm just a little girl and I can't do much, so help me to read and write my lessons. Also help me to keep still and not make other little girls talk. When I want to talk quickly, tie my mouth shut. When I go out to play help me to give the swing to other little girls, too, and give us many balls and marbles to play with and then we'll all have one and we won't get cross and say bad words. And be with all the sick girls and those that could not come to school today, give them good medicine and, dear Jesus, make them well soon so they can come to school tomorrow and give all the little boys and girls rice and bread to eat. Your little girl. Amen.

With loving greetings, yours happy in His service,

Anna P. Braun.

CORRESPONDENCE

Perkasie, Pa., Jan. 23, 1915.—One of the largest audiences that has yet met in Bethel Mennonite church gathered there on Sunday afternoon to attend the Women's meeting. There was a large representation present from Perkasie churches and those near by.

The service was opened by singing "Onward, Christian Soldiers," which was sung with spirit by the congregation of women. A fervent prayer was offered by Mrs. Maslin. A musical program was then rendered by members of the various churches. Misses Elsie Andrews and Florence Hunsberger sang a duet, "Be Glad". Following this a beautiful trio was sung by Misses Freed and Moyer. A duet by the Wolf sisters was the next selection. The last musical number was a duet sung effectively by Mrs. Erisman and Miss Sweigert.

The speaker of the afternoon was Miss Jennie Riegel, of Germantown. Miss Riegel is a thorough Bible student and teaches a large Bible class in the Y. W. C. A. in Germantown. She is a ready and earnest speaker and held the closest attention of her audience from beginning to end. Her theme was the old, old story which is ever new, or "The Way to Salvation."

She began speaking by relating a story in which Christ bids His disciples and their followers and all Christians to tell the gospel story to others. The query was made of Christ, but what if they will not tell it? And his answer was, "I am counting on them." "A star shall come out of Jacob, and a sceptre out of Israel." There is no way of salvation but by the merits of Jesus' blood. Out of Abraham God made the great Hebrew nation, or Jews. The Jews could only come to God through the substitution or the sacrifice of a slain lamb. So we can only come to God because of the sacrifice made by Jesus Christ on the cross. The brazen serpent lifted up in the wilderness by Moses was a type of Jesus Christ who was also lifted up and that awful thing sin, as a sacrifice for the sins of the world.

The present conflict in Europe is only the beginning of the awful carnage which shall be in the latter days, according to the Word of God, and which are His judgments. If you are not a systematic student of the Bible, you do not know what you miss. Begin the day with God and follow on to know Him.

Fannie E. Landis.

Trenton, Ohio. It is with a great deal of delight, that the writer notices the increase of correspondences in the Mennonite lately.

The work in our church is going as usual, the past year has brought us many blessings at well as sorrow. There were nine deaths among the members and eighteen were received into the church. Our services on the whole were well attended, and the Sunday school is at present larger than it has been for years.

Our pastor has discontinued the publication of our monthly church paper and is making an effort to have every family take the Mennonite in its place. He has also written a history of the Butler County Settlement and expects to publish it in book form shortly.

At our yearly meeting it was decided to have a week of special services this spring, and also the May festival again this year.

Corr.

Donnellson, Iowa, Jan. 25, 1915. Yesterday evening the closing services of a fifteen-day series of union meetings were held in our church. The three churches in Donnellson, the Presbyterian, the M. E. and ours took part. Five evening services were held in each church, the three ministers preaching alternately; this gave each church one Sunday evening service. Considering the weather and roads, the attendance and interest was very good. Last evening we had a very full house. The choirs of each church were a great aid to the success of the meetings. They were often combined. Then duets, quartets and solos were rendered. May God bless this work. We hope this will not be the last of the Union meetings.

F. H. Krebill.

Bally, Pa. Since the last correspondence from this charge appeared in the columns of the Mennonite some things have transpired which may be of sufficient general interest to make them worth being noted.

Not to go back too far, it may be well to start with the 2nd of last December, which was a red-letter day for our people and this community. The very fine concert given that evening in our church by the Bluffton College musicians is referred to by those who heard them, as the best of its kind that ever came this way. The talent displayed by these representatives of the college has placed the institution high in the esteem of many who hardly knew of it by name before. A return visit would meet with a hearty welcome.

The Christmas service by the Sunday school on Christmas morning and by the church on the following Sunday morning gave due emphasis to the great fact in the history of God's dealing with humanity which makes this a season of joy and of thanksgiving for God's unspeakable gift to this sin-cursed world.

Among the gifts distributed at the Christmas celebration was a surprise to the pastor in the form of an envelope containing some strips of paper commonly known as green-backs and yellow backs. Some members of the congregation had put their heads and hands together to prepare this kindly greeting to their minister and his family.

The Sunday school recently adopted a revised constitution which embodies several features calculated, it is thought, to make the work of the school more efficient. One of these is the creation of an executive committee, composed of the officers and teachers of the school, which is to meet once a month, or oftener. Among other things this committee is charged with the duty of providing in such ways as may be found practicable for increasing the number and efficiency of the teaching force of the school. As one of the means to this and the formation of a Teachers' Training class is being considered.

The proportion of English in the church services has been pushed up another notch. Gradually the ability of the younger portion of the congregation to understand a German sermon decreases. The reading of the people, both young and old, is almost exclusively in the English language. The services in which the sermon is to be given in German will hereafter come once in four weeks. The introduction of a new English hymnal is proving a great help for all, and especially the more German element in the congregation, to join intelligently in the English services.

Miss Mary Funk, missionary in China, now spending the months of her furlough in this vicinity, has engaged to spend Sunday, February 7, in this charge where she was a member in her younger years. She is a sister to Rev. A. E. Funk of the Christian Missionary Alliance, under the auspices of which society she labors in the mission field. Her father, John Funk, was for many years the deacon of the Hereford congregation and all the family were active in the work of the church and particularly of the Sunday school.

The Bechtel family organization has asked and been granted permission to hold the annual reunion of the family on the church grounds here. This neighborhood is the original seat of the immigrating Bechtels, when, with so many others from the different states of the German Reformation, they sought refuge in this country of religious liberty. From the earliest records and traditions to within only a few years ago the name Bechtel (Beghtly at first according to Cassel's history) was connected with the office of the ministry in this congregation.

Altona Mission, Jan. 25, 1915. To the Dear Ones in Christ Jesus, greeting. Altona is going through one of the greatest periods of its history from a religious standpoint as the united effort in the Stough campaign in interest, and men and women call upon God for convicting and converting power to come through the power of the Holy Spirit. Souls are being born into the kingdom of our Lord and Savior Jesus Christ by the scores.

Because of the overwhelming crowds at the tabernacle on Sunday evening we have been holding services at the mission and at last Sunday's service five souls accepted Jesus as their personal Savior. Praise the Lord for free salvation.

Beloved the time is at hand when our quarters at the Altoona mission are not large enough to accommodate the people who come to worship with us; therefore the mission with the Napier Mennonite church have united in an appeal to our Brethren in Christ everywhere throughout the church to come to our aid in raising funds to pay off the indeptedness of the Napier church and to establish a more commodious and permanent place of worship for the Altoona mission and we trust that everyone throughout the Church will come to our aid and help us. As the Lord has prospered you give. The Lord said, when he was here below, "that it is more blessed to give then to receive."

I am sure that the Lord will abundantly bless you in return. There was never a time in the history of the city of Altoona when the prospect to build up a church in our faith were so bright as at the present time; therefore we send forth this appeal in the name of the Master, praying that He will honor it according to His will.

We wish to thank the dear ones at Quakertown for the contribution of $12.45 and pray that the dear Lord will bless them for their liberality.

I remain yours in the Master's cause,

E. C. Miller,
Supt. Altoona Mission.

RECOLLECTIONS

By Peter Jansen.
(Continued.)

Our party was composed of father and mother, both of the same age, fifty, faithful Taute Anna, who, of course, went with them as she had done all her life. She was a few years the junior of mother. Margaret, my oldest sister, was twenty-three, I came next at twenty-one, Sister Anna eighteen, John was seventeen, Helen thirteen and baby Henry Cornelius nine. We stopped a day at Odessa, the most modern city in Russia, and from there went by rail northward through Austria-Hungary and Poland to Danzig in West Prussia, from where our folks had originally come. It was the first railroad I, or any of the children, had ever seen, and, of course, it was a great curiosity to us. Near Danzig, on a farm, lived a brother of mother's with whom we made our headquarters during our six weeks' visit. Our parents had many friends and relatives who made the "exiles" from darkest Russia very welcome. We soon changed our Russian clothes for more modern apparel and eventually looked quite civilized. I remember how a rather dandyfied cousin of mine insisted upon me buying a high silk hat, a headgear which would have made me the laughing stock of my friends on the Steppes.

Here also I met my affinity. She was then a bright handsome girl of nearly seventeen, with a case of love at first sight and I felt that she reciprocated my feelings. The other day I found, among some old papers, a litte bunch of pressed and dried forget-me-nots with a lock of golden hair. She had given me the little blue emblematic flowers during a boat-ride, they growing profusely along the banks of the river. I also still have the photograph taken at that time. While I am writing this, just fourty years later, my dear old sweetheart sits on the lawn in the sunshine. Her hair has turned nearly white and she is a confirmed invalid, but her loving heart is the same, and during these thirty-six years of our married life, she has never given me a single cross word or look.

Our friends, the Prussian Mennonites, were at that time also greatly worried over a similar edict by the German government commanding their young men to enter the army. Numerous consultations were held with my father, and he was asked to report to them after having formed an opinion of America. I might remark here that the result, a few years later, was the large and prosperous settlements of Prussian Mennonites now in Gage Co., Nebraska, and Harvey and Butler Counties, Kansas.

After our pleasant visit in Germany, we proceeded via Berlin and Hamburg to England and were very cordially received and entertained by our Quaker friends in Leeds. Here we had the first opportunity to try our English, and I believe caused our friend a good deal of merriment by our pronunciation and general foreign ways. They were very tactful, however, not to let us see this. We have kept up our correspondence with the younger members of the Harvey family until the present day and I had the pleasure of seeing them again some years ago during a trip to Europe.

We finally engaged passage for Quebec. It was but natural that our first intention was to settle in Canada, as nearly all of our information about America had come from British sources and pointed that way.

From Quebec we proceeded by rail to Berlin, Ontario. Father had corresponded with a member of our faith living near this town, and he had invited us to stay at his house pending the selection of a permanent place of settlement.

One of the first things that impressed us was the light spider-like buggies we saw at the various places we passed through. They semed so frail in comparison with the ponderous vehicles of Russia and Germany.

Mr. and Mrs. Jacob Y. Schantz and family gave us a hearty, sincere welcome at their home, but, oh, how different were their ways and customs from ours. Even their language, a Swiss-German dialect, strongly mixed with English, sounded like a foreign tongue, we having always spoken the pure High-German. I must confess that about this time I felt very homesick for the first time.

We had been used to servants doing manual labor, but here everybody waited on himself. How well do I remember going after our numerous trunks and baggage to the station. They were all piled on the platform to which a dray had backed up. The station agent came out while I was looking for the usual baggage carriers seen at European railway stations to load the trunks. The station master looked at me for a minute and then said: "Look here, young fellow, you seem pretty husky; take hold with me and be quick about it." That was my first introduction to American independence and it seemed very strange to me in the first place that an official should perform manual labor and also that he should have the temerity to command me to help him. Well, I soon got over my ideas regarding labor.

We reached Berlin, Canada, I think, August 12, 1873, and concluded to remain for the winter at least. Father rented a small house from Mr. Schantz and in a day or two we went to housekeeping. As soon as the family was comfortably settled, father and I departed for New York to meet a delegation of our Russian friends who had preceded us and who had explored the United States with a view of selecting suitable places for colonies. At the head of this deputation was our friend Leonhard Suderman, the elder of our church at Berdjansk, Russia.

Even then, fourty years ago, the rush and hurry of everybody, as we entered the United States, was bewildering and there were so many new sights on every hand that it kept me busy trying to take them all in. New York especially seemed a wonderful city to me, and the gorgeous advertisements, which decorated every available space, struck me as a great novelty.

(To be continued.)

THE MENNONITE

Entered at the post-office at Berne, Indiana, as second class mail matter.

EDITORIAL

The church has developed a wonderful machine for the saving of souls. The machine provides a place in the Sabbath school, in the Young People's society, and in the various other organizations where the souls may be guided to God and each one find his proper place in which to work. Great evangelistic efforts are planned to reach out after the unchurched and the unsaved. Men, skilled in that kind of work, are called to lead the campaigns. They come with music, with tabernacles, with men and women trained to look after every detail that tends to the production of a successful revival. To get an insight into the details of a great revivalist's system is surprising. One finds that it is as systematically arranged and as energetically worked as the most up-to-date system of a great business house. All these things are well enough. They have grown out of the experiences of years and we are in no position to say that they are any more wrong than the staid old methods of by-gone years, but the complaint we hear today is the same as it always was, "We are not getting the results we have a right to expect." Now why are they not forthcoming?

Years ago we were to see a wonderful locomotive. It was said to be the most elaborate in its equipment ever built. For size, for beauty, for grace the machine was certainly remarkable, but it didn't work. With all the elaborate machinery and equipment the locomotive had built into it there had not been sufficient provision made for the development of steam-power to move the locomotive, much less a train of cars. All the fads and fancies of that machine were so much junk after all because there was no power behind, or rather in it.

It used to be that people thought that the first requisite for carrying on the Lord's work was prayer. We know that the power that seeks to sweep souls into the kingdom of God must be generated in prayer. A young minister once asked an older one, "How am I to overcome the difficulty I have in public prayer?" The answer was short and to the point, "Pray more."

The machinery for Christian work which we believe necessary for our time need prayer. When results are lacking and the machine seems useless we should shink about the power needed. Do we pray enough?

The modern doctrine, that pain should not be, has taken upon itself the names of the two mightiest influences that humanity knows, Christian and Science. The first term comes to us from the Christ whose suffering was predicted by the prophets and whose death was the result of suffering, mental and physcial; the second term, science, is that which above everything, accepts pain as a fact and devotes itself to alleviate it as much as possible. To assert that pain is a delusion is to deliberately close the eyes and stop the ears to that which is the lot of every creature. It makes a mockery of the agonies of the cross and deprives the Christ of His right to be the sympathetic comforter of those who are in physical, mental and spiritual misery. God, without doubt, has willed that pain and suffering should be factors in our earthly life. They were in the life of our Lord. But with His suffering He devoted Himself to the relief of pain among His fellows. The great opportunity of the Christian is to be Christly and come to the relief of his fellow men; for this end God has unlocked to him the secrets which science reveals. To abolish a thing by simply declaring that it does not exist is making war on windmills. To pluck out the eye when danger approaches does not abolish the danger in the least but does, at the same time, make one a more certain victim of that danger, and so, to make the miseries of life nothing, by simply asserting that they are nothing, is to do the "ostrich stunt" of sticking the head in the sand in the face of danger when means should be taken to prevent the harm that it might do.

BOARD OF EDUCATION

This is the youngest of the boards created by the General Conference. It dates its existence from the last meeting of this Conference at Meno, Okla. Its precursor was the Committee on Education that had been in existence for two conference periods. The reports of this committee must have so impressed the General Conference with the importance and the possibility of useful educational activities by our churches and within our churches that it raised this committee to the dignity of a board. It hardly deserves that name though. By a board we should understand a body of men to whom the management of a certain activity or enterprize of an organization is entrusted. Thus our Foreign Mission Board manages our foreign missions, the Home Mission Board manages our home missions, and the Publication Board directs and controls our publications. Each of these boards has some property to manage, has to appoint workers for its assigned field and has to direct their activities. The Board of Education has no property to manage, no workers to appoint, and nobody's activities to direct. There is no school, high or low, except in some mission fields, that is owned by the General Conference and that might be assigned to the Board of Education for management. Sometimes boards are established for the purpose of founding an institution or setting on foot an enterprise which they are to manage. But not even this is the case here. For there has been no intimation given by the last General Conference that it expects its board to found an educational institution. Nor would there be any opportunity for the board to enter upon such enterprize on its own initiative; for our people are pretty well supplied with colleges and high schools, and these already make more demands on the liberality of our people than they are able to meet. In this respect, then, the board finds itself in a unique position. It is like a king without a kingdom to govern.

But if it cannot govern, it may lead. If it cannot direct the activities of educational agencies, it may influence them. Where it finds the main posts in the educational field occupied, it may busy itself in looking for some neglected spots, for some untilled fields, and exert some stimulating and guiding influence there.—Its first duty will have to be that of investigation. The educational conditions, the needs and ambitions of our churches in educational respects will have to be studied. An attainable and, of course, desirable aim will have to be agreed upon. The means by which this aim may be realized will have to be carefully studied and tested. Next would follow the dissemination of the ideas and conclusions of the board and a propaganda for their adoption and utilization by the churches. The first field of survey should not be that of college education or seminary training, but that of elementary education, for this affects all of our growing generation. The board should not begin to build from the top but from the bottom. It should first interest itself in the laying of a sound and durable foundation and then see if it can suggest improvements in the rearing of the superstructure.

Is there room for such activities of the board? If it is contended that we have already attained perfection in our educational aims and methods then there is no opportunity for the usefulness of this board, but if it is believed, as the writer believes, that our educational results, in general, fall far short of the Christian ideal, then there surely will not only be room for, but great need of wise and energetic activity of this Board of Education.

H. H. Ewert.

KANSAS AND THE MENNONONITES

Reminiscenses by C. B. Schmidt.

The editor has honored me with an invitation to contribute some reminiscenses of my intercourse with the Mennonite people. He justifies his invitation with the assurance to me, that, what I may have to say will be of interest to the readers. Now it is "up to me" not to disappoint him and the readers of the "Mennonite".

This is not my first bow to the readers of "The Mennonite". Some may remember having read something over my signature about three years ago, soon after the General Conference at Bluffton, Ohio, when a like invitation had been extended to me by my friend, J. F. Lehman of Berne, Ind.

The fact is, talking about the Mennonites, has become a fad with me, because of my close association with them throughout a period of 44 years,—and my active connection with their emigration from Russia, Prussia and Switzerland during the seventies and eighties of the last century. I look upon my connection with that great movement as the most interesting and fruitful period of my long life. It brought me in personal touch with a type of men and women of strong character, who have stood up for their religious convictions, their peace doctrines, as inculcated by Christ Himself,—unwaveringly, through centuries of bloody strife among the nations. Their early history has been written in blood, **because** of their abhorrence of strife and bloodshed. — Their steadfastness and their very singlemindedness has produced among them thousands of martyrs — heroes, infinitely more heroic than the greatest soldiers of history.—In Europe it had been their lot to live constantly in an atmosphere of war and to be out of sympathy with war meant to become victims of it.—It was natural, therefore, that the first opportunity that was presented to them by William Penn and his agents to establish new homes and communities in a new country that promised peace and the free exercise

of their religion of peace, was readily embraced, and thus, in the year 1683, Germantown, in Pennsylvania, became the cradle from which the religion of Peace spread over the North American continent from the Atlantic to the Pacific coast.

How did it happen that I became identified with that remarkable movement of Mennonites from Europe to Kansas, which set in some forty-two years ago and which marks a distinct historical epoch in the Mennonite church and in the economical development of Kansas and other western states? This is a story in itself and in telling it I must be pardoned the frequent use of the personal pronoun "I".

It was September 7, 1864, my twenty-first birthday—fifty years ago—when I landed in New York. As I stepped ashore, a hundred and one guns fired from Governors' Island. An imposing birthday greeting!—There surely must be something worth while in store for you in this country, I thought. Immigrants are not received with such honors as a rule. But, that was in war time and Gen'l Sherman had gained an important victory in Georgia on that day. Lower New York in the vicinity of Castle Garden was still a regular recruiting camp. My ship brought seven hundred recruits from Europe, most of them from Germany, and they were promptly forwarded to Richmond, which, at that time, was still holding out against the Union. I had not come for war. I wanted to see the country and study its possibilities. I gradually drifted westward. Full of ambition, I finally landed in Kansas in March, 1868. The romance of Kansas was vivid in my memory. In my school days I had devoured stories of the Kansas prairies, Kansas Indians and the Buffalo. I must see Kansas! I stopped at Lawrence, even then the university town of the new state. But there were Indians there, too, but no Indian fights. They were living on their reservation and soon after my arrival were transferred by the government to the Indian Territory.

I liked Lawrence. It was a New England town with a cultured population, the location picturesque on the banks of the "Kaw" (Kansas River). It was a church town with attractive homes. I soon found employment in an agricultural implement house. This brought me in contact with farmers. There was at that time not much farming in Kansas outside of the two eastern tiers of counties; but even then there were some German farmers among the patrons of our establishment. They were all prosperous and liked Kansas.—They were doing so much better in Kansas than they had done elsewhere and they were anxious for more German neighbors. Railway building was active in the state. New lines were reaching westward; the Kansas Pacific line—now a part of the Union Pacific, reached Denver from Kansas City in 1869. The Atchison, Topeka and Santa Fe was finished from Atchison to Emporia and straining to complete the line to Colorado, to earn its promised government land grant of 3,000,000 acres. Everybody in Kansas became a "boomer" for the state and I soon became one too. I employed some of my spare time in writing articles about Kansas for newspapers in Germany and I found they were welcomed by some of the leading papers. This brought me many letters from Germany from people who planned to emigrate. Many of the leading citizens of Lawrence praised this pastime of mine as a patriotic work and when a bill was pending in the Kansas legislature for the creation of a State Bureau of Immigration, my name was suggested to the governor (James M. Harvey) for the position of Commissioner of Immigration. The governor was ready to appoint me, but the bill did not become a law; it did not even reach its third reading. So far as I know, the project has never been taken up by the state since. However, it was energetically taken up by railroads which traversed the state and with one of them, The Atchison, Topeka & Santa Fe, I became identified in January, 1873, as General Foreign Agent with headquarters at the City of Topeka.

About a year before that time, and while I still had my home at Lawrence, I received a letter from the city of Berdjansk in South Russia. It was signed "Cornelius Jansen, Prussian Consul". The writer referred to an article about Kansas, which he had read in a newspaper, published in Germany and to which my name was signed, if I remember rightly, it was the "Frankfurter Zeitung". Mr. Jansen explained to me, that he had secured my home-address from the publishers of the newspaper, because my description of the farmers' opportunity in Kansas interested him. He desired additional information on the subject for the benefit of large numbers of German farmers in South Russia, whose religious liberty was being assailed and who were obliged to seek new homes in a county where no such danger need to be feared. He asked many pertinent questions, which I was able to answer satisfactorily; and this interesting correspondence proved to be the beginning of my connection with the movement of many thousands of Mennonite people from Europe and from the older American states to Kansas. In fact, it shaped my life-work in that it opened up to me a line of activity in the economic upbuilding of many waste places in the great West, a work so fascinating, that up to this time I have not been able to let go of it, although my own profit from it has been more platonic than real.

Mr. Jansen's letter to me was interesting to others beside myself. There was one gentleman especially, who saw great possibilities in it, and that was General Babcock, then surveyor-general of Kansas, and a brother of General Grant's Chief of Staff. General Babcock had always been interested in my foreign correspondence. It had been on his suggestion chiefly that Governor Harvey had selected me for the state office of Commissioner of Immigration, had the bill become a law, and when, on January 1, 1873, the Atchison, Topeka & Santa Fe railroad company had completed its line from the Missouri river to the Colorado border, and thereby earned its great land grant of 3,000,000 acres, it was again General Babcock who proposed me to the railroad company as a person likely to procure valuable settlers for those lands. Consul Jansen's letter to me was his strong argument with the railroad company and it was that letter more than anything else that procured me the appointment as General Foreign Agent for that railroad company, which at that time had only little over 400 miles of track and has since grown to be one of the greatest railway systems of the country, operating more than 11,000 miles.

Several months had passed. I had traveled over the railroads and over the prairies which extended in a belt, 20 miles wide, for 200 miles on either side of the track. I had selected tracts particularly suitable for grain-farming and stockraising, such as I knew would appeal to the German home-seeker. I was well along with the organization of my immigration bureau; but I had received no further communication from Consul Jansen. The only letter I had received from him more than a year ago, had opened up to me vistas of great results, and they had begun to grow dim, when during the summer of 1873 I received another letter from him. This was written at Lancaster, Pa., but again addressed to Lawrence, Kansas. Mr. Jansen and his family had been expelled from Russia by the Czar's government for agitating in behalf of emigration among the Mennonites. He announced to me his prospective visit to Kansas and expressed the wish that I should accompany him and his son Peter on a trip through that state, after he had visited with the Mennonites in the East. I was now in position to make myself useful to him, thanks to my official connection with the railroad.

(To be continued.)

THE VALUE OF C. E. WORK

Some years ago when C. E. societies were started in different congregations there was great opposition against them; mainly because the people did not then, as some even do not now, know the value of such societies to the younger generations; but after years of trial people have more and more learned of their Christian influence that they exert upon mankind.

The C. E. society not only educates its members in one trend, but it reaches out and educates them along different lines. Now the object of C. E. is to imbue a more Christian spirit among its members, to keep them engaged in Christian work and by so doing keep the young people engaged in a noble cause, and at the same time bar out and fill up the vacuum by something that is noble and Christ-like.

The C. E. society is and has been a great aid for Bible study, because it urges its members to read the Scriptures. It also gives them work along that line, which they would not get because there would be nothing there to urge them on. After years of work along this line it becomes one's habit. A desire for knowledge and wisdom of the Bible is formed which will never be lost even in old age. Again it is a value to young people in that it trains them in public speaking, and in freely expressing their thoughts, that they might not be ashamed in later years to use and offer a prayer, or say something for the furtherance of God's kingdom or give words of cheer and comfort to the needy and depressed.

Another value is that it gives employment to its members. Now we all know that we are endowed with activity, and especially so in youth. This activity will work either for good or bad. It will be one or the other for there is no path between. If we have no opportunity to do good, bad will surely come, for we all know an idle mind is the devil's workshop; but to overcome this evil the C. E. society stands ready and with open arms reaches out to grasp all such and says to them, "Come,

we will give you something to employ your mind and exert your activity that will be a blessing and not a curse to yourself and mankind."

Again, it tends to keep its members from becoming slothful and negligent in their Christianity. Oh! how often have we witnessed with pleasure the spirit and earnestness some member exerted in the society and surely he was a shining light to that society. But deprive him of the opportunity and how soon will he become slothful and negligent. The society is also a value to each and every one of its members because it will help us to live lives that will be more holy and acceptable unto God. We will be more on our guard what we do in our everyday life because we are aware that we want to let other people know that we practice what we confess. And last, but not least, the society will make better and more faithful church members, for if we have spent our youth in the society it will be our desire to become church members. Did you ever hear of a true C. E. member that failed to join church or one that did not become a faithful and useful member in his denomination.

M. H. DeHaven.

Frederick, Pa.

THE C. E. TOPIC

Feb. 14.

The Solid Foundations of Life.

I Cor. 3:9-15.

Jesus ended the Sermon on the Mount with the Parable of the Two Builders, the one whose foundation was rock, the other's sand. The one was foolish, the other was wise. The foolish builder perished with his foolishness and became a byword for all time. The wise builder survived the storm and prospered and became an example to all who would do wisely. The fate of one and the prosperity of the other came by the foundation upon which they builded.

A foundation must underlie every structure. One cannot build a castle on nothing—neither can a character or a career be built upon nothing. There must be an underlying foundation. One's education is designed to be the foundation of all life's future experiences. One's early training is the foundation of habits, of affections, of thought, and a multitude of other things. If the early training is right a substantial moral and spiritual structure may develope. If it is wrong, the very foundation of the structure will then spell failure and doom.

There are foundations of faith. Men state their faith in creeds. These creeds are written, learned, defended as though they were the only safe guide through this life into eternity. Creeds are well enough, and good at that, if the foundation upon which they rest is the Word of God. The safe foundation of all literature, of law, of society and of culture must be the Word of God. Just in so far as they run counter to the plain teaching of Scripture are they dangerous, deadly and on sinking sand.

The confession of Peter, "Thou art Christ, the Son of the living God," Jesus declared to be the foundation of His church against which the gates of hell would not prevail. The church of Jesus Christ has but one foundation. If it is built upon the wealth or education, or culture, or history that has not the sanction of the Christ it is no true church. It will not be able to meet the storms that assail it and it is destined to fall.

Our chief concern must be with our souls. They are the structure whose existence in a blessed eternity depends altogether upon the one foundation, Jesus Christ. Men often build upon self-righteousness, hypocrisy, the false hopes of another chance, or the piety of others and, when they do, they fail. The foundation other than Jesus Christ ends only in an eternal ruin, a wreck whose eternity will be misery.

THE S. S. LESSON

Feb. 14.

Samuel Called to Be a Prophet.

I Sam. 3:1-13, 19, 20.

Golden Text—I Sam. 3:9.

The old priest Eli failed in properly bringing up his own sons, but Samuel grew up under his instruction. He is frequently condemned for his failure to bring up his sons properly and seldom commended for the part he had in Samuel's life. It is always so, the evil we do is more noticeable than the good. To be good is to be the man God wants us to be normally. Evil is the abnormal thing in the life and it is therefore the most conspicuous. Every life is what it should not be because of sin. In Eli's case it was the sin of omission. The things we do not do and ought to do are shortcomings in our lives as serious as the things we do and should not do.

Samuel had a godly mother, one who consecrated him to the Lord. The secret of godly men is godly mothers. It remains with the mothers of this generation to give to the world sons and daughters who will make it better and be a blessing for having lived. Children dedicated to the Lord mean that parents are dedicating their parently influence to the Lord. The consecrated child's beginning is with his or her consecrated parents.

God used a child in a matter of greatest importance. He always makes use of children in His work. In the Old Testament we have such children as Joseph, Moses, David and the slave girl of Naoman's wife. In the New we have the child Jesus, the boy with the loaves and fishes and the little ones whom Jesus blessed.

In Samuel's day the Word of the Lord was precious but seldom heard. In our day opportunity for hearing or reading it is everywhere to be found. Do we hold it precious? Could anything be sadder than Israel in those days? A people without the Word, without vision and the lamp of God nearly out in the temple of God? We have the Word today, we should hear it. We may have vision, if we do not, we perish, the light of God may shine everywhere, for everyone is to be a light in the world.

Samuel made God's house his dwelling place. He did his small part faithfully. He received a mighty commission while still a child. The call came often before he recognized it. God's house is still the best place for His little ones. They have a part, and an important one at that, to perform. He calls not once but often, beginning even in childhood. Children should be taught to respond.

The readiness of Samuel is an example to all, particularly boys, who are inclined to follow their own inclinations rather than the commands of duty. "Speak, Lord, Thy servant heareth," were the words by which Samuel consecrated himself; they implied hearing the Word of God and obeying His commands.

Eli was condemned for knowingly permitting sin to go on in his own family. Do the parents who permit their children to indulge in wrong-doing, without an effort at correcting them, ever think of the doom of Eli?

MARRIAGES

Rinner-Eicher.—On Jan. 21, 1915, at the home of the bride in the presence of the family, Miss Elizabeth Eicher and Mr. Louis H. Rinner, both of Noble, Iowa, were married by Rev. S. M. Musselman.

Geissinger-Renninger. — On Dec. 30, 1914, at Bally, Pa., William S. Geissinger of Zionsville, Pa., and Lottie H. Renninger of Pennsburg, Pa., Rev. A. S. Shelly officiating.

DEATHS

Bechtel. — On January 14, 1915, in her home near Gablesville, Pa., Mrs. Mary S. Bechtel, widow of the late John Bliem Bechtel, aged 74 years, 11 months and 26 days. Deceased was a daughter of Joseph Shelly and his wife Elizabeth nee Bauer, and thus a sister to Rev. Andrew B. Shelly. In early years she became a member of the Mennonite church in the West Swamp congregation, receiving baptism at the hands of Rev. John H. Oberholtzer. After her marriage in 1872 she transferred her membership to the Hereford charge becoming affiliated with the Boyertown congregation. Her survivors include her two sons, Andrew and Harvey with their wives and four grand-children. Her mortal remains were brought to rest in the Union cemetery at Bally on Jan. 19, the funeral services being conducted by the pastor of the charge, Rev. A. S. Shelly, assisted by Revs. E. S. Shelly and H. G. Allebach.

Myers. — Lovina the beloved wife of Jonas Myers, Monday January 18, 1915, aged 71 years, 8 months, 16 days. A member of the Perkasie congregation since organization. Funeral services were conducted at the home of her son-in-law, Henry Shelly and the Deep Run Mennonite church, by Rev. H. W. Shelly assisted by the Rev. A. M. Fretz and Rev. J. Rush.

CONTRIBUTIONS

Contributions to the Emergency Relief Commission.

Belgian Relief—A Friend, Mt. Lake, Min., $50; S. S. class, Reedley, Cal., per Estrella Beutler, $2.25; "Several Donors", per "Der Herold", $7.35.

War Sufferers—Mennonite congregation, Beatrice, Neb., per T. H. Penner, $78.90. - Bergthaler cong., per D. W. Friesen, Altona, Man., $133.05; Stations: Altona, $31.15; Rosenfeld, $9.65; Winkler, $19.25; Halbstadt, Strassberg and Edenthal, $38; Edenburg, $16; Gretna, $19.

For the Poor Where Needed—J. B. Schmidt, Greensburg, Kans., $10.

Henri Ummel's Orphanage in Switzerland—Mennonite cong., Beatrice, Neb., per T. H. Penner, $39.45; Apostolic Menn. Church, Trenton, O., per Chris I. Kennel $23; Anonymous, $10.

Mennonite War Sufferers—Member of First Mennonite Church, Philadelphia, Pa., $25; Mrs. Lenhart, Philadelphia, Pa., $1; Apostolic Menn. church, Trenton, O., per Chris. I. Kennel, $16; H. K. Ackerman, Phila., Pa., $1; J. A. Hiebert, Upland, Cal., $10.

Schneller's Orphanage — Anonymous, Alexanderwohl cong., per B. H. Friesen, Goessel, Kan., $5; Mennosimon S. S., Butterfield, Minn., per J. P. Linscheid, $5.

German Relief in East Prussia—Apostolic Mennonite Church, Trenton, O., per Chris. I. Kennel, $2.

For Earthquake Sufferers in Italy—A Friend in Christ, per D. W. Friesen, Altona, Man., $5.50.

For Poor Orphans in Germany—Ebenezer cong., per D. A. Goertz, Mt. View, Okla., $50.30.

For German Red Cross—Anonymous, Alexanderwohl cong., per B. H. Friesen, Goessel, Kan., $1; Anonymous, Goessel, Kan., per Der Herold, $2; Katy Abrahams, ditto, $5; J. B. Dick, Buhler, Kan., ditto, $5; P. H. Nickel, Whitewater, Kans., ditto, $1.

Amer. Nat'l. Red Cross Society—Young People's Society, Altona, Man. per D. W. Friesen, $5; J. S. Schmidt, Goessel, Kan., $2.50; Anonymous, Goessel, Kan., per der Herold, $3; P. J. Harms, Whitewater, Kan., ditto, $1; Mrs. S. A. Krehbiel, Halstead, Kan., ditto, $5; Anonymous, ditto, $100; A. R. Siemens, Buhler, Kan., ditto, $1.

Gratefully acknowledged,

Harrison Landis,
Treas. Emergency Relief Commission.
Sixth Street and Columbia Ave.,
Philadelphia, Pa.

NEWS OF THE WEEK

THREE NATIONS WARN U. S. NOT TO BUY SHIPS

France, Russia and Britain Not to Recognize Transfers.

Washington, Jan. 30. — The administration is now in full possession of warnings from France, Russia and Great Britain, formally communicated that none of the belligerents will recognize the validity of transfers of "imprisoned" German ships to American registry during the war. In the case of at least one of the nations the intimation has been given that such transfer would be regarded as an unneutral and hostile act. This information has been in the possession of the state department while the ship purchase bill has been under debate, but it has been communicated to the congress or the country, presumably for fear that if it became known the shipping bill would be defeated.

Several times since the opening of hostilities, France and Germany have made it clear to the United States by means of official communications, that the transfer of "imprisoned" ships, i. e., ships remaining in American or other ports for fear of capture by the war vessels of enemy nations if they went outside, would be regarded by them as null and void. This position is in accordance with the law of both nations existing before the adoption of the declarations in the London conference, which declarations the United States since the opening of histilities has repudiated, substituting the rules of international law therefore.

WILSON IGNORES G. O. P.

Names Three Democrats and Two Moose as Members on Trade Commission.

Chicago, Februar 1. — "A political sensation was caused here when it became known that President Wilson had completed the selection of the members of the new trade commission without naming a single Republican," says a Washington dispatch to the Tribune. "Of the five memers, three will be Democrats and two Progressives.

"As soon as the makeup of the commission became known the word flew about Washington that President Wilson is trying to break up the Republican party by naming only Progressives to the minority positions on the trade commission.

"According to the political gossip President Wilson deliberately set out to deprive the Republicans of representation on the commission and to confine the minority membership to Progressives. It is alleged to be the aim of the administration to do all in its power to foster the preservation of the Progressive party, the creation of which allowed Mr. Wilson to win the presidency by a popular vote, which was considerably less than a majority of the electors of the country.

LONDON TREMBLES AS ZEPPELINS NEAR

London, Feb. 1. — Special orders issued by the police shortly before 8 o'clock tonight caused blinds to be whisked down all over London, and reports spread that fiveZeppelin dirigible baloons, sighted over Dover and presumably making inland had been fired on by the forts.

FIVE SHIPS THE TOLL OF GERMAN RAIDERS

Three British Craft Sunk in Irish Sea, Two in the Channel.

London, Feb. 1. — The toll taken by the German submarine U-21 in its raid Saturday afternoon in the Irish sea in the vicinity of Liverpool still stands at three ships—the steamers Ben Cruachan, Linda Blanche and the Kilcoan, the latter a small vessel. The crew of the Kilcoan was landed on the Isle of Man by a coastwise steamer.

In addition a German submarine also has torpedoed two British steamers in the English channel near Havre —the Tokomaru and the Icaria.

The Irish sea raider easily made her escape and shipping interests, confident that she returned to her base, ordered a resumption of normal traffic today.

This underwater Emden si the same vessel which last September torpedoed in the North sea the British cruiser Pathfinder with a loss of 246 lives and later destroyed two British steamers off Havre. She found numerous vessels in the waters to which she has now transferred her activities. In addition to the three vessels other steamers were chased by her.

The Allan line steamer Scandinavian, from St. John, New Brunswick, January 22, for Liverpool, with 500 passengers on board, learned of the raid of the U-21, and put into Queenstown. After remaining in Queenstown for a short time the steamer proceeded for Liverpool.

All Berlin papers express enthusiasm over the doings of the submarine as ushering in the war on Great Britain's commerce, as heralded by Admiral von Tirpitz. Attention is called particularly to the fact that U-21 is operating a thousand miles from her base, which is a greater radius of activity than hitherto was believed possible. The argument is advanced that what today has happened to small coasters may tomorrow happen to the great English liners.

RIVERS ARE RISING

Pittsburg, Feb. 1. — A warm rain which began yesterday, has melted the snow on the Allegheny and Monongahela watersheds, and streams throughout western Pennsylvania and northern West Virginia are pouring volumes of water into those rivers. The Ohio is rising here at the rate of seven inches an hour. Two men were drowned in flooded Loyalhanna creek, at Latrobe, Pa., and Mrs. Michael Fisher was drowned at West Wheeling, W. Va., when she fell into the swollen waters of Boggs Run.

OBREGON IN COMMAND; MEXICAN CAPITAL QUIET

Washington, Jan. 30. — Mexico City is reported quiet, with General Obregon in command, in a dispatch received today from American Consul Silliman. Obregon denies making any agreement with General Gutierrez, who was reported to have sent commissioners to propose terms on which he might form alliance with Carranza against Villa. The Zapata forces have abandoned the siege of Puebla, the stronghold midway between Mexico City and Vera Cruz ,but still hold some of the small villages near the capital, the dispatch said. Mr. Silliman made no mention of the expected departure of Carranza himself from Vera Cruz for Mexico City.

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29

RUSSIA ORGANIZES ANOTHER BIG ARMY

Begins Seventh Month of War With Move for Decisive Battle.

London, Jan. 30. — The conflict which has embroiled the greater part of Europe in the world's greatest war now has lasted half a year without a decisive advantage having been gained on any field. As the seventh month of the struggle begins new armies are being organized and new campaigns mapped out. This is true particularly in the east, where Russia has delved again into her tremendous reservoir of men preparatory to an effort to defeat decisively the Austro-German allies. Official reports from Petrograd are optimistic and recount victories of more or less importance for the Russian arms in various fields.

Russia alone is engaged in fighting hostile armies from Tilsit, far in the north of East Prussia, to Tabriz, in Persia, a distance of over 1,500 miles. Only that portion of her territory bordering on Roumania is free from menace, but, according to her reports, all is going well with her immense armies. The Russian outflanking movement in northern east Prussia is said to be gaining momentum. The armies on either side of Tilsit have cut the German railway between that city and Memel on the Baltic.

Second Army Advances.

On the southern front in east Prussia another army is advancing toward the German fortress of Thorn, while still another is holding a line of entrenchments which protect Warsaw and which General von Hindenburg has been trying to batter through for three months. Other armies are again preparing to meet a big Austro-German force which is attempting to regain Galicia and Bukowina, thereby turning Grand Duke Nicholas' left wing.

WILHELMINA'S CARGO MAY GO TO ROTTERDAM

London, Jan. 30. — The commission for the relief of Belgium tonight announced that it had made an offer for the cargo of the American steamer Wilhelmina, which sailed from New York for Hamburg, January 22, with food supplies for Germany.

A series of accidents to the vessels engaged by the commission, coupled with stormy weather, has so interfered with the shipping arrangements of the commission that a serious hiatus in the continuous delivery of food to Belgium is threatened.

The cargo of the Wilhelmina consists of 2,000 tons of grain, flour and general food products, valued by the owners at $200,000, and is intended for the consumption of civilians in Germany.

Dried Peaches!

At 5 Cts. a Pound.

Order not less than 120 lbs. to one address, making the freight rate about $2.20 per 100 lbs.

D. C. Krehbiel,
Reedley, Cal.
13

MILLIONS OF POLISH PEASANTS STARVE

Petrograd, Feb. 1. — In spite of the fact that several commissioners are at work investigating the devastation which Poland has suffered during the German invasion, the acute misery of its millions of inhabitants still goes unrelieved. The destruction is so universal that it hardly seems possible that it was the work of human agents.

Normally Poland is a pleasantly rolling country, not unlike the American middle west; fertile, agriculturally developed, productive and prosperous, with its landscapes checquered with well groomed farms and patches of wood. It is now bleak and scarred, almost every house is in ruins, and the mutilated roads are full of half starved, half frozen people who have no homes and no possibility of escaping from the charred remnants of what were their habitations. The line of fugitive peasants is like a long black cord, knotted in places where they have assembled in groups to consider the best way to escape. But at one end escape is cut off by the heavily massed Russian troops and the other end of the line recoils from the advancing German army.

The picture is drawn by Prince Dominique Radziwill ,a member of Poland's oldest and noblest aristocracy who has come to Petrograd from his home in Minsk to devise some practical method of assisting his unfortunate countrymen.

DISSENT FROM GERMAN VIEW

Washington, Feb. 1. — Secretary Bryan today made public a reply to the recent German protest against the sale by an American manufacturer of hydro-aeroplanes to belligerents as an unneutral act. The state department dissents from the German view that "hydro-aeroplanes must be regarded as war vessels."

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NOTES AND COMMENTS

Freeman College has just closed its first annual series of Bible lectures. The lectures continued for a week and were conducted by Rev. Philip Vollmer, Ph. D., D.D. of Central Theological Seminary, Dayton, Ohio. The people of Freeman showed their appreciation of the privilege accorded them in being able to hear such splendid lectures, by their attendance. The church in which the lectures were held was filled twice a day and sometimes many people were turned away. It is quite evident that the people of this community desire good Biblical interpretation. It is the foundation of progress in the community.

Dr. Vollmer has won for himself an enviable place in the hearts of this community. The College has been encouraged in making the Bible lectures an annual event. This is another way in which the College may serve the community.

The Bible conference at Bethel College, which began January 25, is reported to have been very satisfactory. The attendance was considerably better than its promoters had expected it would be and a sentiment has developed in favor of another such a conference next winter. The conference was conducted by Profs. Kliewer, Penner and Richert, who, each, gave a lecture daily. Special lecturers, among them Dr. F. Munz, Warrenton, Mo., were in charge of the evening meetings. Among the many who attended the conference were former Bethel students and relatives of students now in college.

In India the world war is embarrassing the work of the foreign missions. For some years the American Baptists have been supporting three stations in the Telugu country, in co-operation with the Mennonites of South Russia. Since Russia became involved in war, however, the Mennonites have been able to send almost nothing for this work. Unless the American Baptists can assume these obligations—about $4,500 annually—the field work represented by 64 native preachers must cease, schools will have to stop, and the entire work will be so seriously crippled that one or more of the stations may have to be entirely closed.—The Missionary Review of the World.

Bishop J. C. Hartzell, chairman of the World's Sunday School Association's Committee on Moslem Work, has reported from North Africa that the work of providing Christian literature for Moslem children is making good progress. The following are ready for publication, and at Bishop Hartzell's suggestion will be produced by the World's Sunday School Association without delay: An Arabic hymn book, with fifty or sixty good hymn's selected for their value in developing Christian life and character; a simple catechism, already being taught from manuscript; notes on the Lord's Prayer, the Ten Commandments and the Apostles' Creed; some bi-lingual tracts in French and Arabic, for use in the French colonies; a catechism for immediate use among the Babyles; and four tracts containing stories which have proved to be very effective among the children.

Concerning these tracts Bishop Hartzell says, "They are sure to be learned by heart, and will be recited far beyond the points of regular missionary visitation. It is in the line of the old Arab method of education. Our Sunday school scholars and those in the week-day classes have learned by heart the story of the creation and the promised redemption, and chant it after the manner of the traveling Arab minstrels."

The division of the Holy Scriptures into verses, as we find the arrangement today, was made on horseback.

Robert Stevens, a printer of Paris, was traveling by horse from Lyons to Paris. Probably his efforts at reading in the saddle were made doubly hard by the old-style book in which the text all ran together. At any rate he devised the present system of versification as he rode. Evidently Robert was not of the swashbuckler type and must have had a pleasant-gaited nag as he ambled along in peaceful contemplation of Holy Writ.

It was in 1550 that Stevens took this literary jaunt and in 1557 the first versified New Testament in English was published.

The division of the Bible into chapters was made in A. D. 1250 by Cardinal Hugo de Sancto Caro. And it took three hundred years more before a further division seemed advisable to any man with enough patience, ability and willingness to perform the task.

After the close of their quarterly meeting, on February 14, the Roaring Spring, Pa., congregation expects to begin a series of evangelistic meetings which are expected to continue for an indefinite time. Rev. H. E. Miller and Rev. Lee Lantz are expected to participate.

A LAW OF LIFE

Eddison Mosiman, Th. D.

The question often arises, Why has the Mennonite church, which is one of the oldest of Protestant denominations, not more adherents today? There may be some satisfaction to quote in answer the words of Jesus, "For narrow is the gate, and straightened the way that leadeth unto life, and few are they that find it." But are we sure that this is the reason? Did not the church of the first century grow much more rapidly than our church has grown? And even if this were the correct answer, would it not be better for others to proclaim it for us, so that we may be saved from a pharisaical self-righteousness? Let us search for the cause elsewhere so that we may avoid failure in the future.

May it not be that God has not used us more extensively, because somehow we have failed to measure up to His standard of efficiency, because in some way we have violated His law of life and growth? One of these laws of life in which we have especially fallen short is the law of adjustment to new conditions. Phillips, in his elementary psychology, says, "Some institutions have ceased, and more may cease to adjust themselves to new conditions, but that very moment they begin to die; and just as in all of nature's vast laboratory, isolation alone can save them from death. Truly, 'in the the midst of life we are in death'." This is applicable to the Mennonite church.

The Christian church is in no way exempt from God's law of growth and it must adjust itself to new conditions if it is to maintain its life. A careful study of the history of the church will justify this statement. Wherever the church adjusted itself to the conditions in which it was placed, it prospered and remained a factor in the life of the world. Whenever and wherever this adjustment did not take place the church either disappeared or it became an institution without life and without power, living only to and for itself. Paul, the clear thinker, saw the importance of this when at the Council at Jerusalem he insisted that it was not necessary for Gentiles to become Jews upon entering the Christian church. One almost dreads to think of what would have happened if there had not been a Paul to force the church to change its attitude toward the Gentile. A living evidence of this adjustment is found in our own Easter and Christmas customs. Thanks to the first missionaries to the Teutons, that under their guardianship the church became pliable enough to incorporate something of these old heathen festivals. Of course the customs of the church would have remained purer without this adjustment, but our Germanic forebears with ourselves included might have remained outside the pale of the Christian church. Lack of adjustment is the answer that must be given to the question, why the church has disappeared from its first centers of influence. Our present workers on the foreign field find this same adjustment necessary.

Our own Mennonite church is subject to the same law. The Mennonite church of today is surrounded by conditions quite different from its surroundings five hundred years ago; yes, in some places the conditions are quite different from the conditions twenty and even ten years ago. Some of the churches have constantly adjusted themselves to these condi-

tions and have lived and prospered. Some refused to change under the changing conditions and became extinct. Others again have saved themselves from extinction by isolating themselves from the rest of humanity; but these churches are dead nevertheless, for in that they have ceased to react upon the world, they have lost all life and power. "In the midst of life" they "are in death."

What the future of our denomination will be depends upon to what extent the various churches comply with God's law of adjustment to new conditions: Some may cease to make this adjustment, but that very moment they begin to die. Death sets in whenever a church makes up its mind that it will not make any changes to meet any new conditions that may arise. The process of disintegration may be long or short, but there can be only one outcome. The form of death is insignificant. Such a church will either become extinct, or if it chooses to isolate itself from the rest of the world, it may maintain its existence, but its real life will have vanished. If a church isolates itself it will become fossilized. But let us not mistake a fossil for a living thing even though its outward form should be perfect.

I fear that the splendid Mennonite or rather Christian ideal of separation from the world has only too often degenerated into mere isolation from the world. An isolated church is indeed a church "out of the world", but this aloofness from the world is distinctly unchristian, for Jesus says expressly, "I pray not that thou shouldst take them out of the world". Isolation is not separation in the Biblical sense. The Biblical sense of being separate has in it the idea of holiness, of being devoted to God, or set apart to be used by and for God. A separated church in this sense is a live church, an isolated church is a fossilized church. But it would be suicidal for us to disregard this ideal of separation from the world, even though it may become our greatest enemy. Let us remember that the best things may also be the worst. We shall be on the safe side if we maintain this idea in its Biblical sense.

A RURAL CHURCH CONFERENCE AND ITS MESSAGE

J. D. Brand.

Since our churches are nearly all located in what is generally termed the country, i. e. in the open country and in towns of less than twenty-five hundred inhabitants, I feel that we can draw lessons of encouragement, of inspiration, and also of procedure from such a gathering as took place at McCormick Seminary on January 18. This conference, interdenominational in scope, was for the purpose of bringing before theological students the importance of the work in the rural fields. In general the trend of interest of theological students in the larger denominations has been away from the country rather than toward it. The country pastorates were often used only as a stepping-stone to larger parishes and, as they thought, greater opportunities and usefulness in the larger towns and cities. This trend has its origin not among the students, but rather in the emphasis, conscious and unconscious, which the leaders in the denomination placed upon city work. This unbalanced condition could not help but react upon the church, and the result is the present movement, especially since, upon investigation, it has been found that the greater part of the workers and leaders in the church actually come from the country. Thus they are driven to the obvious conclusion that if this be true then the only way to keep the ranks of the workers replenished is to put more emphasis on the country work. This looking to the cities has resulted in short pastorates and often inefficiency. This inefficiency was partly due to the lack of interest in a transcient charge on the part of the pastor and partly to the lack of special training on the part of the school which he attended. Since these difficulties are beginning to be recognized, efforts are being put forth to call the attention of the students to the work in the country as a life-work, because of the opportunities for helpfulness and consecrated service, and to give them a training accordingly in the seminaries.

Although this conference was interdenominational, the majority of participants were Presbyterian. Why this was is difficult to tell, however, putting this together with the efforts in the Presbyterian church in this direction we might take it as a suggestion that they are perhaps more alive to the importance of this movement than are some of the other denominations. They have a special department of Country Church Work in their Home Mission activities. In this department Rev. W. H. Wilson is doing work which is getting international attention. Mr. Wilson, who was also chairman of the conference, gave several very interesting and inspiring talks and suggestions which plainly showed his deep interest and knowledge of the country work. He has studied the problems for a number of years with open eyes and heart. His view of the situation might be summed up in a sentence somewhat as follows: The preacher in the country must be a lover of souls, who means to devote his whole life to their service; to do this he must be able and willing to adjust himself to the prevailing conditions in order that he may in turn be able to use and if necessary, even to change them for the furtherance of the cause of Christ. With this agrees very well what one of the professors here at the university said in a seminar on the rural church, who was also a speaker at the conference. After all methods and plans are discussed it is largely left to the individual worker to influence, lead and mould the community into a body of believers who are a power for good in every phase of life, but this he can accomplish only as he lives in close fellowship with his master in prayer, and in a devotion to the cause in which he is engaged.

Rev. Fullerton, a man grown gray in the service of the Master, who is now one of the field secretaries of the Home Mission Board in the Presbyterian Church, gave a very helpful talk, he also expressed his great satisfaction concerning the many efforts put forth to train young men for country work. Mr. Fullerton is a man by no means unacquainted with the country, as he never saw a railroad until he was quite grown up, only a short time before he started to college. The testimony of such men is of special interest and value. Besides the men mentioned several others might be named who spoke equally helpful and inspiring. One of the most interesting thoughts brought out was the necessity of more church federation. That is to say, there are many localities where there are a number of small churches in a community too small to support them all, it would be very desirable if they would combine so as to enable them to support a resident pastor, thus more efficient work could be done in the community with much less expenditure. The organization of a movement is under way, the object of which shall be the enlistment of young men for the needy fields, such as: An immigrant or industrial parish; A country parish; A frontier field. At a meeting for the organization of this movement it was emphasized that a country parish where several other churches were already established who could well minister to the spiritual needs of the community, is not a needy field.

But someone may say, what is all this to us? we have no such problems. In the first place, this deep interest should be a note of great encouragement to us, for we have actually escaped some of the internal difficulties, at least in most localities, up to the present time. But since we have been more fortunate we can take warning from the churches who have this problem in its aggravated form, that we may avoid them if possible. We have, thus far, especially in the larger settlements, been able to control conditions to a large extent, because of the fact that we were a rural people. But today even the most secluded are no longer disconnected with the outside world. The telephone, rural delivery, and automobiles have made practically every community a world community. Thus they are opened, more or less, to all the influences of every other community. This is rapidly breaking down all lines of division and tends to bring the moral and religious status of all to the same level. The rural community is getting with the many advantages which these new conditions offer also their dangers to contend with.

Thus far we have considered the internal conditions only, but are there not in each community outside of the present church circle such who make a silent claim upon the members of that institution which professes to have the only solution to the secret of happiness and perfect satisfaction in this life as well as in the life to come? In other words, are we serving as fully as we might all those in need of our care? Are there no such about us to whom we might bring Christ? If there are such, then we, too, have a problem to solve. Let us embrace all the Christless and serve them in the spirit in which Jesus served.

KANSAS AND THE MENNONITES

Reminiscenses by C. B. Schmidt.

(Continued.)

The visit of Cornelius Jansen and his son Peter to Kansas resulted in my connection with the Mennonite immigration. I have had many pleasurable visits with the Jansen famliy at their hospitable Nebraska home, and through them formed many interesting acquaintances with other Mennonite families, some of them ripening into lasting friendship.

During a long period of experience in western colonization work it has seldom been my good fortune to co-operate with so intelligent, painstaking and conscientious a gentleman as was Herr Cornelius Jansen. He had taken upon himself the great responsibility to search out lands in a country absolutely unknown to him, for thousands of families who were under moral compulsion to sacrifice their homes which had sheltered them and their ancestors for a hundred years and to begin anew with large families under new and strange conditions. Herr Jansen did this without any pecuniary compensation entirely at his own expense and with the possibility of adverse criticism facing him. His strong and at the same time amiable personality and his analitical mind impressed everyone with whom he came in contact and procured for him liberal co-operation from others when he needed it.

After a ten days' trip under my guidance over the railroad from Topeka, Kansas, west over a territory about 250 miles in length, he selected a tract of about 100,000 acres of virgin prairie land, which, in his judgment, was in every way as desirable as that upon which the Mennonites in Southern Russia had made a phenominal success in wheat-growing. Well satisfied himself that his judgment had not misled him, he, nevertheless, left the final decision to a delegation of seven practical Mennonite farmers who later on came over from Southern Russia at his suggestion. This delegation came over in the autumn of 1873. It was augmented by four or five prominent Mennonites from Summerfield, Illinois. After a careful inspection of the whole territory then open for settlement along the Santa Fe railroad, the committee ratified Mr. Jansen's selection and the railroad company agreed to hold that body of land in reserve for one year for the benefit of the Russian Mennonites.

A party of 30 Mennonites, families had meanwhile arrived from the Crimea and located temporarily at Elkhart, Ind., awaiting the results of Mr. Jansen's exploration tour through the West. This group had come over under the leadership of their elder, Jacob A. Wiebe. Immediately after Mr. Jansen had expressed his preference for the lands in Marion, McPherson, Harvey and Reno counties along the Santa Fe line in Kansas, they came out and purchased twelve sections of land in Marion and McPherson counties. Upon these lands two villages were laid out, "Gnadenau" and "Hoffnungsthal". Each of these villages occupied one section of land, a broad street running through the center of each with dwelling houses and flower gardens facing the street; the barns, stables, truck garden and orchard in the rear of the lots. The remaining ten sections of land were devoted to the farm proper and this manner of settlement was the same as that in vogue in Russia. But after a few years it was abandoned and the American plan of having the buildings upon the farm was adopted. The first houses erected by the Mennonites in that settlement were a curiosity to the American farmers. They were always of one story of thick mud walls with thatched roofs, the rooms spacious and all heated by one stove, also built of mud. Straw was the only fuel used for heating and cooking. The stove was fed from the kitchen and as it projected into at least three rooms the whole house was heated. Connected with the dwelling house in the rear was the stable for the horses and cows under the same roof. These houses were only temporary and in a few years replaced by more pretentious structures.

The Gnadenau settlement, as we called it in those early days, was some distance away from railroad facilities. Marion Center, the county town of Marion county, was twelve miles away. This was then the terminal station of a branch line leaving the main line of the Santa Fe road at Florence in the same county. This line was subsequently extended westward as the settlement of the country increased and it has since become a very profitable feeder of the Santa Fe system as it runs nearly its whole length through the Mennonite and other German settlements to Ellinwood on the main line. Rev. Jacob A. Wiebe, a stalwart man of sincere piety, was the spokesman for the colony with the railroad company. I came in frequent personal touch with him, and together we had many conferences with the general officers of the Santa Fe road, securing to this first settlement many privileges and concessions which tended to tide the people over the first years of hardship caused principally by a grasshopper visitation and a year of severe drought.

When the Florence-Ellinwood branch line was completed the villages of Gnadenau and Hoffnungstal became deserted because the railroad did not touch them. Two large towns have since taken their places, Hillsboro and Lehigh. They are two principal stations along that line and the country round about is now one of the most productive in the state. Father Wiebe is still active and when I had the pleasure of meeting him during the spring of 1914, at the town of Lehigh, where his residence now is, I could hardly note any change in his personality. I had not seen him for many years, but he was still the stalwart and erect man with the kindly face as I remembered him to be forty years ago. His ministry of his flock must have been an absorbing occupation for there were many families in the flock who had but small means and needed much spiritual and material encouragement.

One of the most active and influential agencies in the development of the Mennonite settlements in Kansas was organized by the Mennonite communities in the older states of the Union, notably Pennsylvania, Illinois and Iowa. These communities were naturally in close touch with the Mennonite communities in Europe including those in Russia. The arrival in this country of Cornelius Jansen, his visit among the old Mennonite communities there and elsewhere in the country no doubt had awakened the active interest in the prospective large emigration movement from Russia, and even before the Gnadenau settlement was started, a large delegation, representing the Mennonite Immigrant Aid Society, incidentally also the Mennonite colonies in Illinois and Iowa, came to Kansas, and the result of their visit was the selection of a body of land embracing 43,000 acres in McPherson and Harvey counties, north of the town of Halstead and near the present city of Moundridge. The Illinois people felt quite sure that eventually a very large Mennonite colony would be established in Kansas and that it would be the better part of wisdom for them to become a part thereof. Again it was my pleasant duty to act as guide and again I became acquainted with an interesting group of successful German farmers with most of whom I have remained in touch for many years and even now maintain friendly relations with their children and grandchildren, most of their elders having passed beyond. Christian Krehbiel of Summerfield, Ill., was perhaps the most active member of this committee of the Mennonite Immigrant Aid Society. His name will for all time be associated with the great agricultural development period in Kansas, brought about by the Mennonites; but he was not only a successful farmer, he was also an educator, an organizer of extensive charities and an apostle for Christ among the Indians in the neighboring Indian territory. Krehbiel's activity was not of a dramatic or picturesque sort, but if it were generally known throughout the state his name would be mentioned in one class with the early Kansas heroes; but the outer world heard little of him during his life-time. He was not only charitable but also shrewd in business affairs. This quality was of great value to the early Mennonite settlers in Kansas, first in their dealings with the powerful railroad corporation and later on in the upbuilding of their colony and their dealings with the local authorities. His labors were constructive and of enduring benefit to his people. His talent for organization, his sound judgment and his sympathetic personality were of incalculable benefit to his brethren at the time of their immigration into Kansas and in the foundation of their colonies there. On the occasions of many conferences between the representatives of the Mennonite people and the officers of the Santa Fe railroad company he was always their spokesman and unselfish adviser. The many extraordinary concessions that were made by the railroad company to the Mennonite people, concesions that had never been granted before nor since, were obtained through the impressive arguments of Father Krehbiel. He departed his life at Halstead, Kan. where he had made his permanent home, all too soon for his family and friends, but his name will never be forgotten. In the annals of Kansas it has a prominent place and his nine sons, with some of whom I am even now in friendly relationship, have inherited from their father the best that was in him. The Bavarian Palatinate has contributed many valuable immigrants to the United States and Christian Krehbiel from the Weierhof near Kirchheimbolanden was one of them.

Together with the Summerfield party, above referred to, there came to Kansas, for the first time, five young men from Russia, two of whom, Bernhard Warkentin and David Goerz, subsequently became very prominent in the educational and industrial interests of the Mennonites in Kansas. David Goerz had been a school teacher in Russia and followed this profession for about a year at Summerfield, Ill., among the Mennonites. In Kansas he became one of the prime leaders in the establishment of Bethel College, one of the most prominent educational institutions in the state today. Its entire faculty at present consists of fifteen professors, all of whom were little boys at the time their parents emigrated from Russia. David Goerz was a hard and conscientious worker, in fact he overworked himself to the verge of a nervous collapse. He was sent to California for recuperation and there he passed away after a few years of rest from his labors. Both David Goerz and Bernhard Warkentin

(Continued on Page 5.)

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EDITORIAL

The article, "Why We Should Not Increase Our Armaments", appearing in this issue, was written by President Isaac Sharpless of Haverford College, Pa. It appeared in this month's "Present-Day Papers" and has the endorsement of a meeting of the Society of Friends, held January 18. It is at the request of this meeting that the paper appears in this issue. Agreeing with the Society of Friends in stand for peace and their attitude against war, we recommend that our readers give careful study to the arguments presented by President Sharpless.

In Philadelphia a minister whose church is located along the line of a well traveled trolleyroad, conceived the notion three years ago, that it would be a wise thing to display, each week, large placards, containing some striking passage of Scripture, in front of the church. The signs were a refreshing change from the usual notices one so often sees, announcing fairs, oyster-suppers, concerts and other things that certainly do not harmonize with the spiritual efforts of the church. The innovation attracted some notice from the members of the church and several of the neighbors made some favorable comments, but, after a time, although he had persisted in his weekly display of Scriptures so that he who ran might read, he ceased to hear more of the matter and, he thought, it had become an old thing which was no more appreciated. No more signs were therefore displayed. Imagine his surprise, when, after several weeks, he received more than three hundred letters from persons who used the cars in passing the church on their way to their employment and had accustomed themselves to look for the weekly message the bulletin board brought, asking that he continue the practice. Following this came an inquiry from a local ministerial association in another part of the town inquiring where a supply of sheets, like those he had been using, might be procured, as the brethren appreciated the value of the effort and wanted to introduce it into their own church. Needless to say that the weekly Scripture passage again appeared as of old, before that church, giving the thousands of passersby a message of cheer, comfort and warning. Here we have a splendid illustration of the truth, "My Word shall not return unto Me void."

RECOLLECTIONS

By Peter Jansen.

(Continued.)

Our friends were to sail from New York in a few days, and these days were spent in earnest and prayerful consideration of the problems to be solved. It was finally agreed that father and I should visit the West and look over the various states in which large tracts of land had been offered by the railroad companies, which all had land grants and overbid themselves in advantageous offers for our colonies.

After our friends had embarked for their return voyage father and I went to Philadelphia to look up some Quaker friends to whom we carried strong letters of introduction from our English friends. Here we met some dear people who took great interest in our affairs and helped us materially with their disinterested advice and their knowledge of the country.

I might say right here that the Quakers of England, as well as of the eastern states, later collected a large amount of money which they placed in the hands of my father for distribution among it those of our people who came to this country without the means of making a start on the western prairies.

Father, of course, kept up a brisk correspondence with his friends in Russia, but we soon found that our letters were intercepted and did not reach their destination, we got around the censor, though, by sending our letters for Russia to our friends in England or Germany and having them remailed from there.

Before starting for the West from Philadelphia, one of our newly found friends, John B. Wood, went with us to Washington, D. C., to introduce us and our cause to the president of the United States, at that time General U. S. Grant, and to the secretary of the interior and other officials. I remember the incidents of this trip very vividly, as here I received the first insight into the official life of the country of our adoption. In Russia we associated a government official with a uniform and much of gold lace and trimmings, and the higher ones would always have guards of soldiers at the entrances of their quarters or residences. Imagine our surprise when we reached the "White House" to find its portals guarded by a single colored man, who not even displayed a sword!

Our admission and introduction to President Grant was equally simple. A rather stocky middle-aged man, with a closely cropped full beard and a well shaped head, dressed in a rather warm black Prince Albert coat, arose from his seat at the end of a long table and, at the introduction of Mr. Wood, who knew the president personally, shook us cordially by the hand and invited us to sit down.

Mr. Wood explained to him our mission and that we expected many thousands of our people to follow us during the next few years to settle upon the vast prairies of the West. The president seemed very much interested and sent for Secretary of the Interior Columbus Delano of Ohio, who proved to be a very pleasant gentleman, and who had been brought up on a farm. He told us that in his younger days he had been in the habit of milking twenty cows, mornings and evenings. President Grant also told us of his early experiences on the farm and said that he could hitch up and drive a team of horses as well as ever. You who never knew life in Europe, and especially in Russia, can hardly imagine our surprise when these gentlemen gave us the impression that it was the usual thing for the highest official in the United States and the minister of agriculture to do manual labor.

When our long interview was at an end the president asked us wether we had ever seen Indians, and at our negative answer, he told us to wait a few minutes, as he expected to give General Custer and a delegation of Indian chiefs an audience. They soon came in, led by the general. There were nineteen chiefs and three squaws with an interpreter. We were intensely interested in listening to a long pow-wow, at the end of which the Indians presented the president with some finely tanned buffalo robes and other Indian curios. President Grant, in return, gave them presents. To the ladies of the party he presented shawls of vivid hues which pleased them greatly. One of the squaws draped her shawl about her and proudly sat down in the president's arm-chair at the end of the table. General Custer, who by the way spoke German, asked me to accompany him and the Indians to a theatre that night, where I had a good opportunity to observe the stoic aborigines. Poor General Custer! Three years later he met his untimely death through the treachery of his red friends, whom he always treated well.

Never shall I forget my first introduction to the hero of Appomatox, nor my first visit to the White House, and little did I dream at that time that nearly thirty years later I would be one of a number of honored guests at a state dinner, given by the lamented President McKinley in that house.

On our way west we stopped at Summerfield, Ill., near St. Louis, where Rev. Christian Krehbiel was minister of a Mennonite congregation. He lived on a farm and I shall never forget our first meeting with him. He was in his working clothes chopping wood in his back yard. His people had originally come to the United States from southern Germany, Baden and the Rhine provinces and were an entirely different type from the Mennonites of Russia and Prussia. They had come over for no religious principle, but to better their temporary condition.

We also went to Elkhart, Ind., where lived Rev. John F. Funk, a bishop of the so-called Old Mennonites. This branch of the church at that time did not allow their members to have buttons on their coats, using hooks and eyes. Their women wore plain gray dresses, without any frills, and little caps or bonnets like the Quakers. These people took no part in worldly affairs, not even voting, and were not permitted to hold offices of any kind.

I might here remark that all the different branches of the Mennonites in America took a lively interest in the immigration of their brethren from Russia and contributed thousands of dollars for the support of the poorer ones among them. They also took many of the families into their homes and kept them until the men could provide temporary shelter in the far West. In this work Bishop John F. Funk and Rev. Christian Krehbiel took the initiative and rendered great service to our people.

Father and I now started on an inspection tour of the western states, in company with some of the railroad land commissioner and generally some of our new American Mennonite friends. Young Bernhard Warkentin, who had come from Altona, Russia, not far from our home, Berdjansk, the spring before, was often with us on these long trips. I might remark here that Warkentin finally became a very prominent and wealthy citizen of Newton, Kans. He was accidentally shot, while on a pleasure trip through the Holy Land with his wife a few years ago and died in a hospital, I think at Damascus.

At that time the vast prairies of the country beyond the Missouri river were just being opened up by the railroads for settlement. Millions of acres of land had been granted by acts of congress as subsidies for building railroads, and the managements of these railroads vied with each other to attract settlers. We were furnished not only free transportation, but often special cars and special trains to facilitate our work of looking over their lands. In these latter days of economical and political evolution this policy of the government has been severely censured and condemned. However, I doubt very much if the conquering of the Wild West could have been accomplished without these land grants and the activity of the railroads induced by them. These grants were generally along the right of way, from ten to twenty miles wide on both sides of the track and in such a manner that the even-numbered sections remained government land, open for entry by homesteading or pre-emption, while the uneven-numbered sections were given to the railroads and placed on the market at prices from three to five dollars per acre and small annual payments extending over a term of years.

(To be continued.)

KANSAS AND THE MENNONITES.

(Continued from page 3.)

were tireless workers in the upbuilding of the Kansas colonies and it has been my good fortune to have had their co-operation in securing for Kansas later on many Mennonite families who would have settled elsewhere outside of Kansas if it had not been for the aid that my two friends gave me. They frequently went with me to the seaports at New York, Philadelphia and Baltimore when ships with Mennonite immigrants arrived. Warkentin is recognized in Kansas and all over the West as the man to whom credit is due for the great growth of the milling industry in Kansas. It was he who imported the first Turkey Red wheat from Russia, which has made Kansas flour the most sought for in the market. The Newton Milling & Elevator Co. together with the great Halstead Milling & Elevator Co. are today monuments to Warkentin's business enterprise and management. It is well known generally among the Mennonite people that Bernhard Warkentin met an untimely and accidental death on a journey which was to include a visit to his old home in Russia some six years ago. His widow, the daughter of a well known Summerfield (Ill.) family, survives him at Newton, Kan., and continues in the prosecution of the charitable work, inaugurated by her late husband. C. B. Warkentin, the only son, stands at the helm of his late father's business enterprise chiefly in the milling and banking interests.

(To be continued.)

WHY WE SHOULD NOT INCREASE OUR ARMAMENTS

By Isaac Sharpless.

There are various reasons why the United States should not contract the disease of large armaments. It is a contagious disease and one with which the news of the present-day infects certain classes of our citizens.

These classes are composed of (1) those who are connected with the army or navy, who give their time and scientific knowledge to the study of the past and future of war; (2) those who directly, or at second-hand, expect to profit commercially by a war or an armed peace, and (3) those honest patriots who really believe the various stories of expected attacks upon our national integrity or prosperity induced by the hate or avarice of other nations.

The first class is happily small, due to our peaceful traditions. Its members are, however, active and, in proportion to their numbers, influential. They have developed their subject into one of considerable interest and scientific expansion. They are intelligent and mostly sincere and patriotic. The second class need have little consideration. They are, as many Americans, after business profits, and if the preaching of the doctrines of war pays they will use their great influence upon public opinion, through the press, to fill their private coffers. There are more of them in the aggregate than one generally recognizes.

The third class is made up of men who are open to conviction and will ultimately determine the question. The following considerations may appeal to some of them:

It is not likely that any of the nations now at war in Europe will be ready to attack the United States for several decades. In the meantime any guns or gunboats we choose to make will be antiquated and a dead loss. These nations, let the war eventuate as it will, will be burdened with fearful taxes, with crippled industries, with abundant memories of the horrors of the battlefield and the suffering of the non-combatant part of the population. Nothing but the most flagrant attack by us, or a combination of conditions which no one can foresee, could induce one or a group of them to enter upon the tremendously expensive and probably uncertain and unprofitable task of an expedition against the United States. For a hundred years, except for the farcical Spanish naval journey to the West Indies, there has been no attack, and during the most of this time our preparations have been far less adequate than now.

Nor is there any more danger from Japan. Everyone who has felt the temper of the Japanese government and people is sure that neither interest nor desire exists for an American war, a war which would be without prospect of final success and would break them down with financial burdens they are in no condition to stand. If we would bring half the thought and influence to bear on our government to make it absolutely just and generous in our treatment of other nations, that some of us spend in fearful anticipations of what will never come, we will be immune from war for a generation ahead. These considerations might induce us at least to postpone our great expenditures till the lessons and the results of the present war are more clearly seen.

Again if we, as we hope, shall some time in the near future be able to act as a mediator and peacemaker among the warring nations, we must approach the issue with clean hands and free from the suspicion of ulterior motives. We must say to them in a voice which they will respect, that we have nothing to gain from them in the way of territory or national privileges. We have only a little army for police purposes and a navy not strong enough for aggression. We have made no preparations to grasp anything for ourselves. We should, if they wish, willingly act as arbiter or simply provide the machinery for their own negotiations. We want, for the good of all, peace restored on a satisfactory, permanent basis, and we hope to gain for ourselves nothing but our share of the blessings which will follow this consummation. Only in this way can we do our duty.

If we begin to arm because we are behind in the race for armaments there is no end to the process except a great war. With every increase abroad there will be a new cry for new appropriations here. The burden of taxation, now already being severely felt in certain quarters, will grow by leaps. Now two-thirds of our national expenditures go to war-like purposes, including pensions. This vast sum will be increased much more rapidly than our desources, and either added taxes or the withdrawal of aid from internal developments will follow. How much wiser to make our potential resources of use to our people and the world, food and clothing cheaper, wages better and more homes happy, than to go into this unproductive venture, which, as present conditions show, always ends in war!

"Whatsoever a man soweth that shall he reap," and beginning on a course of warlike preparation, with the general awakening of the military spirit and the contagious enthusiasm which will follow, fanned by our increasing army and navy followers, and the commercial interests, will put us in such a condition that on the least provocation we will place our equipment in action. Armaments mean war. Dependence upon justice means peace and we shall reap as we sow.

What then are the duties of American citizens in this crisis?

To develop a universal feeling, to allay race and national prejudices and suspicions which often ripen into war.

To cultivate a judicial attitude which will take the viewpoint of an alien nation and appreciate its reasonable demands.

To limit commercial ambitions and methods, both individual and national, to such an extent as to recognize the just rights and proper desires of others.

To discourage the military spirit in our men and boys, the growth of a military class, the development of military and naval equipment in our nation.

To base our moral ideas upon the New Testament and have faith that they will carry us through even when we can not clearly see the future way.

To nourish within ourselves and our neighbors the Christian spirit, so that as far as in us lies there can be no war; to do our full duty by moral methods and then trust to the care and providence of God.

THE C. E. TOPIC

Feb. 21.

Favorite Chapters of the Bible and Why.

Psa. 23:1-6.

One must not fall into the notion that some portions of the Bible are unimportant and that it is just as well to ignore them altogether. The Bible is the revela-

tion of God to man; it is the unfolding of God's great plan of redemption, and so every chapter, verse or word, is a link in the great chain which serves the purpose of holding the rest together. But the Bible is also designed to meet man's needs under whatever condition he finds himself. Every one's circumstances are peculiar to himself or herself, and therefore there are particular passages applying to those peculiar conditions. A passage of Scripture which we find to have been a source of great help and comfort to us when in trial or trouble, or a passage which has had a guiding influence in our lives and the making of our character naturally becomes a favorite passage.

Chapters, like verses, are artificial arrangements in the Bible in which inspiration has had no part. One should be careful not to limit our interest to a portion of the Bible because it happens to fall in a certain chapter or verse, for example, the Sermon on the Mount should not be divided, neither should the 13th chapter of I Corinthians be read without reading the 12th chapter also.

A list of favorite chapters would only be the writer's favorites, if he were to select them; but we believe that of the passages that appeal to him many will be found to appeal to the general reader also. In the Old Testament the 1st chapter of Genesis must begin the list. Its opening verses and the first verses of the Gospel of John are the noblest and most wonderful expressions that pen ever wrote. Juda's appeal to Joseph is the finest literary gem in the Book of Genesis. In Exodus the 20th chapter, containing the Ten Commandments, is the most remarkable because it is the base of all civilized law and therefore of all civilization. The Book of Ruth, which is short enough so that chapters are not necessary, is a favorite because it gives a picture of devotion, faith and love in an age which seemed utterly devoid of such things. Of the Psalms the 1st, 23rd, 19th, 32nd, 40th, 90th, 91st and the 122nd seem to be the most general favorites. Of the prophetic utterances, those having reference to the Messiah, particularly those of Isaiah, are general favorites, among them the 9th, 11th, 52nd, 53rd, 54th and 55th.

Among the many favorite chapters in the New Testament are: The Sermon on the Mount, which gives the laws of Christ's kingdom; the various parables, particularly those which, like the Prodigal Son and the Good Samaritan, have so much human interest; the discourses of our Lord and especially the 14th of St. John because it speaks of the Father's house; the speeches of Peter and Stephen and Paul in the Book of Acts, because of their power and eloquence; the 12th of Romans, because of its statement of what we ought to be; the 15th of I Corinthians, because of the comfort it brings in spite of the power of death; the 13th of I Corinthians, because it is the great love classic; the 6th of Ephesians, because it makes us feel strong and brave; the 11th of Hebrews, because it is the great hero chapter; and the 22nd of Revelation, because it is the heaven chapter.

THE S. S. LESSON
Feb. 21.

The Death of Eli and His Sons.
I Sam. 4:1-13, 18.

Golden Text—James 1:22.

Samuel had heard the word of the Lord speaking to him. He had a message for Israel. When God speaks to a man, it is generally that that man may speak for God to men. God will use all whom He calls to call the world to repent. Everyone who has a message from God will sometime get a hearing.

Because Israel had sinned, they were looked upon with scorn by their enemies and oppressed by them. Sin always leads to being oppressed. God uses the enemies of His people to punish them. When they go off into sin they certainly will be punished. When Christians go away from God into the world, their oppression will come from the world. When the church fails in its duty to God, the world will hold it in contempt and get into it and become master there. Isn't the reason for the church's loss of power and for the contempt with which the world holds it today, to be found in its going away from God?

Israel recognized the reason of their defeat. Jehovah and not the Philistines had brought it about. The elders asked, Why? There is always a reason for defeat. God assures us success if we go about it in the right way. When failure comes, God has withheld that success. It is "up to us" to ask, Why? Israel did well to ask, Why? but they did not go far enough. They thought that if they brought out the ark and the two sons of Eli they were doing enough. These were but the outward signs of religion and as far as the sons of Eli were concerned, they were shams. They should have gone beyond the outward signs straight to their own hearts and repented, that would have brought them the victory. When the heart fails, all outward signs, even the holiest, such as the sacraments, are of no avail whatever. The outward signs of present-day religion, such as profession, church membership and going to church, are but external signs. If the heart is not reached by them, and if repentance is not brought about through them, they fail miserably and only subject the church of God to shame and humiliation.

When the Philistines thought they (Israel) were turning to God they were scared. They had good reason to be. No power on earth can stand against a people who are with God.

In spite of the ark, of Eli's sons and of Eli's trembling defeat came with awful consequence. The ark, the outward symbol of Jehovah, could not save them, the corrupt ministry, the sons of Eli, could not and the troubled soul of weak old Eli, who didn't do his duty, all were without avail. True service to God in the church and the nation must come from the heart of the people, not from its churches, its ministry and its leaders alone.

"Good manners are a good capital for any boy or girl to begin business with. Plant them in the garden of your life, and cultivate them carefully."—Sel.

PROGRAM

Of the First Quarterly Counsel of the Mennonite Church, to be Held at Roaring Spring, Feb. 13-14.

Evening Sesion—7:30 P. M.
Song Service.
Devotional Exercises.—J. W. Burk.
Sermon.—Rev. E. G. Miller.
"Our Duty to the Unsaved."—Walter Kephart and S. D. Yoder.

Sunday Morning Session—10. A. M.
Devotional Exercises.—S. P. Miller.
Sermon.—Rev. H. G. Snyder.
"Doing Our Best."—L. A. Walters and J. Donalson.

Afternoon Session—2:00 P. M.
Song Service.
Devotional Exercises.—Aden Kephart
"Personal Work."—Rev. E. C. Miller.
"Reaching the Unsaved through the Instrumentalities of Song."—Robert Martin.
Testimonial Meeting.—Leader, Samuel Marbel.
Adjournment.

Evening Session—7:30 P. M.
Young People's Society, Y. S. P. of E. Leader, Warren McClure.
Devotional Exercises.—Rev. Abraham Snyder.
Sermon.—H. E. Miller.

MARRIAGES

Liechty-Moser.—Albert W. Liechty and Ida Moser, members of the Mennonite congregation at Berne, Ind., were united in marriage in the Berne church on Wednesday, January 27, 1915, by Bro. P. R. Schroeder, pastor of the congregation.

Liechty-Nusbaum.—Amos A. Liechty and Della Nusbaum, members of the Berne congregation, were united in marriage in the Berne church on Wednesday, January 27, 1915, by Bro. P. R. Schroeder, pastor of the congregation.

DEATHS

Kratz. — Two aged members of the Deep Run Mennonite church passed away on January 26 and 27, Bro. and Sister Lewis and Esther Kratz. They were married in 1862, 53 years ago. Bro. Kratz for many years was subject to spells of sickness. Sister Kratz was blind for 10 years. These conditions had the effect of increasing their devotion toward each other. In their later years the Bible was to them an unfailing source of comfort. Theirs was the simple child-like faith. As a farmer, no matter where he had occasion to go, she invariably accompanied him. During the last two years when she was blind and nearly always indoors, he was eyes to her. For him to read the good book for her was not only a spiritual uplift to both, but also a diversion. They often expressed a desire to die together. This wish was so strongly rooted and so much hoped for that God in His providence practically granted it. Esther died January 26 at 6:30 p. m. at the age of 94 years, 11 months, 8 days. Lewis died January 27, about six hours later, at the age of 84 years, 1 month and 2 days. Except her blindness, Sister Kratz was remarkably well preserved for one within five years of the century mark. Her hearing was almost perfect. Her memory a wonder; her ability to converse with others was no less a marvel. Her patience and fortitude and submissiveness were beautiful examples of the Christian life. This was true also of Bro. Kratz. Both were placed on the same day, January 31, 1914, in one grave, side by side, amid a large concourse of friends and relatives. Rev. A. M. Fretz officiated and preached a very appropriate sermon on the text, found in Rev. 14:13.

Kratz. — On January 28, 1915, near Doylestown, Pa., Rev. Reuben N. Kratz, of Mitchell, S. Dak., son of Jacob and Catherine Witmer Kratz, who emigrated in 1840 from Bucks Co., Pa., to near Wadsworth, Ohio, aged 69 years, 6 months and 26 days. Mr. Kratz was a minister in he M. E. church, but on account of failing health retired from the ministry and last fall decided to travel and visit the former home of his parents where he still has living an uncle, Henry D. Witmer, 90 years old, and an aunt, Sarah Gross, 96 years of age, and many cousins. Funeral services were held at the home of Samuel W. Gross near Plumsteadville, Sunday evening, January 31, by A. M. Fretz, assisted by Revs. Histand, Witmer and Rush, the former preaching from John 10:14.

Rosenberger. — In Silverdale, Pa., at the home of his son-in-law, on Jan. 28, 1915, Jacob D. Rosenberger, aged 81 years, 1 month and 8 days. Services were held and interment made on February 1 at Deep Run, where he was a faithful member for many years. Mother Rosenberger preceded the father in death nearly 15 years. There are ten children, all living with families. Rev. H. W. Shelly conducted the services at the house and Rev. A. M. Fretz at the church, speaking from the text, John 3:36.

Bemighouse. — Near Dublin, Pa., at the home of her nephew, Isaac B. Detweiler, on January 28, 1915, Leah Bemighouse, aged 74 years, 1 month, 23 days. Interment on February 2 at Deep Run. Pastor A. M. Fretz officiated and spoke from John 14:6.

NEWS OF THE WEEK

ENGLAND STIRRED BY GERMAN THREAT

Prompt Counter Stroke Expected to Attempt to Bottle Up Britain.

Berlin, February 5.—The German admiralty has issued the following communication:

"The waters around Great Britain and Ireland, including the whole of the English channel, are declared a war zone from and after Feburary 18, 1915.

"Every enemy ship found in this war zone will be destroyed, even if it is impossible to avert dangers which threaten the crew and passengers.

"Also, neutral ships in the war zone are in danger, as in consequence of the misuse of neutral flags ordered by the British government on January 31, and in view of the hazards of naval warefare, it can not always be avoided that attacks meant for enemy ships endanger neutral ships.

The official text, after pointing out that the waters surrounding Great Britain and Ireland, including the English channel, were to be regarded as within the zone of war, says, however, that the "routes of navigation around the north of the Shetland Islands in the eastern part of the North sea and in a strip, thirty miles wide along the Dutch coast are not open to the danger zone."

QUARANTINE PUT ON BIG STOCK YARDS

Interstate Shipment of Live Stock Forbidden by Department of Agriculture.

Washington, Feb. 6. — As the result of discovery of foot and mouth infection in Chicago, Indianapolis, Louisville, Buffalo, Cincinnati, Jersey City, Pittsburg and Columbus, the department of agriculture today instructed its inspectors to close yards in those cities to interstate shipment of live stock after shipments in transit had been disposed of.

An order prescribing details and declaring whether the yards will be permitted to continue to receive cattle for immediate slaughter will be issued later. As to shipments in transit the inspectors were instructed to allow the live stock to go forward if they showed no symptoms of the disease, had not been handled in infected pens and were destined for immediate slaughter in quarantined areas where federal inspection of meats is maintained.

Loss Has Been $3,339,110.

Loss from the foot and mouth disease in the present outbreak thus far has aggregated $3,399,110, the bureau of animal industry announced today in the Agricultural Outlook. The outbreak of the disease, the most extensive ever known in the United States, now seems to be under control, as a result of the vigorous policy of eradication followed, the bureau states.

Twenty states and the District of Columbia have been more or less affected since last October. By January 31, the work of checking the disease was practically completed in all but seven states and further progress is continually being made. There have been slaughtered 46,268 cattle, 47,735 swine, 7,151 sheep and 22 goats.

So far the losses are mainly local and have had no appreciable general effect on the country's total supply of meat and dairy animals.

WILSON HOLDS OUT FOR SHIPPING BILL

Tells Democratic Senators to Keep Up Fight for Administration Measure.

Washington, Feb. 8. — "Do not abandon the effort to get favorable action on the ship purchase bill." This was the substance of the command which went from the White House to administration senators today. At the request of those Democratic senators who have been conducting the fight for the purchase bill Senator Simmons, of North Carolina, communicated with the president by telephone with the view to ascertaining whether there had been any change in the administration's attitude toward the bill. The president told the North Carolina senator that he would expect the supporters of the proposed legislation to exert every effort to rescue the hill from its present perilous condition.

Many of the administration senators had hoped that the president would consent to an abandonment of the purchase bill. They have felt for the last week and still feel that further efforts to put the legislation through would simply be a waste of time.

STEAMER LUSITIANA FLIES AMERICAN FLAG

London, Feb. 6. — The British steamer Lusitiana of the Cunard line, which sailed from New York, January 30, and arrived at Liverpool this afternoon, flew the American flag, from the time she passed Queenstown, until she entered the Mersey. This is vouched for by American passengers who crossed on her.

The Lusitiana received a wireless message from the Baltic of the White Star line that two submarines had been sighted from that vessel. The captain of the Lusitiana, in reply to a question of one of the passengers, declared that he had a right to fly the flag of a neutral country for the protection of neutral passengers and mails, which his ship was carrying.

LOSS OF LIFE NEAR WARSAW ENORMOUS

Large German and Russian Forces Continue Desperate Fighting Along Bzura.

London, Feb. 6. — Only meager news has been received from central Poland to indicate the trend of the great battle which is being waged to the west and southwest of Warsaw, where Field Marshal von Hindenburg has been hurling his reinforced army furiously against the Russian lines in another attempt to force his way through to Warsaw.

It is believed that the battle continues and earlier reports concerning the nature of the fighting make it appear certain that there has been a great loss of life. If the Russian success in crossing the Bzura river is strongly supported and pushed, it may lead to the shortening of this engagement.

German Losses Heavy.

From all accounts the Germans flung great masses against the Russian lines, and although they gained ground at some points, the assault did not succeed in breaking through the Russians, and the latter were able to take the offensive in parts of the field. With the tremendous concentration of artillery and rifle fire and bayonet work the losses must have been very great. One correspondent at Petrograd places the German losses at 30,000.

DENIES USE OF U. S. FLAG WAS ORDERED

British Government Asserts Captain of Lusitania Did Not Get Official Command.

London, Feb. 8. — Walter Hines Page, the American ambassador in London, today forwarded to the state department at Washington a report on the Lusitania flag incident.

The British government stoutly asserts that the captain of the Lusitania was not ordered by government officials to use a neutral flag.

The British foreign office issued a statement last night dealing with such usage in a general way. It argues that the only effect in the case of a merchantman flying a neutral flag would be to compel a belligerent ship to investigate the nationality of the vessel and the character of her cargo before capturing her.

The British government has always considered the use of the British colors by foreign vessels legitimate for the purpose of escaping capture. Such practice not only involves no breach of international law, but is specifically recognized by the law of this country in the merchant shipping act of 1894.

BELGIANS STILL HOPE FOR RETURN OF RULER

Brussels, Belgium, Feb. 6. — "The Belgians", said General von Bissing, the new German governor-general of Belgium, in an interview today with a representative of the Associated Press, "are politically undisciplined children. They believe their liberation from German rule may come at any moment, and they are strengthened in this belief by the French newspapers as well as by some neutral newspapers which continually are smuggled in.

"When, as frequently happens," continued the governor-general, "a favorable wind brings the sound of cannon to the city, the Belgians believe the longed for day has come. On several occasions the very date for the return of King Albert has been set, and no number of disappointments seem to crush the hopes of the people."

General von Bissing is seventy-one years of age. He is somewhat above the middle hight, spare and wiry, and with features and demeanor of one who is very just but very severe. He strengthened this impression by his answer to the question whether the Belgians had attempted to throw obstacles in his way.

BLANK CHECK IS ASKED BY ENGLAND FOR ARMY

London, Feb. 8. — For the first time in 200 years the British government today invited the house of commons to give it a blank check for army purposes. This is virtually the effect of the new precedent set up by the addition of the army estimates without details and the aggregates of the expenditures and when parliament has voted the nominal sum of £1,000 sterling under each of the fifteen groups of expenditures it will have voted supplies without limit for an army of 3,000,000 men to be accounted for when the war is over.

ANOTHER PEACE MOVE IS STARTED IN MEXICO

Conference at San Antonio Decides on Action.

San Antonio, Tex., Feb. 6. — A resolution calling on the leaders of the parties now engaged in the war in Mexico to terminate the strife and unite for the good of the county was passed by the Mexican peace conference, held here today.

The resolution in the form of a message, was telegraphed to Generals Carranza, Villa, Maytorena, Hill, Zapata, Angeles, Cantu and other military officials.

More than 500 delegates from almos every section of Mexico and every political party participated in the conference which was presided over by Miguel Bolanes Cachno, former governor of Oaxaca. The conference adjourned late today.

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VOL. XXX. BERNE, INDIANA, FEBRUARY 18, 1915 No. 7

NOTES AND COMMENTS

On the afternoon of Feb. 11 the dedicatory services of the girls' dormitory of Bluffton college were held in the spacious lobby and adjoining rooms. Dr. S. K. Mosiman, president, presiding. Addresses were given by Mrs. S. K. Mosiman, of the college faculty, Miss Edith McPeak, dean of the Woman's department, Rev. W. S. Gottshall, of the local Mennonite church, Miss Helen Kennel, of the student body, N. W. Cunningham, a recent candidate for congressman from the district and Senator Peter Jansen, of Beatrice, Nebraska.

Mr. J. F. Lehman, of Berne, Ind., president of the board of trustees, formally accepted the building, Ropp Hall, named in honor of Mr. and Mrs. John Ropp of Illinois, who contributed $25,000 toward the erection of this and two other buildings for the college, which cost $60,000.

The special evangelistic meetings conducted by Bro. Jos. Lehman and others at Unicorn, Lancaster county, Pa., are meeting with splendid results. Splendid interest, good attendance and a number of confessions are reported. Bro. Lehman writes of one meeting: "When the invitation was given, some of the workers got busy, and before long a young lady had led two high school girls down the isle, one by one. I then had a long talk with three men who lived neighbors of Mr. Swarr all of which were between the ages of 35 and 40 years, and before long all three of these men came boldly to the front, weeping until they shook and buried their faces in their hands on the front seat and wept aloud. The Spirit was at its height then, and many were under conviction. We have the assurance that more will follow in their steps, but not caring to press the invitation too strong for that meeting, we then closed, it being almost 10 o'clock before we got away from the church. Nobody seemed to want to leave the church, and Kinsey was in his glory. He said that surely a cyclone has reached Unicorn, and that he is expecting an upheaval, something that has never occurred in that district before. We are all expecting a crowded house tonight, for the weather is great, and we are all praying for more manifestations of His divine love.

The brethren of the Roaring Spring and Napier congregations (Pa.), are making special efforts to wipe out the debt with which the Napier church is still burdened in order to throw all their energy into the Altoona mission, which gives promise of developing into a substantial organization. In another column a correspondence from Rev. S. D. Yoder gives a detailed account of the work and appeals to the liberality of the brethren for the necessary assistance.

The "National Reform Association" adopted at its annual convention in Pittsburg the following international peace plans with which we are in hearty accord:

"An international peace tribunal representing all nations, for the adjustment of all serious international difficulties.

"An international police force for the preservation of order in the world. Such police force would not, of course, be expected to interfere with the special police regulations of each nation within its own boundaries.

"The limitation of national appropriations for military purposes.

"The disarmament of all battleships and the disbanding of all armies not needed in the composition of an international police force, or for the preservation of internal peace.

"The cessation of the manufacture of all military implements, except as above implied.

"Provision for systematic instruction in the public schools as to the injustice, misery and economic waste of war.

"A campaign on the part of the Christian pulpit everywhere on the necessity for permanent peace.

"An effort on the part of the American nation to mediate for peace at the earliest opportune moment.

"A world-wide call for national obedience to Christ, based on His Kingship over nations, governments and rulers. Nothing else is so important in a great peace movement as this. The present awful conflict could never have taken place had nations as such and their rulers obeyed the law of Jesus Christ. Assurance of peace cannot be secured on any other basis than that of national allegiance to Him."

OBSERVATIONS IN SOCIAL SERVICE

C. C. Regier.

Since I came to Chicago last fall I have been interested, among other things, to know what the churches of this city are doing. For an ordinary person it is, of course, impossible to know what all the churches of such a large city are concerning themselves with. But by getting acquainted with one typical case one can judge the activities of churches in general. As far as the social service is concerned I think the case which I am to describe in a very general way, is quite typical. It must be remembered, however, that what I say here has nothing to do with the regular Sunday services and the mid-week prayer meetings. It deals with the social phase only, including the so-called "social service," which many people would call (and rightly so) missionary activities. I am going to describe two meetings which I attended in the same church at different times, as the dates will show. The descriptions I shall take from some notes which I took after I came home from the meetings.

"November 7, 1914."

Last night we had a great time at the Hyde Park Baptist church. The men of that church had arranged for a men's "get-together." Many of them had invited guests, for whom they provided the tickets (50c). (I was invited by a young fellow who works for the Rumley company, manufacturers of the famous threshing machines). The meeting was a memorable one. There must have been some three or four hundred men present, many of whom were distinguished in different lines of work. Quite a number of them were members of the faculty of the University of Chicago. Some were lawyers, some merchants, some government officials—even the Japanese consul was there.

After the dinner we were treated to a "Symposium of the European War." Professor G. B. Smith, of the University, acted as toastmaster. The first man to speak on the war was State Senator Parker. He explained why he sympathized with France in this struggle. France, he said, has no intention of harming anybody. It is a part of the French character to be tolerant and neighborly. From her Germany had nothing to fear. She has no trade routes to defend, and she is in no position to threaten Germany's commercial and industrial progress. Why, even in Paris, in the very heart of France, there are (or were) many German merchant houses and stores. And the German owners were in no way hindered in prosecuting their trade. What evil can come to the world if the allies win this war? None whatever! But on the other hand, if Germany wins, what will be the result? For one thing, Morocco, the orderly and prosperous province of France in north Africa will again fall into the hands of the barbarian Mohammedans. Race wars are bad enough, but we shall soon have the privilege of seeing a religious war. (Turkey was at that time entering the war on the side of Germany).

Parker spoke with force and conviction.

The next country to be presented was England.

Prof. J. M. P. Smith undertook this task, since he had been in England at the outbreak of the war. He tried to hide his own convictions and to present the sentiment of the English nation. He took up the steps that led to the outbreak of the war. He showed how, from an English point of view, England had tried to prevent the catastrophe, how Germany had disregarded treaties and the rights of the weaker nations, etc.

Turkey and Russia were to be represented also, but their representatives had other engagements and, consequently, could not be present.

The toastmaster said it was so difficult for an American to understand the Germans in this war that the greatest sociologist in the world had been engaged to analyze for us the German mind. The reference was to Dr. Small, the head of the sociology department of the University of Chicago. Prof. Small said he would plead some mitigating circumstances before submitting his case to the court. He told us that his family had a good deal of German blood in their veins, and that if he didn't want to lose his place in the family council he must not sympathize too strongly with the allies. Another mitigating circumstance was the fact that he had received so much from the Germans. At the age of 25, he said, he suddenly found that he had no education, although he had had twenty years of schooling. He then went to Germany and got an education. Whether he was a product of which Germany would be proud he did not know, "but such as I am, and have been for the last twenty years, I owe more to the Germans than to all other nations put together." His voice almost failed him as he proceeded: "I sympathize with Germany not because of what she is, but because I believe that Germany has the where-with-all to be, and will be after this devil's orgy is over. If you have ever had a friend of keen mind, of sensitive conscience, of lofty ideals—who was suddenly bereft of reason, then you have in miniature a picture of what Germany is today." These words were spoken slowly, deliberately, and with pent-up emotions. The silence and the suspense in the assembly of men was intense. And as he stepped down from the speaker's stage, we gave him a cheer, the like I have not often heard. (Later I heard that Dr. Small is not a German sympathizer. But he is a big enough man to be able to see a question from different points of views.)

Dean Shailer Matthews spoke for America. He showed how absolutely necessary it is for the American government and people to maintain a strict neutrality For if this country does not remain neutral, where will a nation be found that can step in at the proper time to offer its good services in the cause of peace? He said this war had been inevitable, and the events that transpired at the commencement of it were only accidental. "The Lord has been very good to England" for offering her a number of good excuses for entering the struggle. The whole movement is a movement toward the west. The big nations are all striving to acquire outlets for their products. On some questions of this war, however, we cannot be neutral. One of these is militarism. "You can not Christianize militarism. nor can you militarize Christianity." The two ideas flatly contradict each other. Another question an which we ought not to be neutral is our faith in the doctrines and teachings of Jesus. Do we actually believe, in these stormy days. that the principles which Jesus laid down will ultimately be victorious? We ought not to doubt it.

The last man to speak was the minister of the church, Rev. Charles W. Gilkey. He told us that there were fights to be fought much closer to home than Europe. There was a family, he said, not more than three hundred yards from the very church in which we found ourselves at that time, which was greatly in need of support. Then he read several letters from families farther away which were also in bad condition on account of adverse circumstances. This winter will be a hard one for many families in Chicago, and we should do something to help them. He told the men that they had responded very liberally in the past whenever some concrete need had been presented to them. But financial support, valuable and important as it is, is not sufficient. We must get into touch, personal touch, with these people. Committees were to be organized for this purpose. Everybody was invited to join some one committee. A number of committees, composed of about five members each, were to be organized for the purpose of visiting such families and helping them in a personal way. There was to be a committee for every family that was to be thus cared for. And the members of the committee were to take turns about in calling on the family, so that it would be called on by some member every week. One committee was to be organized for the purpose of finding jobs for such people as were out of work. It was expected that this committee would be made up of men who had business connections in the city and who knew something about industrial affairs. Another committee was to look after boys who might be in need of a "big brother." Still another committee was to be made up of such men as were willing to finance all such undertakings of the other committees.

The whole meeting was a most inspiring one. Back of all the humor and fun that was brought out there was the powerful spirit of humanity and Christianity.

"January 26, 1915."

This evening the second men's dinner of the winter took place at the Hyde Park Baptist church. At the last men's "get-together" we heard a symposium of the war. The main subject tonight was "America's World-wide Mission." Of course, we had a good dinner and plenty of time to talk with our neighbors at the table. I found mine very interesting. Some music and a tableau representing some missionary problems were rendered between the speeches. A report was also made of the work that had been initiated at the meeting of Nov. 6. It showed that some $670 had been raised for the needy, besides some $300 worth of clothes. The money had been easily obtained.

The main part of the program consisted of two speeches The first one was deljvered by Dr. McKinney (?) on "The Needs of the Frontier." He told us of the great need of Christian work in many of the newer towns and districts of the western states of this country of ours. Some towns that have a population of four hundred have not a single Christian in them. And sometimes the nearest preacher from such place live a hundred miles away. Thousands of people in the west grow up and have never received any religious education, have never attended a religious meeting, and have never even heard a prayer. He told of a girl of nineteen who had been obliged to conduct a funeral service in one town because she was absolutely the only Christian in the community, and the nearest preacher—who lived a hundred miles away—couldn't come. Another girl of seventeen attended the dedication of a church in one of these towns. She came into the building in riding costume and with spurs on her heels. After the service, when McKinney invited her to come again, she looked him straight into the eyes and said with perfect sincerity, "You bet I'll come. This is a darned good place to be." It was absolutely the first religious service she had ever attended.

The second and principal address was made by Sam Higgenbottom (that's the way the name sounded to me), an agricultural missionary of India. He told us a good deal of his own experiences and observations in that country. How he promised to go to India if the board wanted him. even without first taking a seminary course or being ordained; of his taking a position in a Christian college in India as a teacher of economics, when he really had himself taken very little of that kind of work in his college course; of his investigations in the villages of the community; of the wretched poverty of millions of people in that country, etc. Very few dead animals are burnt or left to decay in India. They are consumed by the sixty millions of people who belong to the lowest classes. Many and many people there live on one cent a day. Povery there is so great that men, women and children are suffering from want of food. Children have no clothes, and their legs are little more than sticks covered with skin, and their ribs all stand out in plain sight. (They wear hardly any clothes). Women and girls work at picking cotton or poppy all day long for three to five cents. Often they bring their infants along, and let them lie on the ground while they themselves go to work. These little ones then are bothered frightfully by flies and insects and the tones that they make are pitiful, so much so that some mothers can't stand it. So they put a little opium under the fingernail of the child, and as it sucks the finger, it becomes perfectly quiet. One girl of fourteen, who had been picking cotton quite regularly, stayed away a week. When she returned to work she brought her infant with her and put it on the ground. She was very happy—sang, worked and looked after the baby frequently. All that time Mr. Higgenbottom was called to another part of the country where he stayed for three weeks. When he returned he noticed that this girl was sad and depressed. He asked for the reason of the change. She said her child had died. He asked why she hadn't taken it to his wife for medical treatment. But it hadn't been sick, she said. It had died because it hadn't food. How could she supply herself and buy milk for the baby when she earned only three cents a day?

Mr. Higgenbottom tries to teach the Indians something about scientific agriculture. The average yield in India is from six to eight bushels of wheat per acre. Mr. Higgenbottom raises from twenty-five to thirty bushels of wheat per acre on the same kind of soil.

CORRESPONDENCE

Versailles, Mo., Feb. 5, 1915.—In the February number of the "Missionary Review" I notice the following on a "Unique Wedding Ceremony"; "In a southern Methodist church in northern Alabama, where the women had been working for Home and Foreign missions in separate societies, it was decided, after much thought and prayer, to consolidate the two. Each had had a long and successful history and it seemed hard to see them go, yet the members decided to make the consummation of the union a joyous and happy occasion. This took the form of a unique 'wedding' held at the parsonage, the contracting parties being the presidents of the two societies. The following account of it is reprinted from "The Missionary Voice":

"'The large number of guests were received by the hostess, Mrs. Ira F. Hawkins. The presidents and vice presidents assembled in the dining room adoining, and to the strains of 'Onward Christian Soldiers,' the six vice presidents passed into the parlor and stood on each side of the table behind which stood Mrs. Bettie Waters. The chords of this grand old hymn soon merged into Mendelssohn's 'Wedding March,' under the deft fingers of Miss Boddie, our church organist.

"'Mrs. E. B. Wright, president of the Home Mission Society, acting as bride, and Mrs. M. I. Hoskins, of the Foreign Missionary Society, as groom, marched slowly forward and stood directly in front of the table. Mrs. Waters, whose name has been closely allied with the woman's missionary work of North Alabama for thirty years or more, was chosen to officiate on this occasion, being a charter member of both societies, having assisted in the organization of each. She gave a short history of the societies, of their many struggles in the past, and expressed much joy at their having reached the happy day of union. Her words of encouragement and cheer were an uplift to all present. After the unification address the members of both societies joined hands and sang, 'Blessed Be the Tie That Binds.'"

Such unifying has proved a blessing to many smaller and larger societies. If at our next session of the General Conference in California in 1917 our Foreign and Home Missionary Boards could be married, a great forward step would be taken. Under the present system they sometimes appear as two rival organizations. Lately a student volunteer for foreign missions said to me. "I don't have much use for home missions." Why? Ignorance of the home field. Enthusiasts for home missions frequently see the great opportunity at home. Why? Ignorance of the foreign field. There is but ONE field. By uniting the two phases of our mission work this great fact could be brought home to our Christians.

J. M. Regier.

Roaring Spring, Pa., Jan. 15, 1915.—The origin of the Napier Mennonite church, located at Point P. O., Napier township, Bedford county, Pa., dates back to October, 1911, when Rev. Herman Snyder, while on a visit to friends at that place, decided to improve the time by holding religious services at the public school house.

At the close of these services he was requested by the people of the community to hold regular preaching services at this place. And in accord with this request he continued to hold services here every two weeks until September, 1912, when weekly services were begun. Up to this time twenty-one members from this place were received into the church at Roaring Spring, of which Mr. Snyder is a minister. A Sunday school was also organized with an enrollment at this time of 125 members.

Encouraged by these results the brethren decided to build a church about 40x42 and to organize a congregation upon the completion and at the dedication of the same. A site opposite the school house, 120 feet square, was donated by Henry Kline and the rough timber needed by John Davis, and up to this time several hundred dollars have been collected.

On October 28 ground was broken and cornerstone was laid on Sunday, Nov. 10. The church membership is now about sixty-five.

The Altoona Mission was organized under the auspices of the Home Mission committee of the Eastern Conference on December 21, 1913, by Rev. Jacob Snyder, elder of the Roaring Spring congregation, and was accepted by the General Conference at Menno, Okla., in September, 1914. Rev. E. C. Miller, 106 North Pine street, Lakemont, Penna., is in charge. This is the only Protestant place of worship in the Fifth ward, and possibilities for saving souls and establishing a church are favorable. However, the present building is too small and inconvenient and we, therefore, are appealing for aid to establish a meeting place more suitable for our needs.

S. D. Yoder.

RECOLLECTIONS

By Peter Jansen.

(Continued.)

We traveled through northern Iowa, Minnesota, the territory of Dakota (then still undivided), Nebraska and Kansas.

In Dakota, at a military post, we saw the first large camp of real wild Indians, guarded by soldiers, and they did not look very good to us. It must be remembered that only a few years before this country was the scene of Indian warfare. A German gentleman by the name of Seegar was one of our party for a while. He and his family were survivors of the massacre of New Ulm. His son showed me a razor strap, made out of the hide of an Indian buck, whom he had killed in self-defense.

Wild game abounded, and we saw large herds of antelopes. Live buffalos in their wild state I did not see, but have often eaten buffalo meat, and one day our train passed through a valley where the Indians had had a hunt the day before, and the prairie was strewn with carcasses left to rot, the hunters having taken only the tongues and the best part of the meat, as well as the hides. Prairie chickens and ducks were in abundance, and we sometimes got tired of them as a daily food.

We made long drives into the interior in order to see the land away from the railroad, and often stopped over night with a few settlers, sleeping in sod-stables or hay-stacks. I remember one night we stopped with a family in western Minnesota who had hardly anything to eat for themselves, but shared what little they had most happily with us. In the evening the mother said to Johnny, about thirteen or fourteen years old: "You get up early and get us some ducks," and sure enough, before breakfast Johnny came in from the nearby lake with at least a dozen fine fat, mallards, which he had killed with an old single-barrel muzzle-loading shotgun.

We found good land and splendid locations for settlements in all these states, and eventually colonies of our people were started in every one of them. They all succeeded and at the present time are models of thrift and prosperity. The difference was more in the climate, from Kansas, where it got extremely hot in summer, to Dakota, where the winters came early and were cold with much snow. As will be shown later, father and I thought Nebraska a happy medium as far as climatic conditions were concerned. The years have shown that we were right, as today the farmers of Nebraska are probably the most prosperous, and land values have attained the highest level.

In the meantime our family had remained in Berlin, Ontario, and father and I returned there for the winter, although we had made up our minds that the United States was the place for us. We spent a very pleasant winter in Canada, the younger children going to school. We all enjoyed the fine sleighing and the primitive social gatherings. Something entirely new to us were the revivals which were being held during the long winter evenings at the various churches. We were not accustomed to the emotional and sensational religion which was being expounded here and it seemed ridiculous to see the antics some of the "newly converted" cut up. Father, although a devout Christian, did not believe in this kind of religion, but we children had lots of fun.

Early in the spring of 1874, father and I started out again and landed in Mt. Pleasant, Iowa, a nice little town in the south-eastern part of the state. Here we found good schools, which was quite an inducement, as father was anxious for the younger children to study English. We rented a nice little house and soon packed up in Canada and moved the family to Mt. Pleasant, including a fine Newfoundland dog we had acquired in Berlin, and which we named Barry.

As soon as we were fairly settled, father and I started west, having in the meantime been to New York City to meet the first consignment of our friends from Russia, whom we temporarily quartered, with their families, with some Mennonites at Clarence Center, N. Y., not far from Buffalo. A delegation of the men joined us and we started for Nebraska, which only a few years before had been received into statehood.

Mr. A. E. Touzelin, whom we first met at the year before as land commissioner of the Santa Fe railroad in Kansas, had in the interval accepted a similar position with what was then called the Burlington and Missouri River railroad, with a western terminus at that time at Kearney and a branch from Crete to Beatrice, running one mixed train a day between Lincoln and Beatrice. This railroad had been given by the government the usual land grants along its lines, and as some of the even numbered sections had been previously taken as homesteads, they were permitted by an act of congress to select in lieu thereof other land outside the twenty-mile limit. Thus it happened that they had a solid tract of about 20,000 acres in Jefferson county, which we looked over and found to be nice rolling prairie.

(To be continued.)

A trouble either can be remedied, or it can not. If it can be, then set about it; if it can not be, dismiss it from your consciousness, or bear it so bravely that it may become transfigured to a blessing. —Lilian Whiting

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EDITORIAL

The death of blind Fanny Crosby at the remarkable age of 95 ends the earthly career of one who put words of praise and worship into the hearts of millions who are today singing in earth and heaven. Nothing seems more hopeless than a career of blindness; yet God has, time and again, used sightless persons to do His great work upon earth. In the case of Fanny Crosby the closing of her material eyes to the beautiful things of earth meant the opening of her spiritual eyes to the things of heaven. Though deprived of the gift of seeing, she was blessed with the power of a language that suited the spiritual needs of the multitude. As far as the English tongue is spoken, "Rescue the Perishing," "Safe in the Arms of Jesus" and "Blessed Assurance", have become a part of the vocabulary of unnumbered men, women and children whose daily tasks were lightened, hope strengthened and heaven made real to them.

Fanny Crosby is said to have been the author of 8,000 hymns, sung in the various Protestant churches. Many of these were written under a pen name, but in spite of that, her name is linked with some of the sweetest sentiments tongue may utter.

One who reads the columns of our denominational papers today and compares them with those of the past must be impressed with the remarkable change that is taking place in our churches and methods. City, home and foreign missions, evangelistic meetings, benevolences and educational interests have made a wonderful advance, or, we should rather say, have been taken up and advanced. In the course of a generation the Mennonite people, particularly those of our conference, have become more cosmopolitan and therefore more like their neighbors in efforts to carry on the Lord's work and support it. A supported and an educated ministry are no more a novelty among us. Churches, with some architectural pretentions have, in some localities, taken the place of the severly plain meeting houses of the old days while, in the service, elaborate music, both vocal and instrumental, is not altogether wanting. These things are signs of a progress, not necessarily worldly, and offer opportunities for being useful along lines which other churches have long ago found to be profitable. There is one danger, however, against which we must guard. It is the danger of going with modern church activities to the extent of losing our identity as Mennonites. As a Mennonite church we stand for a type of life and Christianity which our fathers believed and we believe the world needs. No one ever questioned the sincerity or the piety of our historic stand for the things in which we believe. We must so regulate our life and our church so that it will never appear that we have discarded them.

PUBLICATION OF THE GENERAL CONFERENCE

Bro. N. B. Grubb, President of the Publication Board, was to write an article on this subject, but because of the serious illness of his wife, he requested me to write this article, and under the circumstances, I have gladly consented to do so.

Some weeks ago several of the ministers of Fresno, our county seat, protested against the moral conditions which prevailed in their city. They were told to hold their peace and keep to the preaching of the gospel. The condition was whitewashed and the ministers were ridiculed. But the leading paper of the city, which is morally clean, quietly made an investigation and on the 3rd and 4th of February published two articles, telling the public what it had found and that the gamblers and prostitutes said, that the police knew about them, but never molested them. These articles have had a marvelous effect. The good people held indignation meetings and the police commissioners took immediate action, not even waiting for the return of the mayor, who happened to be in San Francisco. Suppose that this paper had stood on the side of corruption, how much could the ministers and Christian people have accomplished? I mention this only to show that the press is a powerful influence either for good or for evil. Because this fact was recognized by a Mennonite minister in Pennsylvania and he made use of this influence, we have today the blessings of the General Conference. There may have been other causes that led to the formation of a General Conference, but one of the main causes was, no doubt, the step taken in the direction of a union of the different Mennonite churches in the religious paper, which Rev. John H. Oberholtzer began to publish in Pennsylvania in 1852.

This paper, called "Religiöser Botschafter", was taken over in 1856 by the "Mennonite Publishing Company" of Pennsylvania. It was enlarged and its name was changed to "Christliches Volksblatt". In 1867, the name having been changed to "Friedensbote", there appeared in this paper an open letter to all Mennonites of America, setting forth her mission movement and the educational enterprise, extending a cordial invitation to them to unite in this work.

During the civil war the price of material was high and the subscription money was scarce, so that after the war, the company publishing the "Friedensbote" found itself financially embarassed and they turned over the publication of the paper to the Eastern Conference.

About 1875 another paper under the name "Zur Heimat" was published in Kansas by the Mennonites who had emigrated from Russia.

In 1881, by the arrangement made by a committee, both the "Friendensbote" and the "Zur Heimat" were turned over to the Conference and the Conference elected for the first time a publication committee, designated Berne, Ind., as the place of publication and gave the paper the name, "Der Christliche Bundesbote".

In 1885 the Conference began the publication of "Der Kinderbote". Since then the Conference has published our English paper "The Mennonite", German Sunday School Quarterlies, Bundesbote Kalender, the German and the English Hymnals, and a number of other books.

The Conference had no bookstore, although it was the general wish that we might have one, the funds were lacking to establish the same. In 1884 Bro. Joel Welty, of Berne, Ind., and his brother offered to loan the Conference $1,000 without interest for three years, for the establishing of a book-store. Rev. David Goerz and D. Hirschler (all of these have died since) offered smaller sums on the same terms, and so the Publication Committee could open a book-store at Berne, Ind., that same year. This is now, "The Mennonite Book Concern", which has charge of all of our publications and under the efficient management of Bro. J. F. Lehman, has been very successful and is doing much for the extension of God's kingdom through the dissemination of good literature.

When the work had grown to such large proportions, the Conference elected at its session in Bluffton, Ohio, 1893, a Board of Publication, consisting of six members, two for three, two for six and two for nine years. This Board now has the supervision over the publication department of the General Conference. The Board holds a meeting in connection with the session of the Conference and one meeting at the place of publication, Berne, Ind., during the Conference period of three years. During the rest of the time they conduct their business affairs by means of circular letters, which travel from Philadelphia to the Pacific coast.

I might, in conclusion, mention some of the benefits of the department of publication. I said at the beginning that it was one of the causes that led to the formation of the General Conference. Through it the churches learn to know, understand and help each other. Through it come the reports of the Conference work in home and foreign mission, education, relief work. Special matters can be quickly brought to the attention of the churches. In the papers we have a means of public discussion. The Mennonite doctrine can be presented. Devotion encouraged. Our publication is a means of distributing good literature and with all these it has been making a financial profit for the Conference. It seems to me I ought to mention, before I close, a few things that are needed to make our publication a larger success and a greater blessing. First, loyalty to our own publications. Since, notwithstanding the advanced cost of material, the last General Conference reduced the price of both "Mennonite" and "Bundesbote" from $1.50 to $1.00, one or the other, or both of these papers ought to be read in every family of the General Conference. We ought to buy all our books and supplies from "The Mennonite Book Concern". Those who have the ability ought to contribute to the periodicals occasionally to make them more interesting, and those Mennonites who have the education and genius ought to write books. A friend was visiting Harriet B. Stowe; they discussed slavery. The friend, about to depart, said: "Harriet, if I had your ability, I would write something on Slavery that would shake the world." Mrs. Stowe replied, emphatically, "I will," and "Uncle Tom's Cabin" was the result. It seems to me that I could look into the face of some Mennonite or ex-Mennonite and say, "If I had your ability, I would write something about war that would shake the world and make the repetition of the devilish work now going on in Europe, forever impossible.

H. J. Krehbiel.

Reedley, Cal., Feb. 5, 1915.

THE PANAMA-PACIFIC EXPOSITION

Some time ago I was notified by the officers of the Pacific District Conference that at the request of the General Conference they had appointed me to give through our papers information in regard to the religious meetings, to be held in connection with the Panama Pacific Exposition at San Francisco and also to give reference of safe and reasonable lodging houses. In neither one of these directions can I give definite information at the present time, but I thought it might be well to give at this time a little information in regard to the exposition itself.

The Panama-Pacific International Exposition is authorized by an act of congress to celebrate the opening of the Panama canal, which, some say, is the greatest engineering feat in the history of the world. It will open February 20 and continue to December 4. More than $50,000,000 have been expended in the preparation of this exposition and thousands of men have been working on it since October 1911. Forty-one foreign countries and 46 states and territories participate in the exposition. The exposition site on the land promontory at the "Golden Gate", about two miles north of the business center of San Francisco, comprises 365 acres and is remarkable for its natural beauty, bordering on the blue San Francisco bay and surrounded on two sides by magnificent mountains. I shall not take time and space to speak of the beautiful buildings and the seven-storied "Tower of Jewels", 433 ft. high near the main entrance, but the illumination of the whole ground at night is worthy of mention. It is to be flooded with electric lights of changing colors and tens of thousands of "Novegems", glass jewels will flash like so many diamonds. Rev. Squires of San Francisco, who visited me a week ago, wrote that one evening last week they had lighted up the exposition grounds and that thousands went out to see, he among the rest, and he writes that the heavenly city, seen by John in his apocalipse could not have surpassed it in beauty.

The exhibits will be classified in the main buildings under the following departments: 1. Fine Arts; 2. Education; 3. Social Economy; 4. Liberal Arts; 5. Manufacture and Industry; 6. Machinery; 7. Transportation; 8. Agriculture; 9. Live Stock; 10. Horticulture; 11. Mines and Metallurgy. The floor-space of these buildings occupies 85 acres. I think the Board of Directors has been careful in granting amusement concessions. Out of 6000 applicants they granted concessions to 100, and these had to satisfy a high standard of propriety and had to be of some educational value.

The railroads have made the following rates on 90 days' tickets, good going or returning via Los Angeles, Wichita and Kansas City, $50; St. Louis $57.50; Chicago, $62.50; Cincinnati, $71.10; Philadelphia $93.

The Committee of One Hundred appointed to provide for religious meetings during the exposition had planned to raise $200,000 and do three things: (1) Erect an auditorium on the ground; (2) hold different conventions; (3) have evangelistic meetings in different languages. They have not succeeded in raising the $200,000, so will have to omit some of their plan. At a meeting last Wednesday they decided to omit No. 1, but carry on 2 and 3. The first convention on Social Service will take place April 1-10. I have their promise that as soon as they have completed their program they will send me a copy and I shall then gladly publish the same. In reference to lodging the exposition circular says that there are more than 2,000 hotels in San Francisco and that they have agreed not to raise the price during the exposition, which is $1.00 and up for room without bath, and $1.50 and up for room with bath. The Inside Inn will charge $1.00 to $5.00 a day, European plan. Of course, there will be a great multitude of lodging houses, but to patronize some of these would not be advisable. so later on, through my acquaintance with several pastors in San Francisco, I hope to be able to recommend several of these. But I am happy to say now that the Bachmann Sisters, formerly from Kansas, who for a number of years conducted a lodging house at Colorado Springs, will open up a lodging house especially for Mennonites in connection with the exposition and will, no doubt, advertise the same in our papers.

Some have asked about the best time to come to California. The best time is when you can get away from home. We have very pleasant weather in the winter, hardly ever frost. In the summer, while the temperature in San Francisco is about the same, it gets pretty hot here, but then, coming at that time, you could see and eat some of our fruit and that would be quite a treat to the one who has not seen California fruit on the tree or vine.

H. J. Krehbiel.

Reedley, Cal.

MONEY FOR AMUSEMENT, NOT RELIGION

"Girard," in "The Public Ledger," calls attention to the significant fact that the collections or offerings in all the 900 churches of Philadelphia on a recent Sunday did not equal the $137,000 paid to see the Harvard-Yale foot ball game, although the congregations numbered ten times as many as the football spectators.

THE C. E. TOPIC

February 28

What Will Improve Our Prayer Meetings?

1 Cor. 14:1-12, 26.

A prayer meeting is a gathering together for prayer. The meetings will improve in proportion to the way prayer becomes the supreme object of the meeting. Special music, special speaking, interesting discussions are all very useful and may even be necessary but in a prayer meeting they should serve one purpose, namely, the concentration of every one's attention to the prayer being offered. No wonder so many prayer meetings fall flat. There is too little prayer in them and too much of everything else. Going to prayer meeting simply because it is prayer meeting time and you have made a promise to the Lord that you would attend regularly helps some, of course, but it is not your best prayer meeting. Your best one is the one to which you have looked forward in pleasant anticipation of what you would get there and one for which you have made special preparation by prayer, Bible study and meditation.

An improvement begins with ourselves. Nothing can be exactly as satisfactory to ourselves as that which we have made ourselves. We should bring the best we have to our prayer meetings. Tell of the most blessed experience that prayer brought us, of the most wonderful mercy God has shown us, of the greatest joy that has entered into our life. We should bring a Scripture verse we have found in preparing for the meeting during the week. A prayer meeting in which we have been silent is never the best. God holds us just as responsible for every idle silence as He does for every idle word. The prayer meeting committee that wants to improve its meetings must undertake the task of bringing every member to recognize the value of his or her part in the meeting.

The prayer meeting is for worship. In order to improve it we must grow in our desire for worship. We must feel its need and learn to find there that which satisfies our needs. Prayer is the key that unlocks the door of God's provision chamber where the needs of those who hunger and thirst after spiritual meat and drink are supplied. Go to your meeting and enter into its exercises with the spirit of worship and you must feel that it has given you the needs for which you craved.

The prayers should have a personal note. This praying in generalities only brings general results. A prayer that is sufficiently vague to mean nothing at all to the one praying gets its answer—nothing.

THE S. S. LESSON

February 28.

Samuel, the Victorious Leader

Sam. 7:3-17.

Golden Text—1 Sam. 7:12

It took Israel twenty years of bondage to realize that they needed the help of God to break it off. Men try every remedy they know for breaking the bondage of sin to which they have sold themselves but one—seeking the help of God. So long as they do not do that they will be in miserable slavery.

Strange gods were the cause of Israel's miserable condition. An idol in one's life is always the utter destruction of one's happiness, peace of mind and freedom. Do idols still keep people from enjoying favor and help of God? Yes. There are many idols. Anything that one loves better than God is an idol and it is sure to mean misery, bondage and loss.

Samuel's first demand was that strange gods be put away. There is much to be put away from every life before it is fit for God's service. Unholy affections, vicious thoughts, impurities, godless companionship, bad habits and every love for every kind of sin must be put absolutely away as a price of God's service. We can not serve God and mammon; we must be a separate people and we must be wholly consecrated people.

Samuel promised to pray for the people. He was a man of prayer; that is why he was so mighty with God and that is why the people listened to him. A man of prayer is always a mighty

power with God and man. As a last resort the sinner often turns to him because he knows that only such a man can lead him to be right with God.

The people fasted and confessed their sins. These are two all important steps in the progress of salvation. Sorrow for sins is the beginning of a conversion. No one ever was converted unless he was truly sorry for his miquity. Confession is a required condition of salvation. We have the assurance that He will forgive us our sins if we confess them. Confession is not to be made to men, who like ourselves are sinners, but to God. who is the injured party, and alone can forgive sin.

The people "ceased not to cry unto the Lord." A proper and a blessed life is one of continued prayer. We are to pray without ceasing. The praying life is the victorious life. A people praying and continuing in prayer is bound to be a mighty people for God, a glory and an honor to Him.

A purified and a praying Israel soon became a victorious people. Even nature was called in to help them and their enemies became powerless. The same thing is true of an individual. God's greatest power is exercised for His help when he prays and keeps himself pure.

Israel could raise an Ebenezer —a memorial of God's help. Are there such monments in our lives? or do idols and a lack of prayer keep us from them?

MARRIAGES

Heuston-Musselman. — On Feb. 6, 1915, Mr. Benjamin F. Heuston and Mattie B. Musselman were married at Roaring Spring at the home of the officiating minister, Jacob G. Snyder.

DEATHS

Hicks—Morris Hicks was born June 15, 1849, died Dec. 11, 1914, aged 65 years, 5 months and 29 days. He leaves one son, Hayes Hicks, who resides at Roaring Spring, and at whose home the services were conducted. Interment at Grand View cemetery, Martinsburg. Rev. Jacob Snyder officiating. Text: Heb. 9, 27.

Schluneger.—Chris. Schluneger was born in Switzerland Feb. 10, 1850; came with his parents to Pulaski, Iowa, in 1873. Married to Verena Ummel in 1881. This union was broken by death in 1885. Remarried to Sophia Aeschliman in 1886; moved to Washington in 1887 where they resided till he was called from his earthly home to his Heavenly one on Feb. 2, 1915. His illness was long and severe, but borne in great patience. Funeral services at the home and church were conducted by P. R. Aeschliman and Rev. Armand, of the Methodist church, the first from Psa. 34:19, and the latter from 1. Sam. 20:3. He was the father of fourteen children and grandfather of one. The two children of his first marriage and two of the second preceded him in the great Beyond. He is survived by his wife, five boys, five girls, one grandchild, two brothers and one sister. When quite young yet he united with the Mennonite church and remained a loyal and very useful member. His memory, indeed, is blessed.

Emigh.—Albert Emigh, of Roaring Spring, whose tragic death occurred January 12, 1915, on the crossing near the D. M. Bare paper mill, by being struck by the passenger train on the Morrison's Cove branch, was aged 64 years. He leaves to mourn his departure two brothers, one sister, an invalid wife and the following children: Mrs. Rachel Hicks and William at home; Mrs. Clayton Dick, of Roaring Spring; Mrs. James Collier and Mrs. Ralph McGracan, of Altoona; Mrs. Ed. Fider, of McKee, and John, of Braddock. Funeral 15th of January. Interment in Greenlawn, Rev. Jacob Snyder officiating. Text: Sam. 20, 3.

CONTRIBUTIONS

HOSPITAL SUPPLIES AND CLOTHING

The following may serve as information for those desiring to send clothing and knitted ware to the German Red Cross:

The American Red Cross receives the above named articles on the following conditions:

1. Parcels for the foreign country must be securely packed.

2. Such parcels or boxes are to be addressed to the American Red Cross, care of Bush Terminal Company, 39th street and 2nd avenue, Brooklyn, N. Y., and it must be indicated plainly, "For the German Red Cross of Berlin."

3. All parcels or boxes must be provided with a list of the names of the articles sent and it must be stated whether for soldiers in the hospitals or for suffering women and children. This list is to be pasted on the outside of the parcels or boxes.

4. Articles of all description in the line of hospital supplies may be sent through the American Red Cross.

5. Only new articles are to be sent.

6. The freight on all parcels or boxes is to be paid by the donors to Brooklyn, N. Y. Further it is to be observed that no parcel or box is to be sent by an individual person but raher in large consignments at the same time, hy different communities or churches.

Such consignments may be sent to any of the warring countries, but consignments must, as stated above, he specified and addressed by the one sending it.

We kindly ask all persons sending articles to mail a list of the articles sent, to the secretary of the commission, J. Lichti, of Deer Creek, Okla., so that later a report may be made.

Suggestions in regard to relief work are always gladly received.

May God, who thus far has permitted us to live in peace, make us willing to continue to remember those who suffer from the calamity of war.

J. Lichti.
Sec'y Emergency Relief Commission.

HOME MISSIONS.

1. General Fund.

Herbert (Sask.) Congr., by I. I. Doell, $1.85; Bethel S. S., Fortuna, Mo., by D. A. Garber, $28.86; Salem Congr., Ruff and Warden, Wash., by J. C. Jantz, $14.70; Eden Menn. C. E., Schwenksville, Pa., by W. C. Gottshall, $15; Summerfield Menn. church, by J. B. Baer, $10; Summerfield Menn. Sunday school, by. J. B. Baer, $25; Rosthern (Sask.) congr. by H. B. Penner, $27.79; Ladies' Mission Society, Summerfield, Ill., by Mrs. D. E. Baer, $10; Hereford (Pa.) congr. by A. S. Shelly, $9.85; Inola (Okla.) S. S., by N. J. Hiebert, $15; Berne (Ind.) congr., mission box, by S. F. Sprunger, $19.42; Albert Zuercher, Berne, Ind., hy S. F. Sprunger, $7.50; Salem-Zion congr. Marion, S. Dakota, by Alfred B. Waltner, $20; Halstead (Kans.) sewing society, by Anna Dester, $10; Friend of Missions, Taloga, Okla., $5; S. S. of First Menn. Church, Newton, Kans., by John Wiens, $12.42; Bergtal sewing socity, Korn, Okla., by Elizaheth Janzen, $45; St. John S. S., Bluffton, Ohio, by E. E. Miller, $20; First Menn. Church, Newton, Kans., by J. G. Regier, $51.46.

2. City Missions.

Friedensberg S. S., Avon, S. Dak., by David A. Schultz, $50; S. S. of First Menn. church, Bluffton, O., for Chicago, by Allen Burkholder, $27.70; Menn. S. S., Aberdeen, Idaho, by I. J. Wenger, $36.06; Summerfield Menn. Church, by J. B. Baer, $10; Summerfield Menn. S. S., by J. B. Baer, $50; Ladies' Mission Society, Summerfield, Ill., by Mrs. D. E. Baer, $10; Abr. Zielke, Coldwater, Kans., for Chicago, $2; Jacob G. Hiebert, Mountain Lake, Minn., thanks offering at silver weding, by J. J. Balzer, $50; Sisters of Beatrice (Nebr.) Hospital for Chicago and Los Angeles Missions, each, $7; Halstead (Kans.) Sewing Society, for Chicago, by Anna Dester, $10; the same for Los Angeles, $10; S. S. class, Halstead, Kans., for Chicago, $2.30; Daniel Haury, Halstead, Kans., $50; Bethesda Y. P. S., Henderson, Nebr., for Los Angeles, by Marie F. Huebert, $12.74; Mission S. S., Beatrice, Nebr., by H. A. Penner, $10; Swiss congr., Whitewater, Kans., hy Peter Zuercher, $35.27; West Zion C. E., for Los Angeles, by Orlo W. Dirks, $26.94.

3. Church Building Fund

Deer Creek, Okla., S. S., by M. C. Lichti, $6.50; Hoffnungs-Eden congr., Moundridge, Kans., for Great Deer Sask., by P. C. Goering, $38; Bruderstal congr., Hillshoro, Kans., for Great Deer, Sask., by H. Riesen, $17.00.

Gratefully acknowledged,
G. A. Haury, Treasurer.

CHICAGO MISSIONS

The following contributions for Chicago Missions were received:

Congregation of Pulaski, Iowa, $5; J. P. Hondrich, Mio, Mich., $10; Junior S., Salem church, Freeman, Dak., $16.50; Bethel ch. C. E. S., Fortuna, Mo., $6.20; Isaac Neuenschwander, Bluffton, O., $5; Mrs. David Geiger, Bluffton, O., 50c; box goods, Mrs. Joe Schlatter, Pulaski, Ia.; S. S. class, Halstead, Kans., $5.27; Dalton, O., congr. and S. S., $19.54; Dorcas S., Wayland, Ia., $10; box clothing, Butterfield, Minn.; Junior Miss. S., Halstead, Kans., $15; package, Mrs. Fred Ringelman, Geary, Okla.; box goods, Gossel, Kans.; Mr. and Mrs. Otto Krebill, Donnellson, Ia., $5; package, Golebo, Okla.

Gratefully acknowledged.
W. W. Miller, Supt.
727 W. 63rd St.

LOS ANGELES MISSION

Contributions for Los Angeles Mission August to December, 1914:

Friend, Mt. Lake, $30; Katie Penner, $6.95; H. H. Stucky, $15; friend, Whitewater, $10; Johanna Kennel, $2; estate of Jacob Muller, $50; Helene Goertz, $25; sale of clothing, misfits, $19.60; dedication offering, $16.25; sale of house, $15; Jr. C. E., Dalton, O., $3.50; D. B. Duerksen, $20; A. H. and Katherine Boese, $25; P. M. Goertz, $5; sewing society, Mt. Lake, $5; mission sewing society, Mt. Lake, $5; Ladies Mission Society, Upland, $15; Miss Dawson, L. A., $3; San Marcos church, Paso Robles, $16.55; mission sewing circle, Newton, $10; Woman's Sewing Society, Mt. Lake, $10; M. van Riesen, $3; J. G. Regier, $10; Mary Jones, $5; free will offerings for December, $4.96 friends of missions, Pratum, $2.50; Miss A. R., Los Angeles, $5; Reedley, box clothing, bag dry peaches; Circle Girls, Upland, 77 Christmas bags, 2 bundles clothing; J. B. Epp, sewing machine; society, Pawnee Rock, 1 box of new goods; Henry Riesen, box clothing; H. H. Wiebe, box of clothing; Moundridge Missionary Society, 4 bags clothing; Paso Robles friends, 7 boxes apples, 2 bags dried fruit, 1 box clothing and cakes; Mrs. Grubb, rug and curtains for office; Mt. Washington Pres. S. S., groceries for poor at Christmas; Mrs. Kaufman, grocerics for poor at Christmas; Mrs. McClure, Christmas dinner for poor family.

(Correction—June 30 was received $7.25 from H. D. Schmidt to be credited to the church at Cordell, Okla., instead of the person sending it).

Friend, LosAngeles, $50; friend, Los Angeles, $5; Montana friends $2.11; Jacob Toews, $3; boy class, Upland, $2.50; Jr. C. E., Freeman, $6.52; Salem church, Dalton, O., $19.05; Missionary Society, Mt. Lake, 1 box clothing.

E. F. Grubb,
4900 Aldama St., Los Angeles.

For the General Conference Treasury

In September: By Herold congr., Bessie, Okla., P. A. Quiring for H. P. Krehbiel, for statistic books, $3; in November: By Emmaus congr., hy Whitewater, Kans, per G. Harder, $15; in December: By Alexanderwohl congr., Kans., per B. H. Friesen, $20.35; Mennoville, Okla., El Reno, per Joel Sprunger, $1.60; Bethel college congr., Newton, Kan., per Chr. Wirkler, $5; Hoffungsfeld - Eden congr., Moundridge, Kan per P. C. Goering, $13.26; in January: By Bergthal congr., Korn, Okla., per Jacob H. Ediger, $6.05 Guadenberg congr., Kahsas, per Arthur Schmidt, $8.10; Christian Menn congr., Moundridge, Kan., per P. H. Krehbiel, $14.23; Salem congr., by Puff & Warden Washington, Jno. C. Jantz, $2.55; Summerfield, Ill., congr. per J. B. Baer, $6.50; Hereford congr., Pa., per A. S. Shelly $10; Halstead First Menn. congr., per J. A. Schowalter, $10; Arlington. Kan., congr., per J. P. Linscheid, $3; Salem Zion's congr., Marion, S. D., per Alfred P. Waltner, $14.50; San Marcos Menn., Paso Robles, Calif., per J. J. Dueck, $2; Bethel church, Fortuna, Mo., D. A. Garber, $6; in February: By West Swamp, Quakertown, Pa., congr., per A. E. Bleam, $8.50; Zion Menn. church, near Dallas, Oregon, per A. G. Rempel, $3.40.

Respectfully submitted,
C. F. Claassen, Treas.

NEWS OF THE WEEK

FANNY CROSBY, BLIND HYMN WRITER, DEAD

Dies at Age of 95—Author of "Blessed Assurance," "Rescue the Perishing," "Saved by Grace"—Blind Since Infancy.

Bridgeport, Conn., Feb. 12.—Fanny Crosby, well known hymn writer, died today at her home here, in her 95th year.

Her death was not unexpected, as her health had been failing for some time. At her bedside were her niece, Mrs. Henry D. Booth, and other members of the family with whom she had made her home. In spite of feeble health, especially within the last few months, Miss Crosby continued writing hymns up to a short time before her death.

Eight thousand hymns of Christian worship sung in Protestant churches throughout the world, are the work of Fanny Crosby. No one since the days of Charles Wesley, of Isaac Watts had made anywhere near as large a contribution to the gospel song book as did this blind writer.

Fanny Crosby's name was signed so regularly as author of one hymn after another that the hymn book makers of a quarter of a century ago were forced to give her some 200 different pen names to make it appear that some one besides the famous writer had contributed. Thousands, perhaps hundreds of thousands, who sang her songs, which were translated into every language, did not know that it was a blind woman's inspiration which they employed to express their Christian faith and hope in song.

"Saved by Grace," "Blessed Assurance," "Rescue the Perishing" and "Safe in the Arms in Jesus" are typical of Fanny Crosby's most popular religious verses. Of the latter the writer related an incident showing the remarkable rapidity with which she employed her inspiration and her talents of versification.

Was Rapid Versifier.

W. H. Doane, who wrote the music for many of her verses, had called one morning at Miss Crosby's home in New York. Miss Croshy relates the incident:

"'I must take the train to Cincinnati in forty minutes,' he said, 'and I have some music for which I want you to write a hymn.'

"He sat down at the piano and played his music.

"'I think I can write it, Mr. Doane,' I said.

"I hurried upstairs and sat down to write. For some time I was entirely oblivious of surroundings. When I came back to my full senses the hymn was written and was on paper before me. I learned that I had only taken fifteen minutes. Triumphantly I carried it down to Mr. Doane. The music he played then and the words I had hurriedly written are the same as used today in singing 'Safe in the Arms of Jesus.'

"It was my most successful hymn, and I believe it was dictated by the spirit of the Lord, and that it was horn for a mission."

But Fanny Crosby did not begin hymn writing until she was more than 40 years old. Fifty years ago she was best known for her popular melodies, which were whistled all over the country, such as "Proud World Good-bye, I'm Going Home," "Hazel Dell," "The Honeysuckle Glen," and "Never Forget the Dear Ones."

Mother Lived to Be 102.

Born in Putnam county, New York state, March 24, 1820, christened Frances Jane Crosby, and married to Alexander Van Alstyne, a blind music teacher, who died many years ago. the blind writer lived to be 95 years old. Her mother had lived to be 102, and her grandmother to be 106. She retained to the last all of her faculties —excepting eyesight. She lost this during a fever in infancy when a hot poultice was applied to her eyes, destroying the optic nerve.

At 8 years the little girl displayed her first talent in versification by this philosophy of contentment:

"Oh, what a happy soul am I!
Although I can not see,
I am resolved that in this world
Contented I will be.

"How many blessings I enjoy,
That other people don't;
To weep and sigh because I'm blind,
I can not and I won't."

For twelve years she studied at the New York Institution for the Blind. She never learned to read by the raised letters. Playing the guitar while a child, she so calloused her fingers that they were not sensitive enough to read the raised characters. All she learned she memorized from hearing. During her connection with the institution, which included an additional twelve years as a teacher, she traveled all over the country declaiming her own verses. Before both houses of congress she once recited these special lines:

"O ye, who here from every state convene,
Illustrious band! may we not hope the scene
You now behold will prove to every mind
Instruction hath a ray to cheer the blind."

STOP WHEAT EXPORTATION

To Keep the Price of Bread Down.

New York, Feh. 14.—An immediate embargo on the exportation of wheat as a preventive of further increase in the price of bread is recommended for consideration hy the federal government in the report of Mayor Mitchel's food committee, submitted by George W. Perkins, the chairman today. The opinion is expressed in the report that if wheat continues to be exported at the present abnormal rate the price of bread will soar much higher. Mayor Mitchel has forwarded the report to President Wilson.

The witholding of wheat by the farmers for higher prices and speculation on the basis of continued heavy export are given by Mr. Perkins as the cause for the high prices.

"In the six months since the war began," declares the report, "we have exported many millions of bushels more than we exported in the preceding thirty months, and the impression is ahroad in the land that these large shipments to Europe have more than consumed our surplus and that our present supply is below our actual needs.

Speculators douhtless helieve that no steps will be taken to stop the exportation of wheat and that we are willing to go indefinitely selling on a large seale at advancing prices.

HINDENBURG'S LATEST CATCH

Caught 40,0000 Russians in Same Old Trap.

Berlin, Feb. 15.—The following announcement was made to day by the Over-seas News agency:

"Field Marshal Von Hindenburg's third battle of the Mazurian lakes will prove more disastrous to the Russians than the other two, from present indications. It is believed that 40,000 Russians were captured.

"Prussia is now cleared of the enemy. Indications point to a general Austrian offensive from Bukowina to the Baltic. The Russians are being rolled up in many portions of the line.

"Turkish advance guards drove back British divisions across the Suez canal at Ausum and serpum. Senussi Bedouins invaded Egypt and occupied the Siva oasis.

"Turks defeated the British at Kurma Mezopotamia.

"Wireless negotiations between Austrian and Hungarian ministers resulted in the declaration that there is sufficient corn and flour for both countries, especially since Hungary will give Austria her superflous stocks.

"Dutch shipping companies have decided to suspend commercial communication with England from Feb. 18, except mail steamers."

BERLIN WILLING TO RECONSIDER

Might Recede From Intention of Attacking All British Merchantmen.

Washington, Feh. 15.—Count von Bernstoff, the German amhassador, today presented to the state department a note from his government, announcing that Germany stands ready to consider receding from its announced intention of attacking British merchantmen if Great Britain will withdraw its efforts to prevent foodstuffs from going to Germany for the civilian population.

The note declares that Germany's plan to attack British merchantmen was a retaliatory measure adopted because of the alleged violation of international law hy Great Britain in trying to starve the non-combatant population of Germany, and that the latter government is ready to withdraw from its purpose as expressed in the naval war zone decree, as far as it applies to merchant vessels, as soon as Great Britain, either of its own volition, or as a result of representations from the neutrals, expresses her willingness to return to the usual practices of international law on the question of foodstuffs.

Merchant Vessels Armed.

The German note adds that the Berlin government has information that English merchant vessels are being armed and have orders to sail in groups for protection and furher that they would try to sink submarines. It declared that there was now no question of searching them, but the result would be that German ships would fight them, because they are now held to be warships.

On Humanitarian Grounds.

While declining to authorize any statement, officials admitted that the American note to Germany was open to the construction that no vessels either belligerent or neutral, should be sunk unless previously visited and an opportunity given for the taking off of passengers.

It was reiterated that while the rules of international law clearly compelled such steps to insure the safety of noncombatants traveling at sea, the position taken was based largely on humanitarian grounds.

UTAH MAY GO "DRY"

Prohibition Bill Passes Senate by Big Majority.

Salt Lake City, Utah, Feh. 12.—A state prohibition hill passed the senate last night by a vote of 14 to 3, with one member absent. Notice of a motion to reconsider Monday was given. Anti-liquor forces say the measure will pass the house hy a large majority.

The bill is stringent in its provisions, with the search and seizure clause, immunity for informers, fine and imprisonment for second offenses and revocation of doctors' and druggists' licenses for writing or filling illegal prescriptions. The bill does not permit advertising or solicitiing for sales of liquor in the state. All preparations which contain more than one-half of 1 per cent. alcohol are defined as liquors. The proposed law is to he effective Jnne 1, 1916.

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At 5 Cts. a Pound.

Order not less than 120 lbs. to one address, making the freight rate about $2.20 per 100 lbs.

D. C. Krehbiel,
Reedley, Cal.
13

Forms of Services for Ministers

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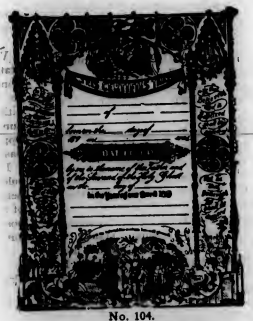

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VOL. XXX. BERNE, INDIANA, FEBRUARY 25, 1915. No. 8.

NOTES AND COMMENTS

The reports of the revival, conducted by Bro. J. Lehman at Unicorn, Lancaster, Pa., coming to us during the past few weeks have aroused considerable interest and gratification in the hearts of the readers. The revival has continued until at this writing the community is ripe for the organization of a Mennonite church. Bro. Jacob Snyder, who has been assisting in the work, writes:

"Just returned this morning from Lancaster county where I had been called by Bro. J. S. Lehman to assist in the meetings over Sunday and also had the pleasure to meet Rev. A. S. Shelley. I do not know when such a revival has broken out.

Up until Sunday evening there were seventy-three person that had confessed Christ. Almost all of them were men and women of mature years, educated, refined and respectable. Many of them were heads of families. The people came for miles and the Baptist church, which Bro. Lehman is using at Unicorn, did not accommodate nearly all the people last night. Many were compelled to stand outside. During Saturday and Sunday there were twenty-one converts. Bro. Lehman is certainly an able man and has found a place in the hearts of those people that few pastors enjoy. The meetings will continue for this week at least. They expect to organize a congregation if present arrangements carry, and will also build a church under the auspices of our General Council's rules and regulations, for which we are glad.

On Sunday morning your humble servant preached on the subject, "The True Church", after which Rev. A. S. Shelly officiated and eight of the converts were baptized.

Our meetings at home opened last night in charge of Bro. Herman and he said, there was one conversion already, for which we feel encouraged.

We expect Bro. Lantz when he finishes at Souderton to either come to Roaring Springs or Richfield."

The New Slogan in the Philippines.

The Protestant missions of the Philippines claim 75,000 members in their churches and only 30,000 in their Sunday schools. The Philippine Islands Sunday School Union feels that this situation does not indicate a good future for the Christian movement in the Islands, and has therefore announced as its slogan, "A Sunday School Membership Equal to the Church Membership by October, 1916!" The time limit which they have set is the date of the World's Sunday school convention in Tokyo. If one may judge simply from the figures given above, the Union has undertaken a gigantic task. The first impulse and "hurrah" of evangelistic meetings in the Philippines is passed, and from now on the churches are to spring more from Sunday schools than from preaching alone. A Sunday school spirit, under Rev. J. L. McLaughlin's able leadership is rapidly coming into existence.

THE LAYMAN'S PART IN THE MASTER'S WORK

By A. M. Fretz.

The prime thought of this theme lies in the last clause, in the expression "the Master's work". As to who this Master is, we need not waste time and words to determine. Jesus says, "One is your Master, even Christ," and further, "Ye call Me Master and Lord, and so I am." Paul asserts that this one Master, the one who served while on earth, is "in heaven". We recognize Him as our Lord and Master to serve Him, and in His name to serve one another as He served. The "Master's work" is a very comprehensive and possibly somewhat indefinite term. It may be used to designate the work He was sent to do and did, while in the flesh. That He had a work to do He fully recognized and the full weight of it was realized by Him, indeed perhaps more than we often comprehend. That work pressed upon Him as a sacred obligation when He, as a twelve-year-old lad, responded to His anxious mother, in the words, "Wist ye not that I must be about my Father's business?" and again, when in active public service, He could say, "My meat is to do the will of Him that sent Me, and to finish His work." As to the time of this His work read John 9:4. As to the authority for it we read John 10:25. As to the nature of His work, John 6:27-29.

That our theme does not include or mean this phase of the "Master's work" except that which is implied in "'Faith in Him whom God has sent" is evident when we hear Him in His high priestly prayer assert, "I have finished the work Thou gavest Me to do," and then again hear Him in the agonies of the cross break out, "It is finished"; and as we read the words of Peter (I Pet. 3: 18). This work of the Master is perfectly completed and so in considering our theme we think of another phase of His great work. This may also be called the work of the church, and the individual member of the church His body, of which He is the Head and Master. To this relationship and work we have reference in Rom. 12:4-8 and Eph. 4:11-16.

What we have then now under consideration is the glorified Master's work in His body on earth, with the church and through the church and for the church. This work includes winning souls to Him, seeking the lost, feeding the flock, nurturing the young, strengthening the weak, perfecting the saints. This work is being done by invitation, exhortation, explanation, ministration and supplication. That this is a great work, a noble work, a needed work, we cannot help but feel when we learn that we have to work with and for the great Master and in the regeneration of human kind. As one visits the great art galleries of Europe and makes comparisons, we are told, he will be forcibly struck with the decline in art. The golden age of statuary and paintings may have passed away. But another and better age is upon us—an age of raising men and women into forms of imperishable beauty. The finest power of rendering the human face and form into marble and upon canvas may be lost, but we have gained the immeasurably greater power of developing and adoring spirit. The old masters carved gods and painted altarpieces and frescoes; we help to make men kings and priests unto God. They crowned the Acropolis and crowded the Pantheon with dumb deities; we work to raise fallen men to righteousness and true holiness, and fill the great temple of God and the Lamb with ransomed and loyal worshippers and make them co-laborers with Him—the divine Master. Who is thus working? We, the ministers of the gospel, says one. True, but the laity, too, are ministers of the gospel in this respect. They can win souls for Christ, often better than the minister; they can help to seek the lost, to feed the flock, especially the lambs; they are a great factor in nurturing the young in our church work. We were all pleasantly struck with the apt and witty definition in German, given by our brother, H. H. Ewert, at General Conference in answer to the question as to what constitutes a good education for the laity: "Eine gründliche Ausbildung, die nimmer aufhört." "A thorough education which never ceases." This fits in here to show the preparation needed by the laity for their part in the Master's work.

Of course in the expression "laymen" we include the women, —shall we say laywomen? The women always had a prominent part in the work of the church. In the apostolic church they are referred to being "full of good works and alms deeds," and were commended in the epistles of such work. Priscilla, as well as Aquilla, her husband, was one of Paul's good helpers, and being first mentioned in the record, was perhaps the better of the two. Paul says, "They laid down their own necks for my life." Their work was of such significance that not only Paul, but "all the churches of the Gentiles" were grateful unto them. Mary was to be greeted for having labored much. The apostle desires that "the women that labored" with him "in the gospel" might be helped. The layman, whether man or woman, should consider himself a helper of the pastor, and again, the pastor ought to recognize him or her as

such. They can work along the different lines, as before mentioned. Many souls, apparently unapproachable by the pastor, have been reached through the efforts of laymen. In the various auxiliaries of the church there are open doors and ample room for all to take part in the great work. We cannot guage the church's piety by what members say and profess, but by what they are and do. Evangelistic efforts give a great opening for lay-members, so also general mission work, if not on the field, then in the church, in support of those on the field and in stimulating interest in the cause. Social service opens another large field of activity for the lay-members of the church. While the pastor preaches the gospel which regenerates and saves from sin, the layman, as a saved one can only himself put in operation that saved life for the good and happiness of his fellowman, and get others to assist him in this work. The church ought, in her various relations to the world, let her light shine and her life operate, and this can in no way be more effectually done than by every one working; "all at it and and always at it." But, "Oh!" says someone, "the minister is expected to do the church work, he is paid." Excuse this borrowed phrase, well perhaps sometimes he is "to do the preaching, the praying, the inviting, the saving." Let us see, is a church a living, active, growing, harmonious church, where the lay-members fold their hands and close their lips with such a sentiment, and throw the burden on the minister? The church is Christ's, if it be a church at all. His law is her constitution. She exists by His authority and for His work and glory. She forfeits her charter when she fails to meet her design. The building-up of her own members is a part of that design, but only as I understand it, as a means to something higher, and broader. Every Christian is bound to make the most of himself, but not for himself but for Christ and for the world the Master, Christ, came to save. The church aggregates the purposes of individual consecration. What each one covenants to do for himself, they all combine to do as a body for Christ, the Head. Watch a swarm of bees on a warm summer day. All the members of that busy throng are employing themselves. Some may be seen flying quickly through the air in search of flowers from which to gather the harvest of nectar. Others are returning home with a goodly store of gathered honey; they enter the crowded hive and deposit their burden; but there is no confusion. Others, perhaps such better qualified for such work, are building up the little cells, each one beautifully shaped according to the truest rule. Then a few are fanning the air with their wings for the sake of others who would be exhausted without air. Here may we not see a picture of the active church. The Master would have all to be workers for Him.

The laity ought to catch the spirit of Dr. O'Kane poetizing on the Master's words, "Go, work in My vineyard":

"Go, work in my vineyard, there's plenty to do,
The harvest is great and the laborers are few;
There's weeding, and fencing, and clearing of roots,
And ploughing, and sowing, and gathering of fruits.
There are foxes to take, there are wolves to destroy,
All ages and ranks I can fully employ.
I've sheep to be tended, and lambs to be fed,
The lost must be gathered, the weary ones led."

The laity as well as the ministry should heed and appreciate the value of the words of James: "Pure religion and undefiled before God the Father is this: to visit the fatherless and widows in their affliction, and to keep unspotted from the world."

The seventy sent forth by the Master two by two into every city and place whither He Himself would come later, may be classed as laymen. Their work was undoubtedly of great value as the Lord assures them of a rich inheritance.

Laymen, have you heard the call? Have you heeded it? Have you seen the vision leading you to greater activity, to nobler purposes? Indeed you must have; and so we have the great religious movements principally characterized and led by laymen: the "Laymen's Missionary Movement", the noble "Band of Gideons"; the "Men's and Women's Organized Bible Classes", etc. When one thousand trail-hitters out of every walk of life, from hod-carrier to banker, on one Sabbath travel 150 miles to conduct meetings and awaken interest in staid old Philadelphia, preparatory to the forthcoming Billy Sunday revival meetings, it is evident that newly rescued and saved men have caught the spirit that sent forth the seventy by twos to prepare for the coming of Christ. The various men and women organizations for humanitarian and social service for the purpose of alleviating the needs and sufferings of their fellowmen and to better the conditions of society and uplift man to a practical Christianity are evidences of the Spirit of God working among the laity, to better serve their Master.

The issuing of such publications as "The Fundamentals", by two Christian laymen, for the benefit of the ministry who desire as their earthly remuneration that their names be hidden in the deed, assures us that the spirit of service for Christ and the kingdom has entered the hearts of laymen. When the Master returns to reward His servants, when the arches of the New Jerusalem shall ring with the victorious shouts of the triumphant church; when the "well done" shall finally be spoken; when the faithful laborers shall enter into the rest prepared for them—the rest of eternal service: then, too, shall there be a glorious recognition of your—the laity, work. The Aarons and Hurs who have stood so faithfully by their pastors will be found sitting with them in glory. Among those wearing crowns, bedecked with bright jewels, shall be found the modern Aquillas, Onesimuses, Epaphrodituses, and with them none the less and possibly more gloriously arrayed, the Marys and Marthas, rewarded for their combined spiritual and social services. The Magdalenes, the Joannas and Susannas with many others, healed for service, will be there. There will be found for the Master's commendation the Dorcases and Priscillas with their garments and tent-cloths. And you, the most humble and faithful layman, will rejoice with them in your reward in the master's work.

Of course the modern, perhaps not the model church, may, too, like Israel of old, be possibly discouraged with 83 1-3 per cent of pessimism which would keep the congregation from fully enjoying the present blessings of milk and honey flowing Canaan; however, I believe with the optimism founded upon God's gracious promises together with the happy experiences of the modern Calebs and Joshuas, the Master will lead His own to great and rich blessings. There, too, may be hypocritical and lying Ananiases, and Sapphiras, and Demases loving the present world and leaving the army of workers, and a host of coppersmith Alexanders that may do much evil, with grumblers, gossipers and defamers, for which scriptural language has no names, that may cause hindrances in the work, but let the faithful among the laity stand with their good Master and the apparent evil will be turned into good for the cause. Then see

"Night's glowing shadows are gathering fast,
Then the time of your labor shall ever be past,
Begin in the morning and toil all the day,
Thy strength "I'll supply, and thy wages I'll pay;
And blessed, thrice blessed the diligent few,
Who finish the labor I've given them to do."

CORRESPONDENCE

Swiss Mennonite Church, Bluffton, Ohio. Our church has recently experienced many rich blessings. It was our privilege to have with us a number of spirit-filled men whose messages were much appreciated. Among the visiting pastors were: Dr. Evans, Dean of Moody Bible Institute, Chicago, Dr. Landis, President of Bonebrake Theological Seminary, Dayton, Ohio, and Rev. J. H. Langenwalter, Dean of the Mennonite Seminary here, who is at present studying at Harvard University.

Dr. Evans held a series of meetings at the St. John's church during the first week in January. These meetings were immensely appreciated as was indicated by the large audiences that greeted him at each meeting. His sermons were helpful and inspiring.

Dr. Landis gave a series of Bible lectures at the college chapel January 20-24. He is a forceful speaker. Although seventy years old he is very active and his genial disposition and friendliness soon won him many friends among the college students and visitors.

The following week, Rev. Langenwalter delivered five lectures on "Fundamentals for Active Christian Workers" and five lectures on "Seeing God". His earnestness in the presentation of his subject was marked and effective. He also preached at the Ebenezer church. We are looking forward with pleasure to his coming here next year when we can hear more messages from him and can have him in our midst.

It is with much regret that we have to announce that Dr. Jno. Timothy Stone of Chicago, who was to deliver a series of Bible lectures during the first week of February, could not be here. Dr. Stone was taken ill shortly before and sent a telegram stating that he could not be here but would probably come later in the year. We had looked forward with great interest to his coming as he is one of God's great men and one of the world's great preachers.

Many of our people also took advantage of the opportunity to attend the Chapman-Alexander meetings at Lima during the month of January. Dr. Chapman stirred that city and his converts there are said to number over two thousand souls.

Our Sunday schools at each place are in a growing condition. A room in the basement of the First Mennonite church is being prepared for the Young Men's

Bible class, which has grown so much that larger quarters had to be provided for their accommodation. The class now numbers about sixty men. Rev. J. A. Huffman is the teacher.

The Ebenezer Sunday school has graduated a class of 29 teachers who took the Teacher's Training course. Graduating exercises were held Sunday afternoon, Jan. 11. Dr. Evans of Moody Bible Institute gave the class address.

The St. John's church has removed its acetylene light plant and has installed electric lights, the current coming from Pandora.

Our pastor, Rev. W. S. Gottshall, left on Tuesday this week for Minnesota where he will hold evangelistic meetings and from there will go to the Dakotas. Elmer Basinger will preach during his absence.

The First Mennonite Choir rendered Dudley Buck's cantata, "The Coming of the King," last Sunday evening to a full house. It was a real gospel message in song.

Quakertown, Pa., Feb. 18, 1915. At the service on Sunday evening, February 7, our newly elected pastor, Rev. H. G. Allebach, was installed. The president of the Eastern District Conference, Rev. J. W. Schantz, had charge of the service, assisted by Rev. A. S. Bechtel. A forceful sermon by Bro. Schantz, outlining the respective duties of pastor and congregation, preceded the installation after which Rev. Allebach spoke with fitting remarks. Deacon D. W. Landis presented a resolution thanking Rev. Bechtel for his faithful services during the past year, which the congregation adopted by a rising vote. The service was inspiring and through it breathed the hope that the relation thus begun may prove mutually agreeable and profitable for the upbuilding of God's kingdom.

The Young People's society of our church has purchased an electric blower for the pipe organ. This is an improvement which was desired since the donation of the organ, as it will enable the organist and others who can to take advantage of it to practice at any time.

Roaring Springs, Pa., Feb. 16. 1915. Editor of the Mennonite:—There has not been any correspondence for some time from this place. On Saturday we held our first Quarterly Council meeting for the year, though it might be interesting to the brothers and sisters.

After the preliminary business meeting and the election of A. A. Snyder and Clarence Divley as trustees to serve for four years, then S. P. Snyder was elected secretary of the church council for a period of two years. In the evening Rev. E. C. Miller of the Bethany Mennonite Mission preached a much appreciated sermon. On Sunday morning our Sunday school was addressed by Walter Kephart, after which Aiden Kephart, deacon for Smith's Corner, read the Scripture lesson and offered prayer. Conference sermon was preached by Elder H. G. Snyder. Then Rev. E. D. Yoder gave a strong discussion, "Our Duty to the Unsaved." The afternoon meeting was very interesting. Rev. Miller gave a talk on personal work, then an open conference was conducted in which many brethren took part. Sunday evening the services were in charge of Rev. H. G. Snyder, which was the opening of the continued meetings. Meetings are now in progress in charge of the home ministers until Bros. Miller and Lantz arrives to take charge.

We will close by asking an interest in the prayers of all.

S. P. Snyder.

THE MODEL CHURCH

By N. B. Grubb.

"And to the angel of the church in Philadelphia write; these things saith He that is holy, that is true, He that hath the key of David, He that openeth, and no man shutteth; and shutteth, and no man openeth; **I know thy works:** behold, I have **set before thee an open door,** and no man can shut it: **for thou hast a little strength,** and **has kept My word,** and **hast not denied My name."** Rev. 3:7-8.

The model church is the one with the open door, and all her works known, and with all her temptations and difficulties and struggles known to Him who sees in secret, has a little strength left, has kept the word and not denied the name of her Lord.

Here, in verses 7-13, we have the message of Christ to the church in Philadelphia, one of the seven churches in Asia.

This message is given in approval of the integrity and the faith of the church, and as an encouragement to continue faithful.

The Philadelphia church, out of the entire group, is spoken of as the church of the open door, and this I take to mean as the church of opportunity and the church of the people.

Until recent years the church stood forlorn and forsaken for six days of the week and only to be entered on the day of rest—the Sabbath.

We are now living in a time when the people demand the church of the open door—the open door of activity, the open door of service. Today we find almost everywhere the doors of the church continually open—ministering to the physical, social, intelectual and spiritual needs of the people.

While this is true and deserves the very highest commendation, yet I fear that to many the church today is not the sacred meeting place with God it once was. Much of the open activities and services, I fear, have resulted only to the detriment of the cause for which the church stands. In many instances, I am sure, the doors have been open so wide that the world has had free access which resulted in the crowding out of the true life and sapping the strength, and in its weakness, denying the name of Him whose name only is given among men in which salvation is found.

I fear that the words spoken by Bishop Ryle are only too true. Bishop Ryle was speaking on the Christian's growth in grace, and among other things said:

"There is a generation of Christians in this age who grieve me to the heart. They make my blood run cold. I can not understand them. So far as the eye of man can see they make no progress. They never seem to get on. Years roll on and they are just the same. They have the same besetting sins, the same irritable, explosive temper, the same infirmities of disposition, the same chilliness of heart and spiritual apathy. They have no knew knowledge and no increased interest in the kingdom. They have no freshness or new strength. They seem to forget that growth is the proof of life."

In considering the message of Christ to the church in Philadelphia, which He has held up as a model church we do not for a moment think of the church building, however grand and imposing that may be, but of the church composed of real, live, active, loyal members of the body of Christ of which He Himself is the head.

In the careful study of the messages to the seven churches and their condition, we must conclude that the church in Philadelphia was held up to the others as a model church.

For this church alone was given the open door.

There is implied in the context that the open door of this church swings both ways, in and out. Out, for the church to go out into all the world, to preach the gospel to all creatures. In, that the church going out may compel all that are out to come in.

We notice that first of all this open door was

A Door of Rare Opportunity.

It matters not what view we may take of it, whether from the side of outward opportunity, or the opportunity of self-enlargement, the result is the same.—It must mean a broad, free and unhindered, onward progress, until the whole wide world is won to the church of Jesus Christ, and the whole church has become the one fold with Christ as the one Shepherd.

And yet as we come to study the history of the church we are amazed to see how that outward opportunity has been neglected, and how the church has persisted in raising up self-imposed barriers, restraining those that are outside from entering. Thus making the church largely the church of the closed door.

Speaking of our own denomination, which on the one hand exercised priestly authority which became almost despotic, while on the other hand brought about self-assumed authority and power, fostering separations and a spirit of sectarianism.

This was true under the law and it is a thousandfold more true under grace. And in no branch of the church of Christ does this fact find application more truly than in our own beloved denomination.

The narrow and exclusive church has always hindered the true growth and development of the church as God had intended that it should. In everything God's plans are broad and deep, and this is especially true of His church.

When the old Hebrew church had outgrown its usefulness, then the open door of God's love revealed a greater opportunity, not only for the Jew but for the entire human race. "God so loved the world," was the newer, freer and broader conception of His church. When God thrusts his thought upon the world, it must accomplish what was God's purpose that it should.

The great thought of God was the gift of His Son. Upon this fact he established His church, and declared that the gates of hell shall not prevail against it.

There is here implied that while the gates of hell can not prevail against her the church herself can bring about self-destruction. Hence we see that whenever the church was in danger of self-destruction, and thus closing the door against the free development of the truth, God caused other forces to rise, compelling the dead church to arise to new activities and to adjust herself to the divine purpose, or lose her power and identity, as did the church in Laodicea.

(To be concluded.)

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EDITORIAL

There is a solid foundation for the claim that America is a Christian nation, even though it is not altogether a nation of Christians. Every now and then some club of infidels or some body of Jews passes a resolution, protesting against the United States being regarded a Christian nation. The fact that our constitution is broad enough to admit into our citizenship persons of no religious profession or persons belonging to types of religion antagonistic to the Christian faith is accepted as though, by this liberality, the great majority of American people had surrendered their Christianity in the interest of the mere handful who have nothing to do with it.

A Christian nation, in the sense that the prevailing sentiment is Christian, our country certainly is and has shown itself to be. If we are to be deprived of speaking of our country or regarding it as such, then the other nations, particularly those now at each other's throats, certainly have no right to the name.

We base our claim to being a Christian nation upon the fact that 38,000,000 of our country's inhabitants are active members of the various churches established here. During last year more than three-fourths of a million new names were added to the church rolls. When we bear in mind that these 38,000,000 form considerably more than one-third of the nation's population and that this third is taken from those of 12 years and upwards, we must admit that in this body is to be found the element which gives the nation its character and represents its righteousness and benevolence.

Of those unidentified with Christianity very few are unfriendly to the Christian faith or Christian propaganda. Indeed the non-churchmember, by submitting to the churches' demand that the marriage ceremony be performed by Christian ministers, by requesting the offices of the church in time of death, by contributing to the support of the church and its benevolences and by occasional attendance at its services shows generally that he gives favorable assent to the churches' ideals even though he neglects to make the effort to attain them for himself.

Of the great number of the sixty million or more of nonchurch members one finds few who are not of positive Christian culture. The stamp of Christianity is upon their ideals of morals, of home life and of education. A secular paper recently pointed out that if the church would, it could enrol the greater portion of the two-thirds of our population in its membership. The church does not do so because it stands for more than the mere assent to its claims. It demands individual regeneration and conversion through faith in Christ. While, as Christians, we resent the slur that our nation is not a Christian nation, we, on the other hand, place the saving faith of Christianity so high that it becomes a matter of right individual relation to Christ and unless one conforms with the conditions our LordHimself places before all men, the assurances of eternal life are impossible and actual membership in the church is not to be permitted.

THE BIBLE IN BIBLE LANDS

Much interest at the present moment is centering in and around the lands bordering the northern and eastern shores of the Mediterranean. Prominent among these lands is Syria.

The various races inhabiting this region number some 2,300,000. South of Aleppo, the population, both Moslem and Christian, is entirely Arab in character and language, and divided into many religious sects.

The Christian element is composed very largely of Roman Catholics, of whom the Maronites, inhabiting the central part of the Lebanon and the Beyrout district, form the largest body. Other communities, such as the Syrian Orthodox, Gregorian Armenians, and Armenian Catholics, are found in greater or smaller numbers in most of the towns.

In 1820 the committee of the British and Foreign Bible Society appointed Mr. William Barker, brother of the British consul at Aleppo, to represent them in Syria. In the following year he traveled through Syria distributing many books among the poor villages on the Anti-Lebanon and opened the first depot at Beyrout. In his efforts throughout his wide field, which included Asiatic Turkey, he was materially assisted by the loving co-operation of the American missionaries, who in turn bore ungrudging testimony to the benefits which they derived from the support and supplies of the British and Foreign Bible Society.

An outburst of fanaticism in Asia Minor, in the early part of 1845, drove many native Christians over the border into Syria, and, as in the days of the apostles, these men "went everywhere preaching the word." A doctor of theology, whom the Patriarch of the Greek Church would have exiled, fled to the mountains north of Aleppo where no missionary had yet been; here he sold Scriptures supplied by the American Mission, to the value of $175.

We have, however, to record not only the various efforts made to scatter the Word of Life in these regions, but also, thank God, to tell of gracious upspringing. Times of persecution are often fruitful in producing rich harvests for the church; so are times of sorrow, loss, and calamity. "When Thy judgments are in the earth, the inhabitants of the world will learn righteousness." The volumes scattered by Mr. Barker throughout the Lebanon villages after the earthquake at Aleppo, twenty years previously, were now found to have brought life and salvation to many a household, while here and there small communities of Christians had sprung up, although they were often compelled to worship in the open field.

In the autumn of 1864, Dr. Van Dyck, a gifted American scholar, completed his translation of the Arabic Bible, which had occupied him for sixteen years. This soon became recognized as the standard edition, and for fifty years "The Beyrout Bible" has been in circulation wherever Christian missions have been in contact with Islam.

In Damascus the Scriptures were first distributed to pilgrims by Christian friends resident in the city as early as 1838. Various attempts were made to establish systematic itinerating work, but the colporteurs met with much opposition and persecution from the Jesuit and Maronite priests who fought against the incoming of God's Word by every means in their power. Sometimes, at the instigation of a priest, no one would give them lodging or sell them bread. At other times their books were thrown into a stream. In addition to this there was the constant repression by the Ottoman government to contend with so that the sale of Scriptures for many years steadily declined. In more recent years greater liberty has been given. There is now a depot of the British and Foreign Bible Society in the city, and two colporteurs also reside here, and from this center go through the province.

Antioch, another ancient town of Syria, founded by Seleucus Nicator and named after his father Antiochus, was for a long time the capital. Its name is dear to all Bible lovers, as having been for many years one of the chief centers of the early Christian church, and from which were sent forth its first missionaries, in the persons of the apostles Barnabas and Paul. Among those who in late years have disseminated the Scriptures in this locality are Dr. Joseph Martin of the Irish and Scotch Presbyterian Mission and his colporteur, who has grown old in the service.

Beyrout, however, is the Bible Society's chief depot for Syria. Little seems to have been done in this town in the way of Bible distribution, between the years 1824 and 1864, beyond occasional spasmodic efforts. In the year 1860 there was a fearful outbreak of fanaticism by Druses and Turks, when three thousand Christians were massacred, and what Scriptures there were in the villages lying between Damascus and Beyrout were destroyed.

In the year 1870 the British and American societies united in occupying new premises in Beyrout, since which time the work has gone forward with steadily increasing success. During last year 12,742 copies of God's Word, in whole or in part, were distributed.

Colporteur Vartan Atchinak and his three colleagues are all earnest Christian men and meet with many interesting experiences in the course of their work. He writes: "On one occasion, while traveling by train, I took out my books to show the other passengers, most of whom were Maronites, who are Catholics. Some of them condemned my work, saying it was uncalled for to bring Protestant Bibles to sell in their country. Upon hearing this, another young Maronite spoke up, saying: 'Not at all; the work which this gentleman is doing is a noble and elevating work, and that is what we need. Look at our priests and nation; what are they doing to educate our people and make their characters strong and pure? Nothing; they only look after their own pleasures. This society is doing a very good work by sending us these men at a great sacrifice to sell us the Bible at a lower price than it costs. Truly, Protestantism is better than Catholicism." He thereupon bought a

volume, an example which was followed by several other persons.

"In one of the Lebanon villages I had tried to sell from house to house but without much result. As it was harvest time I went down to the threshing floor, and offered my books to the men gathered there. After looking at them they refused to buy, as they found no mention of the Virgin Mary. I said: 'You are mistaken; let me read to you.' Then sitting down with them I read the first chapter of St. Luke, the visit of the angel Gabriel to the Virgin. They were satisfied, and I sold there a dozen New Testaments; while the same evening another of them came to my lodging and bought a complete Bible." We could give many such incidents did space permit.—Chas. Hooper, in Bible Magazine.

RECOLLECTIONS

By Peter Jansen.

(Continued.)

Father did not accompany us on this trip, and I was in sole charge as leader, being the only one in the party who spoke some English. I was only twenty-two years old and pretty young for this responsibility. The men who were with me had been successful farmers in Russia, and while, of course, not familiar with American conditions, knew good land and soil. Father had instructed me to buy two sections (1280 acres) wherever they selected a place for settlement. Beatrice was at that time a small village of probably fifty houses, but even then I was attracted by its picturesque location on the Big Blue, at that time a stream of pure sparkling water. Our party drove from Beatrice and spent several days in the land.

Farmers at that time had mostly settled along the creeks on bottom land, and I well remember how they cautioned us not to try farming on the table or uplands, saying that we could not raise crops on them. The outcome was that we bought this tract of land from the railroad company at an average price of $3.75 per acre in six annual payments with 6 per cent. interest on the deferred payments. The following year large settlements were started by our people in Clay and Hamilton counties, where I also took an active part.

As soon as the land was secured the settlers at once went to work to build temporary dwellings, frequently of sod, and before winter set in a number of families were more or less comfortably housed. They had bought oxen and some horses and had been able to cut some grass for hay. Grain and potatoes were bought from the settlers on the creek. While surface water was abundant in the sloughs and wells easily dug in the creek buttoms, the settlers soon found that with the primitive implements at their disposal they could not get down to the water on the high table-lands, and for a while it seemed as if the settlement would have to be given up on that account. However, Mr. Touzelin did not give up. He sent for experienced well-drillers and agreed to dig ten wells for the colony free of charge. These men succeeded in finding sheet water at a depth of from 100 to 150 feet in inexhaustible quantity and excellent quality.

I had selected a section and a half on the east side of the tract where the colony was located, bordering on a wide open range of prairie, which was rather hilly and rough and which we expected would not be settled for a good many years. I selected this location with a view of utilizing the free grazing, as we had concluded to start a sheep ranch.

In the spring of 1875, father, my younger brother John, and I went out to select a building site and lay the plans of sheep sheds, corrals, etc. I shall always remember how father took a piece of board and wrote on it with pencil: "With God's help we will here build our new home," and stuck it into the ground.

While I wrote the foregoing, the words of the poet came to my mind:

"I hear the muffled tramp of years
Come stealing up the slope of time,
They bear a train of smiles and tears,
Of burning hopes and dreams sublime."

Father and I had an idea of starting a kind of co-operative sheep ranch. He would buy the sheep and furnish the sheds, corrals, etc., also the shepherds, etc. The new settlers to furnish the hay and grain necessary to keep the flocks during the winter and pay half of the other expenses, the profits to be divided at the end of the year. I was to be general manager. In theory this plan seemed very plausible, but it did not work out in practice, so we soon bought out our partners and went it alone.

In Russia a sheep would get fat on the nutritious hay of the steppes, and we thought prairie hay would do as well. However, we soon learned that the wild hay of Nebraska was not nourishing enough without added grain ration. The first winter we had quite a few sheep. Experience proved to be a good teacher, and in a few years we built up the finest breeding flock of merinos in the state. I remember the first clip of wool we sold at twenty-five cents per pound in the dirt which netted us a handsome profit.

We had built a large sheep shed and partitioned off a room in one end of it, where brother John and I "batched it" during the first winter. Our place became known as "Jansen's Ranch", and was a landmark for years.

As mentioned before, we were told by the early settlers that the upland prairie would not grow anything and that the bottom land was the only place where crops could be raised with any assurance of success. However, we were going to try farming anyway. I bought a yoke of young oxen and a breaking plow and started in. The oxen were not well broken and the plow was new and would not scour. Besides I did not know anything about breaking prairie or driving oxen. The latter frequently became impatient and ran away, dragging the plow with them. It was a hot day in May, and they headed for a nearby slough, going into the water up to their sides. I had by that time discarded my shoes and followed them as fast as I could. When I reached the slough, quite out of breath and thoroughly disgusted, I sat down and nearly cried and wished I was back in Russia where I did not have to drive oxen. About this time the nearest neighbor, a Mr. Babcock, living about four miles away, happened along, driving a team of old, well broken oxen. He asked what my trouble was, and after I told him in broken English, he said, "Well, Pete, take off your trousers and go in and get your oxen and plow out, and I will help you lay off the land and get your plow agoing," which he did and so started me farming.

I had by that time, I regret to say, acquired the filthy American habit of chewing (I have quit it long since) and enjoyed it very much while doing the lonely stunt of herding the flock. One day we had gotten in a new supply of groceries and also a big plug of what was known as "Star" chewing tobacco. Next morning I started on my pony with the sheep, the plug in my pocket and anticipating a good time. Soon a severe thunder storm came up: lightning was striking all around me. I felt sure I would be hit and they would find me dead with a big plug of tobacco in my pocket. My mother knew nothing of my bad habit, and I also knew that it would nearly kill her to find it out, so I threw the plug far away and felt better—for awhile. The clouds soon passed away, however, and the sun came out brightly and soon found me hunting for that plug, which, to my great disappointment, I never recovered.

Those early winters, seems to me, were severer than they are now, and the snow-storms, or blizzards, much fiercer, probably because the wind had an unrestricted sway over the vast prairies. In a few short years our flocks had increased so that we built a corral and shed a mile and a half away, where we kept our band of wethers and a herder. About Christmas, I think it was in 1880, a blizzard started, as they usually did, with a gentle fall of snow, which lasted the first day. Ruring the night the wind veered to the north, and in the morning we could not see three rods; it seemed like a sea of milk! We were very anxious to know the fate of our herder and his band of sheep, and towards noon I attempted to reach them, hitching a pair of horses to a sleigh and taking a man along. We got lost and drove around in a circle, blinded by the snow, for hours, my companion giving up and resigning himself to death. We probably would have both perished, had it not been for the sagacity of my near horse to which I gave the rein, being benumbed myself. He brought us home, and you may believe the barking of the shepherd dogs sounded very musical to me as we neared the barn.

Rattlesnakes were found frequently in those days, and their venomous bites caused great agony and sometimes death. One Sunday afternoon wife and I were sitting on the porch of our small frame house while our baby was playing a few feet away at a pile of sand. Our attention was attracted by her loud and gleeful crooning. Looking up we saw her poking a stick at a big rattler, coiled ready to spring, about three feet away. I have always detested snakes and would give even a harmless bull-snake a wide berth. However, on this occasion, I took one big jump and landed on Mr. Rattler with both feet, while my wife snatched the baby out of harm's way.

(To be continued.)

IN THE SULTAN'S DEN

"The first Englishwoman to have speech with a Sultan of Turkey was Mary Fisher, a Quakeress, who in 1657 undertook to convert the Commander of the Faithful to Christianity. She traveled by water to Smyrna, and then tramped to Adrianople, about 600 miles away, where Mahomet IV. was encamped with his army. After many attempts Mary

found someone bold enough to tell the Grand Vizier that "a woman was come who had something to declare from the Great God to the Sultan."

He arranged for an audience with his master, at which three dragomans were in attendance as interpreters, and Mahomet was so impressed with what he heard that, while unwilling to become a Christian, he desired that Mary should stay in his dominions. When she insisted on returning he offered her an escort, adding: "I would not for anything that you should come to the least hurt." She got back safely to England and was honored ever after among her fellow Quakers as "she that spake to the Grand Turk." — The London Chronicle.

THE C. E. TOPIC

March 7.

How to Make This a Happier World. Prov. 3:13-18.

It seems as though an irony of fate should have compelled the writer to tell of how to make this a happier world at the very moment when a great sorry, namely the loss of a beloved mother, has come upon him, and yet, if there is no reason for joy in the world now, in the presence of death and under the affliction of sorrow, happiness amounts to nothing because it cannot offer itself in the hour when it is most needed and most desired.

This world is made happier when we can find comfort in the thought that our dear ones have lived unselfishly and made it happier for their having been in it. It is a comfort to know that though life may have its stern realities, those whom we love and who are to solve its problems are endowed with a piety that honors God and sets souls to trust and love Him and are possessed of a spirit of loving helpfulness that leads many to call them blessed and their memory sweet. The lives of those whom we love best for the good they have been to us are intended of God to be an inspiration to us to fear God, love our fellows and loyally devote ourselves to the tasks which God has given us to do. If we have caught this inspiration and devoted ourselves to express its promptings, we will certainly have made this a happier world for our having been here.

When one is happy he casts a spell of happiness all about him. This means then that we are to find the highest type of happiness. What is it? Surely it is not the enjoyment that luxury and indulgence make possible. Such things usually end in being nothing but "Apples of Sodom to us". True happiness consists in having and keeping rather than getting and enjoying. Be content with what you have and use what you have to your best advantage. This will have an influence for happiness on all around you. The peace of all happiness, the one thing, for which we should be ready to give up all other pearls, is a heart right with God. To be right with God makes one a minister of happiness to those who are afflicted with every type of misery.

We have many opportunities for personal happiness because we have many talents. These talents are God's. Everyone of them is intended to be the means of making the world a little better, to make someone's burden lighter and to comfort some troubled soul. Are we using these talents to the full advantages of our opportunities?

THE S. S. LESSON

March 7.

Saul Annointed King.

I Sam. 9:11-10:1.

Golden Text—I Pet. 2:11.

After seeing the fall of the sons of Eli one would suppose that Samuel would have brought his own sons up to be his worthy successors. But they, too, were a disappointment. The fault was not alone the fault of Eli or Samuel. Their sons were bad because they wanted to be so, but the fathers were responsible for their neglect and as a result the sons were discarded.

It was a lack of faith in God that led Israel to ask for a king. God left them have a king as a punishment for their lack of faith. God often lets us go on into that which we want that is not good for us in order to bring us to realize how foolish are our desires. And we pay dearly for our foolishness.

When Samuel's days of usefulness came to an end God chose another. No one is so great that God can't find another to take his place. Even the best of men are not perfect. The choice of a new leader for Israel was in God's hands. Churches too often neglect to consider the choice of God when calling leaders. They think of social, financial, and brilliant attainments too much, and too little of the will of the Lord.

Samuel is called the "seer", which simply means, one who sees. God shows to everyone visions of helpfulness, of purity, of surrender, of glory. They are for those who will see them and then get to work to make these visions come true. None is so blind as the one who will not see.

Saul was about a very humble task. He was hunting his father's asses. But faithfulness in the humble things of life is exactly the thing that fits one for the greater things. The time had now come when he was to quit hunting for asses and go after a kingdom. It is not God's purpose that we should always be occupied with the meaner tasks, we are to advance from them to the higher.

Saul was brought to the house of Samuel that the prophet might tell him of the wonderful and glorious things of God, things he must know in order to be a proper king. Every great career for God must begin with a period of preparation. God's saints have the mission of training future workers in His kingdom in the way they should go.

The annointing of Saul was a symbol of his consecration to God. It set him aside as God's man. He was set apart to lead Israel and save them from their enemies.

CORRECTIONS

In the second death notice, published in the issue of February 11, the name Witmer should be Wismer.

In the fourth notice the name Beminghouse should be Bewinghouse.

MARRIAGES

Hoffer-Winkler.—On January 7, in Bluffton, Ohio, by Rev. W. S. Gottshall, Roy M. Hoffer and Lona Winkler, both of Bluffton, Ohio.

Althaus-Amstutz.—On Feb. 14, at the home of the bride in Bluffton, O., by Rev. W. S. Gottshall, Wilbur Ray Althaus of Lewisburg, Ohio, and Vida Estella Amstutz of Bluffton, Ohio.

DEATHS

Gottschalk.—Accidently killed by the trolleys near Souderton, Pa., on February 6, Ezra M., son of Joseph R. and Ida Mean (Means) Gottschalk, of Blooming Glen ,aged 12 years, 5 months and 26 days. Funeral services on the 10th. Rev. A. M. Fretz, Rev. Wolfe and Rev. Frank Swartz officiated. Interment at South Perkasie.

Grubb. — Salome C., beloved wife of Rev. N. B. Grubb and daughter of the late Joseph and Catharine Clemens Gottshall, departed this life Friday, Feb. 19, 1915. She was born November 21, 1851; babtized and admitted to the membership of the Schwenksville Mennonite church by the late Rev. Moses Gottshall, May 1, 1868; married to Rev. N. B. Grubb at Tremont, Pa., July 4, 1872. Six children were born, of whom three died early in life. Three sons, Rev. Silas M. Grubb of Philadelphia, Pa., Rev. Wm. H. Grubb of Trenton, O., and Wallace B. Grubb of Brooklyn, N. Y., survive. Funeral services held in the First Mennonite Church, Philadelphia, Pa., Tuesday, Feb. 23. Interment Wednesday, Feb. 24 in Northwood cemetery, Philadelphia, Pa.

Gratz. — On Feb. 13, near Pandora, Ohio, of brain fever, Leona, daughter of Elias and Catherine Gratz, aged 17 years, 3 months and 3 days. On Good Friday last she was baptized and received into the church of Jesus Christ as a member and had a sweet Christian spirit. The funeral was very largely attended and was conducted by Rev. W. S. Gottshall. Interment at the St. John's Mennonite cemetery.

CONTRIBUTIONS

For the Treasury of Pacific Dist. Conf.

From the San Marcos cong., at Paso Robles, Cal. $11.50.

Gratefully acknowledged,
S. R. Aeschliman, Treas.

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At our last General Conference the wish was expressed that the church papers occasionally print a list of the officers and the boards of the Conference as a matter of general information. In accord with this wish we herewith publish them:

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NEWS OF THE WEEK

AMERICAN VESSEL SUNK

Cotton Steamer Strikes Mine Off German Coast and Goes to Bottom — Crew Saved.

Washington, Feb. 21. — The United States government was officially advised tonight of the destruction of the first American vessel on the high seas since the outbreak of the European war. American Consul Fee, at Bremen, cabled that the steamer Evelyn and her cargo of cotton, bound for Bremen, had been "blown up at Borkum," just off the coast of Germany, but that the crew had been saved. The cause—submarine or mine—was not given in the dispatch.

After a conference with President Wilson, Secretary Bryan cabled Ambassador Page at London and Ambassador Gerard at Berlin, to make an exhaustive inquiry as to the facts, and, if the crew was landed at either of their jurisdictions to furnish every care and convenience to Captain Smith and his men so that they might return home safely.

Although the extent of sea zones of war proclaimed by Germany was never defined exactly, the Borkum islands are considered far distant from the danger areas of submarines, although the waters of that vicinity are filled with mines for defensive purposes through which Germany always has piloted incoming ships. At the German embassy tonight, it was pointed out that the accident must have been caused by a mine as Germany, sorely in need of cotton, would have no object in torpedoing a vessel laden with such a cargo for German consumption.

PARCEL POST BUSINESS EXCEEDS PREDICTIONS.

Estimate shows nearly Billion Packages for Year.

Washington, Feburary 19.—Statistics made public by the postoffice department today show that the total parcel post traffic during the second year of the operaion of the system was tremendous and exceeded the predictions made at the time it was established by millions. Estimates based on a fifteen-day count indicate that 943,853,000 packages were handled in the mails. The revenue from this traffic aggregated about $52,000,000, it is estimated.

During the fifteen-day count, 29,599,599 packages were handled in the outgoing mails in the fifty largest cities, which do about one-half the ordinary mail business. The revenue totaled in these offices during that period $1,631,782. Students of the parcel post estimate that fifty big cities handle about two-thirds of the parcel post traffic.

Chicago leads the entire country in the number of packages, while New York takes the lead in the amount of parcel post revenue. Chicago handled 240,000,000 packages during the year, bringing in postal receipts the sum of $9,360,000, New York handled a total of 216,000,000 packages, which netted a revenue of $12,528,000, which is $3,000,000 more than Chicago.

The average postage of New York was 5.8 cents and Chicago 3.9 cents. Chicago's large number of packages was caused by the large number of mail order houses in that city and the order admitting catalogues and books to the parsel post.

100,000 RUSSIANS TAKEN, SAYS BERLIN

Seven Generals Among Prisoners Captured in Mazurian Lakes District.

Berlin, Feb. 22. — The German official statement issued today announces that the captures in the battles in the Mazurian lakes district of East Prussia have been increased to seven generals and more than 100,000 men. The pieces of cannon taken numbered 150.

"The pursuit after the winter battle in the Mazurian district has come to an end," says the statement. "During the clearing up of operations to the northwest of Grodno and in the battles reported during the last few days in the Bobr and the Narew district, one commanding general and four other generals, and approximately 40,000 men have been taken prisoner up to the present. Seventy-five cannon and some machine guns, the actual number of which has not yet been ascertained, and much other war material has been captured.

"The total booty taken in the winter battle in the Mazurian district, as a result of these additions, has been increased to date to seven generals, more than 100,000 men, upward of 150 cannon and quantities of other material of all descriptions, the amount of which can not yet be approximately estimated.

"Cannon of a heavy caliber and ammunition frequently are buried by the enemy or sunk in the lakes, near Loetzen, and in the Widimer sea. Eight cannon of heavy caliber were dug up or pulled out of the water, yesterday.

"The tenth Russian army, under General Baron Sievers, is considered as having been destroyed.

"New battles appear to be developing at Grodno and to the north of Seichawolas."

SAYS COAST LINE GUNS ARE OF OBSOLETE TYPE

Secretary Garrison asks for heavier Caliber.

Washington, Feburary 19.—Guns of greater range and power than any that could be arrayed against them were asked for American coast defenses in a report of the army board submitted by Secretary Garrison and made public by the house appropriation committee. The board advised that the old type twelve inch guns and mortars "are not equal in range and power to major caliber guns afloat."

"It would not only be impracticable to defend with sea coast fortifications all of the possible landing places on the sea coast of the United States but it has been considered that the country possesses abundant researches for dealing with any force which may set foot upon its shore, if it sees fit to organize them and make them ready for use, and that in forcing an enemy to the character of operation involving the transportation of troops and their equipments and supplies, the coast fortifications enormously increase the magnitude of the task of an enemy attempting to inflict material damage upon the United States over what it would be if such damage could be inflicted by means of a raid of fighting ships alone.

Mr. Garrison recommended the immediate improvement of some of the coast defenses so that the range of the old twelve-inch guns could be increased to 20,000 yards and the board suggested that wherever it was necessary to construct new works, the larger guns should be sixteen inch, forty-five-caliber weapons.

SEVEN HELD FOR PLOT TO INVADE LOWER CALIFORNIA

Los Angeles, Feb. 19. — Harry Chandler, millionaire land owner and son-in-law of General Harrison Gray Otis, owner of the Los Angeles Times, was indicted by the federal grand jury today on a charge of having conspired to violate the neutrality of the United States. He and six other men are accused of having recruited soldiers in the United States to serve in an invasion of the Mexican territory of Lower California.

WILHELMINA CARGO IS IN A PRIZE COURT

London, Feb. 19. — The British government announced today that it had decided that the cargo of the American steamer Wilhelmina should be held for the decision of the prize court.

This announcement was made by Sir Edward Grey, the British foreign secretary. It seems to make clear the purpose of Great Britain to declare all foodstuffs for Germany contraband as well as to foreshadow other reprisals.

DIVER BLOWS UP IRISH STEAMER

London, Feb. 21.—The small Irish coasting steamer Downshire was sunk last night by a German submarine off Calf of Man, an island in the Irish sea. The Germans gave the crew five minutes in which to leave their ship. The crew landed last night at Dundrum, County Down, Ireland.

TURKS SHELLED BY ALLIED FLEET

London, Feb. 21. — Three important announcements form the outstanding features in the latest reports concerning the European war. The British and French Mediterranean fleets are carrying on a vigorous bombardment of the Dardanelles forts, the first serious attack made at this point by the allied warships.

The German forces have been defeated at the fortress of Ossowetz, northeast of Lomza, Russian Poland, according to advices from the Russian general staff.

A German submarine has made its way into the Irish sea and torpedoed a British coasting steamer near the route taken by trans-Atlantic steamers to and from Liverpool.

BRITISH TROOP SHIP SENT DOWN BY A SUBMARINE

Berlin, Feb. 21. — The report of the sinking of a British transport with troops and the accompanying steamer reached Berlin too late for comment by the morning papers.

All of the papers, however, feature the report in first page headlines together with reports of the sinking of other vessels by submarines or mines.

If, as indicated by the foregoing, a British transport has been sunk the news probably has been withheld in London. Although accounts of the sinking of various other steamers by German submarines or by mines have been passed promptly by the British censors, there was no intimation in the London dispatches of the destruction of a transport.

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXX. BERNE, INDIANA, MARCH 4, 1915. No. 9.

NOTES AND COMMENTS

As the European war continues the missionaries in the East are beginning to feel more and more the isolation into which it has forced them. They are practically altogether cut off from American news and the censorship is so severe that Bro. P. A. Penner writes that our German paper, the "Bundesbote" never reaches them and that "The Mennonite" gets to them only occasionally. We would recommend that when friends write to India, they use only the English language, as it is more than likely that a communication in German furnishes the censor with a sufficient reason for suppressing it. The condition as it exists is, to say the least, very annoying, but such are the ways of war. War in itself is the greatest injustice and many lesser acts of injustice are certain to go with it.

In writing from camp, Brother Penner was by the circumstances in which he found himself forced to limit himself to a very short communication. Just now Sister Penner is not accompanying him. The new year brought our missionaries a sad experience in the shape of the accidental death by fire of one of their former orphan girls. All the missionaries are in good health. Bro. and Sister Wiens left Calcutta for America on February 5 and are now on the ocean. It is to be hoped that they will safely reach their destination in spite of the very great dangers with which the war surrounds the lines of travel.

Bro. and Sister Steiner have been transferred from Janjgir to Mauhadei to take charge of the work while Bro. P. J. Wiens and family are home on a furlough. All mails for them should be addressed, Birra, via Janjgir C. O., C. P., India. They are in good health and ask an interest in the prayers of all our readers so that they may be able to carry on their work successfully and be of service in leading heathens to Christ and to glorify God.

"Now that the movement has taken tangible shape to erect a memorial to David Rittenhouse, the famous astronomer and scientist of the eighteenth century, in Rittenhouse Circle, at Rittenhouse street and Wissahickon avenue, Germantown, brings in the limelight the early history and happenings of Rittenhousetown, which occurred in the past 200 years and more. An "old resident" of Germantown, in speaking about the subject yesterday, said: "With the exception of the romantic Wissahickon Creek, old trees, McKinney's quarry and a few old landmarks, everything has changed in what was once known as Rittenhoustown. Its beautiful stream and location made it a desirable place for mills and erection of dwellings. The old Rittenhouse families were conspicuous figures in the little town. William Rittenhouse was born in Holland in 1644, and, with his family, settled in that place in 1688. The family was one of papermakers, and along the Wissahickon Creek established the first paper mill in this country. In 1708, after an active and useful life, William Rittenhouse died, and the business for many years was conducted by his descendants. Most of the old Rittenhouse families were Mennonites, William being a preacher, and through their efforts the Mennonites were organized in Germantown as early as 1708. After many years of activity the paper industry was diverted from the section and other industries were established. The Rittenhouse family conducted a grist mill for many years, and later on the Lords, Ammodines, McKeels, Greenwoods, Scatchards and other enterprising firms established industries in that historic territory. Rittenhousetown was a thriving village, containing a church, schoolhouse, smithshop, a fire engine, a store or two, where the necessaries of life, including candy, ginger cakes and spruce beer could be purchased, and last, but not least, a tollgate on the Wissahickon, with "Uncle" John Sharpless as chief of staff. The famous astronomer was born in a little house bordering the creek, April 8, 1732, and became one of the distinguished men of his time. A few of his old clocks are still in existence. David was prominent in the Revolutionary War, being president of the Committee of Safety. He was the first director of the United States Mint in 1792, being appointed by President Washington. David died in this city, June 26, 1796. The famous quarry in Rittenhousetown was leased by David McKinney in 1837, which supplied all the stone for the curbing, sills, steps, blocks, etc., used in Germantown and vicinity. The McKinney family occupied the David Rittenhouse house for many years."—Philadelphia Record.

"The Mennonites in Russia have been excused from military service, it is said, which, if true, is quite an extraordinary display of consideration for the Russian government to show. The Mennonites, like the Quakers, are believers in the doctrine of non-resistance, and the nonresisters are a stubborn people—they will resist being forced to resist to the point where they are taken out and shot with their backs to the wall. But the Mennonites are demonstrating their loyalty to the government that has respected their convictions by serving as ambulance volunteers. If only the faith of the Mennonites could be made universal, the dream of the pacifists would be realized and wars would be no more."—Chicago Evening Post.

The platform of The National Reform Association, declaring its attitude toward the Mormon menace:

(1) We insist that all churches have equal rights in this country. (2) We insist that the Mormon church shall have no more privileges than any other church in this country. (3) We insist that the temporal Mormon Kingdom shall cease to exist in this country.

To this we say, Amen! Will we say it with our votes and political influence?

Never does human nature seem so glorious and so wicked all at once as when we stand before the cross of Jesus? The most enthusiastic hopes, the most profound humiliation, have found their inspiration there.—Philips Brooks.

RECOLLECTIONS

By Peter Jansen.

(Continued.)

But I am anticipating and must return to the year 1876. During the summer we reseived letters from our Russian friends and relatives, saying that they were preparing to come to America that fall. You can hardly imagine my joy at this good news, as a certain blond young lady was to be amongst those who arrive for whom I really cared more than all the others put together. I was, of course, to meet them in New York City, and arrived there several days ahead of time. I tried to take in the World's Fair held that year in Philadelphia, but did not seem to enjoy it very much and soon returned to New York. Finally, on the 28th day of August, the steamer was being docked at Hoboken. I had been waiting at that dock since early morning. Never shall I forget the moment when I espied a laughing blond head at one of the port holes and a handkerchief fluttering a greeting.

By this time I had become quite Americanized, and being well known to the railroad companies, in fact I had passes over many of them, I secured a special car for my party and soon had them on the way to the west. They all stopped at Mt. Pleasant, Iowa, where my parents still continued to reside. As soon as the families were quartered there the leading men started out to select a location. It was up to me to see that they came to Nebraska. I was kept on the anxious seat for some time, as they examined lands in Kansas and other States. However Nebraska suited them best, and I felt very much relieved when my present brother-in-law John Penner signed the first contract for his land purchase.

This was the beginning of the large and very prosperous colony of Prussian Mennonites in Gage County, Nebraska. These were probably the best immigrants that ever came to the West in a large body. Most of them were well-to-do; some had large fortunes; they were all well dressed and of good manners, quite contrary to the

usual class of immigrants then coming to this country by the thousands. I well remember the favorable remarks the railroad officials made when I passed through Chicago with my crowd. I felt quite proud.

They have kept up their characteristics, to a large degree, to the present day, nearly fourty years later, and probably stand unique in their moral and business standards. There has not been a criminal case among them during these years, and probably not over a half dozen civil lawsuits. They have become useful law abiding American citizens and are respected in the community.

It seemed but natural that I should take an active interest in the political and public affairs of the country of my adoption. The Mennonite Church had never permitted its members to take an active part in politics. There was good reason for this in Russia and Germany, but here conditions were entirely different and I soon formed the conclusion that the man who failed to do his part in maintaining good government was not a good and useful citizen. My people at first resented my attitude, but I did not pay much attention to this. I think it was as early as 1880 when my neighbors elected me to the office of Justice of the Peace. I shall always remember with a great deal of amusement the first couple I married by virtue of my new office. It was quite late one evening when, answering a knock at the door, I was confronted by a wedding party. I was somewhat nonplussed, but, regaining my presence of mind, asked them into the living room, while I returned to my little office and got down the statutes. I had never even looked at the prescribed marriage ceremony. After reading the text over a couple of times I joined the party. My wife and a young friend of hers were looking through the partly closed door of the bedroom adjoining, which naturally did not contribute to my composure. I gave the couple a little incoherent talk on the importance of the step they were taking and told them to stand up and join hands. The formula prescribes for the Judge to say: "By the power vested in me by law, I hereby pronounce you husband and wife." In my excitement and without the least meaning to be sacrilegious, I said; "By the power vested in me by God" etc. They did not notice the difference, and, as I even refused the customary fee, they went away rejoicing and have lived happy ever afterwards, raising a big family.

When President McKinley appointed me one of the United States Commissioners to the Paris Exposition in 1900, Mr. Morton wrote an article in the "Conservative" about it telling of the numerous duties I would have to perform, the dinners I would have to eat and the receptions to attend in order to uphold the dignity of the United States. It was a delightfully humorous article. I received my commission about the first of March and commenced preparations for my departure and absence of several months. While, of course, I deplored the necessity of being away from my dear ones for so long a period, I anticipated a great deal of pleasure and rest from my trip, especially as it was to include a visit to my former home, Russia.

The exposition itself was rather cramped in space and the buildings crowded together too much, and did not make near the imposing impression that our Chicago World's Fair did or the St. Louis Exposition, either. Of course, the Palaces of Art were an exception as they were crowded with the treasures of all Europe. Our American exhibitors held their own and carried off more prizes than any other nation except France herself. We had a "Corn Kitchen" on the grounds which attracted a good deal of attention. A colored mammy, with her assistants, prepared, and served to the crowd, free of charge, various dishes of cornmeal. The object was to show to the Europeans that the products of maze were palatable and nutritious for man, as well as for beast. The duties of the honorary commissioners were not very numerous, and the greatest danger was in overloading our stomachs. We had official lunches, dinners, banquets and receptions every day. We often had to change clothes three times a day, which to a man who had been used to wearing overalls seemed quite a nuisance. After a month I took "leave of absence" with full pay and started for a trip of Europe.

(To be continued.)

CORRESPONDENCE

Chicago, Ill. At the request of Bro. Miller I shall try and give a short report of what the Mennonites in Chicago did as to the call for help to build the new station in India. This call was taken as the occasion for a reunion of the Mennonites that are scattered throughout the city. Since we are all cut off from the accustomed and highly treasured religious associations it is a real treat to get together sometimes to sing the songs we have sung from childhood, and make the acquaintance of such who have grown up under similar circumstances and enjoy the fellowship of those we have known before. Because of this mutual attraction nearly everyone whose whereabouts could be found and therefore notified, was present. If I mistake not, about 38 responded. The time for the gathering was set for 4:15 Sunday, February 14. Those who could come at three o'clock found a very interesting Sunday school which has sprung up in a short time. This phase of the work at our mission promises fair to equal the work of preaching in planting the saving gospel into the hearts of those who would otherwise go without it. Here, at this place of interest for the lost of Chicago we gathered in the interest of the lost in India. After a short song service and prayer we had several short talks on missions by representatives of missions. Bro. Miller was the first to speak. He gave us a very interesting and inspiring talk on the "spirit of missions". After him Bro. P. J. Boehr from McCormick Seminary, a volunteer for foreign missions spoke on that phase of mission work, and then Dr. Langenwalter by depicting actual conditions and giving incidents illustrated the possibilities of medical missions. Alternating with these talks mission songs were sung and after the collection the formal part of the gathering was brought to a close with prayer. The informal part — the getting acquainted and exchange of thought was also much appreciated. While everyone was busy getting acquainted several slipped away to get the baskets of lunch Sister Miller with the help of a few others, had prepared in her usual kindly way. It is scarcely necessary to affirm that this, too, was enjoyed. Quite a number found it possible to stay for the evening service. Thus our little mission hall on 63rd street is not only a blessing to the lost of Chicago, but to the lost of India as well, and no less to us ourselves. May it be destined to be the place of meeting for many a hungry soul with his God in the future. **D. J. Brand.**

Dalton, Ohio, Feb. 24, 1915. Since it was made my duty to report this year from the Salems congregation to the Mennonite, I shall send in a few notes today.

We are living in a community where two languages are spoken and used in all our church services. And how valuable for a people it is to understand and speak in two tongues only a few realize, yet inevitably the German gives way more and more to the English for the sole reason that our young people have no chance of learning to speak the German grammatically. To avoid this change, eitherGerman schools would have to be established and maintained or each and every family would have to do this work at home. In both cases it takes efforts and sacrifices, but it would be worth while.

Although our church work is progressing slowly and there is little of interest to write about, yet it is worth while to state that we are trying to do the work which God has entrusted unto us in this locality and also help along the work of our conferences.

Every live and spiritual church should and will grow in grace, in knowledge, in all good works and also in membership.

The warring nations in Europe are only too glad to hold their forts for some time but would feel uncomfortable if they could not storm the forts of their enemies. We should certainly also do more in Christian work than hold the fort, as we are fond of singing, "Hold the Fort, for I am coming," etc. There has never been a day so full of opportunities and chances for doing good as now. The numerous reform movements are such. They are not as important as the various work of our conferences, nor as important as soul-saving work, yet we should assist in whatever way we can—with our vote, our prayers, our speech and also help some with our means. There is absolutely no Christian who cannot help in one or the other of these ways.

We are quite a distance from all the other conference churches and therefore do not have as many visiting ministers or Christian workers with us as we would like, yet we recently had the privilege of having with us Brother Menno S. Amstutz, a young man, formerly belonging to this congregation, but now stationed at Germania, Pa., who preached very ably here a few times.

In closing I wish to say that we have two young men, the above mentioned and also Bro. Adam W. Sommer, now in Chicago, who are ready for the Christian ministry. Both of them are competent and very promising young men and we would like to see them work in our Mennonite church. **S. P. Prieheim.**

First Church, Philadelphia. The ninth annual banquet of the Men's class of the First church of Philadelphia was held in the North Branch Y. M. C. A. dining rooms on Thursday evening, Febr. 11. All the men of the First church had been invited as well as the men of the Second church. In response to this invitation, sixty-six men sat down to a well appointed and nicely served turkey supper. Before starting to discuss the various courses, all joined heartily in singing "Praise God from whom all blessings flow." Rev. Bayley of the Germantown church asked the blessing. The different courses were interspersed with excellent music by our splendid male quartet and by the Shelly boys' orchestra of the Second church, as well as songs by the men seated around the long tables. The popular Billy Sunday hymns. "Brighten the corner where you are," and "If your heart keeps right" had a prominent place and frequent reference was made to this noble "man of God" during the evening. Prof. S. M. Rosenberger, Supt. of our Sunday school, very happily and ably filled the place of toastmaster for the evening. He is quite at home on this job. In his remarks he emphasized the thought of fellowship as expressed on this happy occasion and dwelled on Christian fellowship, church and Sunday school fellowship and what influence it can exert and the good it may accomplish. Service here on earth is a preparation for the future. We have a mission here on earth. The Sunday school is implanting high ideals of service which help much in fulfilling our mission here on earth.

Rev. Bayley brought the greetings of the old "mother church" in Germantown and assured us that she is still much alive and is prospering. He expressed the thought that it is a great thing to be a young man, young in spirit if not young in years. To the young men he gave the admonition to take heed to the Word of God, obey it, follow it in all times through life.

The toastmaster called on a number of those present and the responses were both humorous and serious, conducive to laughter, a good aid to digestion, and serious thought and reflection. Among other things were expressed the thought of helping each other, living close to God, loving the Sunday school and class. We were also reminded quite strongly that now is the time in Philadelphia to reach out and help those who have taken a stand for Christ, in the Billy Sunday campaign. These need the helping hand of their fellow Christians in carrying out their new resolve. There is work, much work to be done after this campaign closes and we men must do our good share of it so that we and our church may receive the blessings in store. These blessings are waiting but we must go and work to obtain them. A call to work comes to us men.

The new editor of The Mennonite, Rev. Silas Grubb, pastor of the Second church, spoke in behalf of our church literature. He sketched the early history of our church showing that our people early were a literary people, given to writing and that they wrote and published books of great merit and value. The Mennonites were among the first to write and publish books in this country and some of these are still living and being published. He made a plea for our paper, "The Mennonite". Our loyalty to our church demands that we read it and it should be in every home to keep our people informed of what our churches are doing and what work our church is carrying on in distant lands. Our people need our paper. Our church needs the men in its work.

The principal speaker of the evening was Maxwell H. Kratz, Esq., a rapidly rising member of the legal profession in Philadelphia and also a member of the Second church. He spoke of the danger of our losing a certain distinctiveness of type which we can well afford to keep. We should strive to keep our so-called "Penna Dutch" characteristic. We need not be ashamed of our language. Strive to keep the old landmarks. We should not be narrow, yet we need not lose our identity to be liberal. Our church was too narrow in times past, yet now we need not lose all our characteristics in order to be liberal minded. We need not, should not obliberate those beliefs and ideas which mark us as distinctly Mennonite.

Religion is our life, the very essence of our life. There is too much danger of the spirit of stagnation in our church, too much stress has been laid in times past on what has been done and achieved in the past and the spirit of progress has been checked. Why did God give us powers and ability if not to make use of them. We must progress, must move onward and forward. There is a lack of realization of our duty to be God's people, to be the biggest people possible. There has been too much of the spirit of obliteration, too much of the idea that "you must not strive to attain things". As a consequence Mennonites did not assert themselves very much and were not as aggressive as others. We must feel the responsibility for Mennonite activity.

Our forefathers had a vision of great truths and developed the theory that you must not meddle with the things of the world, that such meddling was not consistent with their standard of Christian living. As a consequence the other churches ran the world and the Mennonite church has not made itself felt as much as it should. The principle of keeping away from worldliness has been carried to extremes. The right kind of worldliness will not hurt or harm us. Be in the world and let the world know you are in it and do all in your power for the world. This is the principle for us Mennonites to adopt and uphold with all our God-given might. We must not rest upon our past piety and withdraw from our rightful place in the world's work.

Mr. Kratz' address gave splendid food for thought and was delivered in a forceful manner.

We must not fail to note that we much missed our beloved pastor, Rev. N. B. Grubb, who was kept away by the very serious illness of his dear wife. His cheering presence always had been a feature of this occasion.

We feel that this banquet occasion again was helpful and inspiring to all present. Such gatherings unite the bond of brotherly fellowship and stimulate to move and better endeavors for our church and our God.

A. S. Bechtel.

Phila., Feb. 17, 1915.

BIBLE COURSES AT BLUFFTON COLLEGE

By Alvina H. Sprunger.

One of the great opportunities which presents itself to the young people of the Mennonite churches is the special Bible course which is offered every year at the Bluffton College and Mennonite Seminary at Bluffton, Ohio.

It is a great opportunity for several reasons: Because the special course is given at a time of the year when it is the most convenient for young people to attend, especially for such who have not the privilege of attending high school; because the work is planned in such a way that one who desires to get something out of it, can get the largest possible amount of helpful instruction in a short period of time; because with the studies the students always have special privileges of hearing lectures by great men.

The six weeks' Bible course of this year began January 5 and ended February 13 — six short weeks indeed — and the students of this course regretted very much that they were over with so quickly.

Every year finds a larger attendance in this course, and we hope that the number will increase from year to year. There were sixteen students enrolled in this course this year, seven from Ohio, five of these from Bluffton and vicinity, one from Michigan, one from Illinois and seven from Berne, Indiana. These sixteen represented four different branches of the Mennonites, but who were together as one, even though the teachings and belief differ to some extent in minor things.

A course like this helps us to know what we Mennonites believe and stand for, why we believe as we do, what our doctrine is, and why we do not believe in the doctrine of some of the other denominations, etc. By studying the history of the Mennonites, we learn to appreciate what our forefathers have gone through, our faith means more to us because of all the martyrs of our church.

Biblical Introduction, which was one of the courses, makes us love the Bible more than ever, we can't help but believe and know that it is a book written by inspiration, and it seems like no one could believe otherwise after studying how the Great Book came about, how it cost the lives of many men, how for fifteen centuries men worked at it, writing and translating the different versions and how the manuscripts have been preserved through all these centuries—It is a wonderful book!

Then the studies in the Gospels, the Sunday School Methods, English and Oratory and Vocal Music, all of these were of very great value and we hope, will be a help for the future life.

It is impossible to get everything in six weeks, but the work is of such a nature that it gives the student a good start to continue either by individual study or to continue their studies in the school, as three of the number are doing.

It has been quite a disappointment for the special Bible students that on account of sickness, it was impossible for Dr. John Timothy Stone of Chicago to be at Bluffton at this time, nevertheless they have all been greatly blessed by the lectures of Dr. Landis of Dayton, Rev. M. C. Lehman of Goshen, Ind., and especially by the deep lectures on "Seeing God", by Rev. Langenwalter. The lectures on Rural Church Problems by Rev. Albert Schumacher of Pandora were also very helpful.

Six weeks spent in Bluffton College Bible Course is time well spent.

Oh, for a passionate passion for souls!
Oh, for a pity that yearns!
Oh, for a love that loves unto death!
Oh, for a fire that burns!
Oh, for the pure prayer power that prevails,
That pours itself out for the lost;
Victorious prayer in the Conqueror's name,
Oh, for a Pentecost!

THE MENNONITE

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Rev. S. M. Grubb - Editor
3004 N. 11th St. Philadelphia, Pa.

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EDITORIAL

As the war continues we are more and more impressed, not only by its terrible devastation in the lands which it curses, but by the bitterness which it creates in the hearts of those who should be on the side of the Prince of Peace and protest against it with all their vigor rather then become partisans of one side or the other of those who are in the strife. Neutrality, the only consistent attitude of those who are not involved in the quarrel, is severely strained in this country just now through the activities of the sympathizers of both sides and those of the American people, who are more anxious to see war end then to see either side gain the victory, are beginning to despair of an honorable or even consistent desire of a large portion of our fellow citizens to keep out of the fray which, on no side, has a right or reason behind it. The commercial interests of our nation which each side charges with selling war materials to the other and which are so neutral that they are ready to sell to the customer that has the cash and ask no questions, show signs of a persistent lobby for government action that will make it safe for them to continue in the business of selling what they have to every nation that comes to buy. The hyphenated Americans, that is, the Irish-Americans, the English-Americans, the German-Americans, etc., are showing an inclination to spell America with a little a, insisting, at the same time, that they get their so-called right to demand particular partiality from the American public for the country they preferred to abandon when they made the United States their home. Confusing and unsettling as are the demands of the commercial and hyphenated-American efforts we might still be reasonably certain of the ability of the American authorities to steer clear of international complications were it not for the jingo spirit in our national legislative halls. It seems that our politicians (we will refrain from dignifying them with the name of statesmen) have been so blind that they could not see the fallacy of the doctrine, "The way to insure peace is to prepare for war", and are promoting a policy of armament that can only add to the war-lust of the world and will, if it is not avoided, plunge us into the criminal folly to which the present warring peoples have been led by their self-seeking, merciless leaders upon whose heads certainly rests the blood of multitudes of innocent sufferers. We protest. The only way to insure peace is to prepare for peace. War is neither a protection for the weak against the strong, nor an assurance that justice may be secured by those who suffer wrong. It is always unsatisfactory, unreasonable, inhuman and hellish.

An editor of a secular paper, with a Unitarian bias, upon being asked what he thought of Billy Sunday as a preacher and reformer, replied: "Mr. Sunday is a great enemy of the (d)evil." The editor was right in admitting, perhaps unwillingly, that there must be some connection between the devil and evil; he was wrong in taking liberties with the devil's name and inserting a parenthesis. There is no name by which you may call the devil which will do him full justice as an evil-doer and the inspiration of all evil, but when you try to tone him down to an impersonal something you are on a fair way to deny that that impersonal something ever existed. The next thing we expect to hear of that editor's devilology will be that he is spelling devil backward and making him lived, that is, a thing of the past, a superstition long ago exploded. There is no telling how much the exercise of a little ingenuity will go toward smoothing down the rough things we meet. Such a transposition would get the devil out of the way decently and give him a respectable past, but we fear his personality would bob up in some other annoying form much to our editor's friends' discomfort. It is surprising how much those who are blind because they won't see are compelled to see after all.

We have just been invited by catalog to buy a type-writer, a piano, a set of books, a sewing machine and a clock by the installment method. We decline to do so. One of the prevailing nuisances of today is the installment business. It keeps people poor, it beguiles them into buying things they do not actually need and into paying prices for their luxuries that in any other business would be criminal extortion. It fosters a spirit of hypocricy in poor people which leads them to want to appear to be something far beyond their circumstances. The greatest enemy of the saving bank is the installment business which also becomes the most heartless oppression of the poor who, when once in its grasp, are bound to it in a condition of servitude that amounts to practical slavery.

A simple method of getting people into the installment habit is worked in all large centers of population by the so-called purchasing agents. These agents have an arrangement by which they give their customers orders on the department stores or merchants. Their commission is generally ten per cent; to this they add the ten per cent which they charge their customers as a fee and when they discount their bills they usually get the customary two per cent. discount, thus making for themselves a neat little profit of twenty-two per cent. Contracts are generally so made that the installments must be paid within a period of from six months to a year. We thus see that on an investment of capital for a short period the agent makes a profit of nearly one-fourth the amount invested. Often he repeats the process with the same capital twice in one year gaining a profit of fourty-four per cent. No wonder that many hard-working people have a difficult time in getting along and installment agents wear diamonds!

The pathetic part of such transactions is that unfortunate circumstances, such as sickness or loss of position often compels the victim to lose all that is invested after he has fallen for the glittering inducements the agent has offered. A case in point is that of a certain family which wrote to a charitable organization, "We have nothing in the house to eat and the installment on our piano is overdue."

Young people often become engaged with the diamond ring which is not fully paid for until they are married; they set up house-keeping with furniture which they cannot call their own, until, after the second or third baby has arrived; they dress in clothes for which the bill is not receipted for in full until they have long been worn out and discarded. All this is paid for at the rate of one-fourth at least more than the cost of production and a reasonable profit. When we bear in mind that the installment habit has a grasp upon many hundreds of thousands of our population, we can only understand one of the many ways by which a foolish desire for living beyond one's means only tends to make the rich richer and the poor poorer. There is but one remedy. It lies with the individual. He must learn to do without unnecessary things if he wishes to be free from the slavery of debt.

Debts are always uncomfortable. They may be dishonestly made. The capitalization of one's future prospects for the sake of vain display or the gratification of one's desire for luxuries is surely not honorable to one's self or children. It may be but a deliberate step in the direction of dishonesty and it certainly does lead one to take chances with an uncertain future which are not warranted. Much of this talk about the high cost of living is true because people insist upon living high at the sacrifice of their peace of mind and the cost of all they can earn and have prospect of earning.

It is not the business of the church or the pulpit to concern itself with the private affairs of those who come under their influence, but when a lack of good judgment leads people into poverty and keeps them there, and when this poverty is born of vanity that leads them to want to be what they are not, it is hypocricy which it is the business of the church to oppose and rebuke.

The Bible takes note of God's creatures and urges a proper respect for their needs. Most of them are of greatest use to man and in return for the service they render him it is only right that he spare them all the unnecessary suffering possible. Pity is a quality possible to man that the lower creatures are devoid of. Man should show his superiority by being kind to the inferior and helpful creatures that God has given him. Birds are especially useful not only on account of the food with which they supply man but because they serve the purpose of protecting him and his crops from enemies he could not in any way overcome. Take all the birds out of the most fertile country on earth and the insect pests would make that country as barren and dead as a block of granite. Their song makes the wilderness, the field and forest one grand chorus praising God; their colors paint the landscape with a brilliancy that is the despair of art and their presence about the home bring a cheer when everything else is silent and gloomy. The Bible often speaks of birds; the dove, the raven, the eagle, the sparrow, the owl and even the homely hen are not without divine notice. It is a pity that man too often fails to appreciate their

presence or even their existence. Give the average man a gun and let him see a bird, no matter how insignificant it may be as an article of food, **he wants** to kill it immediately. It shows that there is still much in him that makes him a savage at heart so that he wants to kill for the fun of killing. If sport is what he is after, why not try taking a picture of the bird instead of shooting it? If he is hungry and needs flesh-food, why not resort to a humane method of securing it, instead of maiming and torturing, especially those which he does not succeed in killing outright? If it is pests he wants to destroy, why not first inform himself whether those he is after are really his friends or his foes?

A beautiful home indeed is one about which the birds like to hover and sing because it shelters those who are bird friends and take the trouble of protecting them and encouraging their presence. A beautiful home life is one in which pity and consideration for other forms of life is cultured in the hearts of the children. The person who goes through this life without sweetening it with acts of mercy and kindness is one to whom we would hardly look for expressions and acts of love to his fellows. It is said of an ancient saint, St. Anthony we think it was, that his life was so pure and good that the birds had no fear of him whatever. Dumb creatures are as responsive to goodness as humans, why not, then, show them kindness and protection because of the good they do and because of the cheer and brightness the Creator intended they should bring to us?

THE MODEL CHURCH

By N. B. Grubb.

(Continued.)

It was in this way that the Reformation under Luther, Zwingli, Menno and others, arose, sweeping away the old dead carcass and ushering in a new and living condition.

Ever since the Reformation, wherever the church failed to enter the door of opportunity—becoming lifeless and powerless—failing in the unfolding life of Christ, other forces arose, and sprung into new life, and grew into strength and power. It was in this way that the church was constantly torn and broken up into factions, sects and denominations.

God has given to the model church an open door which no man can close.

If the church as a body fails to enter the open door of opportunity, God will raise up an individual in that church and come out, even at the expense of another division, and the addition of another denomination to the already long list of denominations.

Anything that hinders the free development of the life of the church must be discarded and put away lest it be bound to lose its identity as the model church or a part of it.

Only the simple conditions of Christ for His church will avail. **Faith in Christ**, the head, **obedience to His will and commandments** and the **acknowledgment** of **Christ** before the world, and in **all things** submitting to the guidance and direction of the Holy Spirit.

Doctrine and creed are right and are needed, but where these stand first and Christ second, the open door has been closed.

Even church machinery may, and will, build up a church in membership and in numbers, but this in itself is not the important feature, for numbers only will never develop character and life, such as must be found in the model church.

"God so loved . . . that He gave His only begotten Son." This is the secret of the open door.

In the church of the open door the law of love must be supreme. By this law of love the church must be governed, and under this same law the church, through its individual members, must render allegiance to its King.

Did not Christ say, "By this shall all men know that ye are My disciples, if ye have love, one to another."

The spirit of the church of the open door is that of equality—"all ye are brethren, and one, even Christ, is your Master." Here all must meet on the plane of social and spiritual equality. Here men and women meet together and kneel together at the same altar. Here men and women gather around the same table, eat the one bread and drink the one cup, in commemoration of the act of the one atonement made for all. Here all are one in Christ and gather as the common guests of the one Christ as their host.

In this Model Church Christ finds **an element which is worthy of praise**, and for this reason he gives the Church the open door.

"I know thy works."

This is the element worthy of praise. Here is the evidence of life. Here there is activity resulting of work worthy of recognition. And they that honor Christ He will likewise honor.

How different is the message to the church in Laodicea.—

"I know thy works, that thou art neither cold nor hot: I would that thou wert cold or hot. Because thou art lukewarm, and neither cold nor hot I will spew thee out of my mouth. Because thou sayest, I am rich, and have gotten riches, and have need of nothing, and knowest not that thou art wretched, and miserable, and poor, and blind and naked; I counsel thee to buy of me gold tried in the fire, that thou mayest be rich."

The church of the open door is to carry the good news of salvation to a lost world, and not merely to provide entertainment to those who come in, and yet how large is the percentage of church attendants who have no higher conception of the church than to be entertained, and how many ministers there are whose highest aim is to entertain. The church of the open door has a higher and holier mission than mere entertainment. She must glow with loving activity for the salvation and betterment of society.

The door must be open wide for the stranger. He must be made welcome. The glad hand of sweet Christian fellowship must be given him. He must find himself in the atmosphere of the warm, gentle, loving Christly spirit.

The stranger thus coming in through the open door may go away, but he will come again. Too often the cordial welcoming of the stranger is left to the pastor alone, but where the congregation fails to fall in with the pastor, no matter how well he may preach his best efforts will fail.

The church of the open door in no way sooner closes its door of opportunity, and against itself, than where its members are disloyal, neglecting to attend divine worship—cold, heartless, formal and inactive.

Man at best is a restless creature and unless he is employed and without something worth while to do, he "wanders to and fro on the face of the earth" and accomplishes nothing.

Build a factory and men will flock to it from every quarter that they might toil amid its machinery. They build their homes and rear their families near by. Close down a factory and its toilers will go away.

A spirit is laid in the very nature of every man that must exert itself in producing something. So, too, the spiritual man needs a place where his strength and energies can be employed for good.

The church of the open door is the place where the spiritual energies can become active in something worth while. Unless the church offers this opportunity men will seek it elsewhere.

The church of the open door is for all men and all classes of men. Here the hungry shall be fed, the naked clothed, suffering relieved and the broken-hearted healed. To the lonely must be brought sympathy and friendship, to the cast down courage and hope, and to the weary rest. Here we must extend the invitation, "Come unto Me all ye that labor and are heavy laden, and I will give you rest".

(To be concluded.)

"FOLLOW ME."

By Rev. Joseph S. Van Dyke, D.D.

An ear to hear give Thou to me,
Blessed Savior, day by day,
Till step by step I follow Thee,
Simply trusting all the way:
Blessed Savior, day by day,
Simply trusting all the way.

Oh! tune the soul to hear Thy voice.
Ever eager for Thy call,
Prepared to make Thy will its choice,
Calmly deeming Thee its all:
Ever eager for Thy call,
Calmly deeming Thee its all.

And may I pray as Thou didst pray
In the dark Gethsemane,
Nor fail in courage on the way
Even up to Calvary:
In the dark Gethsemane.
Even in my Calvary.

In griefs from out the great unknown,
Humbly may I follow Thee,
Nor dare presume no thorns are strown
On the path that's marked for me:
Humbly may I follow Thee
On the path that's marked for me.

When lured to serve the world for gain,
Savior, bid me cease the strife,
Conceding Thee the right to reign,
Yielding will and heart and life:
Savior, bid me cease the strife,
Yielding will and heart and life.

Oh! teach me that as child of earth
Drafts I need from mercy's cup,
Inflaming zeal of moral worth;
Nothing less can hold me up:
Drafts I need from mercy's cup,
Nothing less can hold me up.

However rough life's path may be,
When I hear Thy tender plea,
"Deny thyself and follow Me."
May I bear the cross for Thee:
When I hear Thy tender plea.
May I bear the cross for Thee.

When in death's door I gaze above,
Wond'ring what awaiteth me,
O Savior, in Thy tender love,
Let my trembling hand find Thee:
Wond'ring what awaiteth me,
May my trembling hand find Thee.

Highstown, N. J.
—The Herald and Presbyter.

THE C. E. TOPIC

March 14

Tests of My Christianity.

Matt. 10:16-31.

Christianity is not only the form of religion to which the people of the nation in which I live are committed. It is more than the formal creed which the church professes; it is more than church membership or going to church and doing certain things and refraining from doing certain other things; it is the personal and in-

timate relation I hold to Jesus Christ, the Savior and Redeemer of man's soul.

Christianity, like everything else, must prove its worth by being tried and proved worthy. It has proved its worth as a world religion by twenty centuries of opposition and battle against all the powers of unrighteousness. It has proved its superiority over every other type of religion by giving to the world that which they could not supply, namely, peace with God and eternal life.

In the private life of the individual, as in its contact with the world, Christianity meets every test and trial which opposes it and comes out victorious. The harder the tests to which the Christian is subjected the greater will be his triumphs if he continues faithful to the end. Walking, they say, is but a series of falling and keeping one's self from falling. Every step is a victory over what seems to be a fall. Christian progress is the going foreward victoriously when, with every step there may come a fall but the fall is avoided.

Generally speaking, every test is a temptation of some kind. Temptations are always present, but it is always expected that they be resisted and they may, by faith, by prayer and by the Word. The more we succeed in resisting temptation, the greater strength do we acquire to resist the greater temptations that follow. It is not a sin to be tempted. Our Lord was tempted, and triumphed. Character is born in the pains of temptation. But if temptations are sure to come, that is no reason why we should throw ourselves in their way. To be sincerely righteous one should keep out of the way of temptations that may be avoided and resist, with the determination of winning, those which cannot be avoided.

Our trials are usually those which come to us in the ordinary course of our lives. Circumstances without number are so many tests which will make or unmake us. One finds himself possessed of riches. Riches are a dangerous possession, so dangerous, indeed, that it is extremely difficult for a rich man to enter heaven. Yet, even the rich man may be saved and may bless the world for having been endowed with wealth. Great possessions bring an extremely severe test which few can endure. Without the love and the humility, which the Master expects of all men, riches spell ruin. On the other hand, poverty may be as severe a test as riches. It takes a mighty faith to be so poor as to be without the certainty of one's next meal and yet trust God for all one's needs. To be poor to the extent of starving does surely suggest the idea of stealing enough bread to keep alive, but when one would rather starve than steal a crust of bread, he sets the only standard of honesty worthy of a Christian.

The trials that come to us through our losses are not, supposedly, designed by Providence for the sole purpose of making us miserable. Losses may come, even the loss of dear ones, to open a sphere of happiness that would be impossible without loss. One who has not suffered severe losses surely cannot know the joy of being sustained by God when everything, possessions, honors, friends, position and health are gone. The sweetest experience our religion can bless us with is the one which leaves us with nothing but God. But, having God, what else could we need or desire? Blind Fanny Crosby was the greatest of comfort to millions because, while God closed her eyes to the things of earth, He opened them to the wonderful spiritual realities which she was able to put into her songs. Losses will always be gain to those whose trust is in the Lord.

Intellectual doubts are always a test to which the thinking person is subjected. Is there really a personal God? Is there anything in prayer? How can simple faith save? Will we live after death? and many other questions, just as intimately connected with our happiness, come and go. If they go as faith becomes mightier and we realize its assurances, as we all may, we will have won victories that draw us closer to God and make us more useful in the great mission of saving our fellow men from despair.

Our failures are frequently the stepping stones to our victories. Failures may make or unmake us in proportion to the way we learn to trust God and depend upon His lead. In faith and in character it is the "try, try again" that spells victory.

No Christian life escapes the perplexities that the inconsistency of Christians and the success of the wicked throw in its way. How shall we escape these? In the first instance it is by "looking unto Jesus," in the second by remembering that after this life comes the judgment.

THE S. S. LESSON

Mar. 14.

Saul Gains His Kingdom.
I Sam. 11.

Golden Text—Prov. 1:16.

Although Saul had been anointed by Samuel there had not yet been a popular assent to the act. The incident of this lesson describes how he came into the authority and leadership of his people. The Ammonites were a people with whom Israel was to have nothing to do, yet our lesson speaks of an effort they made to treat with them because they feared them. It was wrong that they should fear the Ammonites more than God, but the conditions they laid down as the price of their favor show how exceedingly cruel they were. The Ammonite contempt of the men of Jabesh-Gilead is seen in their being indifferent to any help they had hopes of securing. The powers of evil frequently become so arrogant that they begin to think nothing can check their purposes. It is just at such times that God calls up His servants to rebuke them.

The cruel demand of the Ammonites was Saul's opportunity. With an awful quickness that shows the mighty power of the Spirit of God working in him he sprang forward as the champion of his people. He entered the fight with the fury of an outraged person. His was a determination to strike for his people. He believed in the righteousness of his cause and had no fear of the consequences of his apparent rashness. Moreover he was convinced that the people must all strike together and he took means that compelled them to do so. True leadership involves a two-fold ability, the ability to lead and the ability to drive when that is necessary. Some people, who cannot be led into action may be driven into it.

In Saul we see one who cannot be still in the face of wrong, cruelty and oppression. It is one of the marks of the superior man that he will champion the cause of the weak and that his wrath will be mighty against the evil-doers and tyrants. We need Sauls of this kind in our day to take up the cause of the oppressed poor against those who keep them down and make them suffer.

Saul is a man of action, one who fights with other weapons than his tongue. Leadership belongs to those who can and will act, and act promptly. Readiness for action, resourcefulness in action and thoroughness when acting always gain great results. When they are devoted to the Lord's work the gains will be eternal and to the eternal benefit of others.

Saul did not stoop to meanness when meanness might have been applauded. He could afford to be magnanimous and merciful in the hour of his triumph. Too many spoil their chance for greatness by their selfish and revengeful spirit. The great leader is the one who can overlook the petty opposition of those who do not like him.

DEATHS

Grubb. — The funeral of Mrs. N. B. Grubb, wife of the lovable and esteemed pastor of the First Church, Philadelphia, Pa., was held on Tuesday afternoon, February 23. After the relatives had gathered at the house at the appointed time a short prayer was offered by Rev. Boyer and the sorrow-stricken family and friends went to the church where they were met by a most sympathetic, considerate and sorrowing congregation, which completely filled the church and street outside. Mrs. Grubb was a dear wife and lovely mother, her motherly affection for all who came under her roof can only be appreciated by those who were sheltered there. But she was more than that. The secret of her sweet and beautiful life was her love for her Savior, which love she reflected with such becoming grace that it became a benediction to all who passed over the threshold into their home. And what a home it was! "A bishop," says Paul, "is one that ruleth his own house well." How admirably Bro. Grubb has succeeded by the sweet influence of the wife whose departure made that home (once a haven of rest and comfort to many) so desolate and lonely. The service at the church was most simple and most impressive because of its simplicity. Miss Wilson, a member of the choir, sang a solo. Rev. A. M. Fretz, secretary of the Eastern District Conference, then read the 23rd Psalm, followed by Rev. J. W. Schantz, president of the Conference, with a New Testament Scripture out of I Thess. 4:13-18; Rev. J. W. Bailey offered a prayer of consolation, beautifully expressed. Rev. Boyer of Allentown then preached the sermon from the text, Ezek. 24:16: "Son of man, behold, I take away from thee the desire of thine eyes with a stroke." He was followed by the Rev. Dr. R. T. Jones, pastor of the Susquehanna Ave. Presbyterian church. Dr. Jones was a close friend of the family for many years. His address was very touching as he spoke of the home life of the Grubbs. Dr. Johnson of the Methodist church offered a prayer with great feeling as he prayed for his stricken and sorrowing brother and friend. The choir sang a hymn and the Rev. A. Eugene Moore of the Fifth Moravian Church pronounced the benediction. Burial took place on the following day at Northwood cemetery. 'Earth to earth, we said. Where now is the spirit fled? Home! "Safe in the arms of Jesus."

What a solemn pride must be yours, dear brother, that God gave you a good wife and permitted her to be with you through many years. The consolations of all who know and love you are here given. God bless you.

CONTRIBUTIONS

Mt. Lake, Bethel church, S. S., $20; Ditto, Ladies Sewing Circle, $25; Mrs. Ferdinand Isaac, Los Angeles, $2.50; Sister Marie's S. S. class, Mt. Lake, $4.15; Goessel, Kan., Sewing Society, for Bible women, Rs. 48.20; Mr. and Mrs. B. F. Welty, Tocoma for Bamnidi out-station, Rs. 79.10.0; Mr. and Mrs. W. J. Baumgartner, Lawrence, Kan., Rs. 76.10.0; Mr. and Mrs. J. J. Friesen, Minneapolis, for mission, $20.00; Mr. and Mrs. J. J. Reimer, Howey, N. D., for out-station £20.6.6.

Gratefully acknowledged,
P. A. Penner.

NEWS OF THE WEEK

ALLIES ESTABLISH VIRTUAL BLOCKADE

Sweeping Retaliatory Policy Is Result of German Submarine Campaign.

London, March 1. — The establishment of a virtual blockade of hostile countries is Great Britain's reply to Germany's attacks on merchant shipping, as officially announced today by Premier Asquith in a momentous speech in the house of commons.

The plan of the allied governments for the regulation of shipping to and from ports of hostile nations contemplates the prevention of commodities of every kind reaching or leaving those ports without, however, involving risks to neutral vessels or their crews. The allies will hold themselves at liberty to capture goods presumed to have come from hostile countries or to be destined for them. They have no intention, however, of confiscating ships or cargoes which are detained unless they are liable to confiscation under normal conditions of war.

Asks for $1,435,000,000.

The premier revealed these measures of reprisals to parliament and the nation on introducing the third and fourth votes for credit to meet the expenses of the war. These are, respectively, $185,000,000 to balance the expenditures of the current fiscal year, making the total cost of eight months of war $1,810,000,000, and another vote of $1,250,000,000 as the first installment for the year opening Apr. 1.

Premier Asquith made the declaration that at no time had the government been more confident than today that the allies ultimately would achieve victory.

War Costs $7,500,000 Daily.

The premier pointed out that on April 1 the war would have lasted 240 days, with an average expenditure of £1,500,000 ($7,500,000) daily.

The vote credit for £250,000,000 is the largest single vote ever put before the house. It will cover the period to the second week of July. The vote was adopted unanimously.

"Germany has driven her opponents to adopt retaliatory measures to prevent commodities of every kind from reaching or leaving Germany," said Premier Asquith.

Referring to the German naval campaign against British shipping, Premier Asquith declared that Germany has violated systematically all the conventions intended for the mitigation of warfare. She had taken further steps, the premier said, by organizing "an under sea campaign of piracy and pillage." Germany, he declared, was not blockading and could never blockade English shores.

No Time for Peace Talk.

Referring to what he termed whispers of peace, Mr. Asquith said it was not time to talk of peace; that this time would arrive "only when the great purposes of the allies are in sight of accomplishment."

FAST BIG FOUR TRAIN WRECKED; 7 INJURED

Lafayette, Ind., Feb. 26. — Big Four east bound train No. 46, the New York and New England Special, was wrecked this morning at Templeton, eighteen miles west of Lafayette. The engine and seven steel coaches were thrown in a ditch and a number of persons seriously injured.

WILL INCREASE GASOLINE OUTPUT 200 PER CENT

Washington, March 1. — Secretary Lane, of the interior department, has announced two discoveries, one of which is of vast importance to industries and the other a priceless military asset. They are chemical processes, developed after years of research by Dr. Walter F. Rittman, chemical engineer of the bureau of mines. One is expected to enable oil refiners to increase their output of gasoline by 200 per cent.; the other makes possible the production from crude petroleum of toluol and benzol, bases for dyes and high explosives, for which in the past the United States and the rest of the world has depended almost exclusively upon Germany.

Dr. Rittman has applied for patents on his processes to prevent the possibility of any monopoly in their use, and will dedicate them to the American people.

"These processes," said Secretary Lane today, "are fraught with the utmost importance. The Standard Oil Company has had a big advantage over the independents in production of agsoline, having a patented process obtaining three times the amount of gasoline from a given quantity of petroleum the independents now obtain. Independent producers as a whole never have been able even to approach these results. Now the federal government, through the efforts of Dr. Rittman, proposes to make free for the use of all a process confidently expected to increase their yields of gasoline fully 200 per cent. and perhaps more. Dr. Rittman claims his process is safer, simpler and more economical. These are economic factors of great importance.

A RATION OF RUM

Doled Out Daily as "Medicine" to British Soldiers.

London, Feb. 15. — A daily ration of rum is still part of the regular supplies of British soldiers in the actual fighting line, but it is doled out under the head of "medicine", and the quantity allowed is only three tablespoonsful with rations for two days.

"This small ration of alcohol was considered indespensable by the army physicians", writes a correspondent to the Liverpool Post. "They considered it necessary that the soldier exposed to the cold for hours in the trenches, should have some stimulant available, and experience taught that the 'drop' of rum, taken either straight or in his tea, was the thing."

In some quarters fears have been expressed that the distribution of an alcoholic stimulant to the soldiers might lead some of the men to form permanent habits of drinking, but army leaders replied that the quantity handed out was too small to justify any such fear, and moreover, it is given to men only when they are actually in the front lines or in exposed positions on outpost duty.

As a matter of fact, everything is done to insure the sobriety of the troops. When the armies are either advancing or retreating through a town all the saloons are closed, and the same measure is taken whenever the troops are in occupation of a town.

Old campaigners declare that their daily spoonful of rum is a safeguard against certain diseases, such as cholera.

As a matter of fact, notwithstanding the army's purchases of rum, the total importations of this beverage have fallen off more than half since the beginning of the war. Importers explain this by saying that the rum makers in Jamaica and the West Indies are not making as much as formerly, because a greater profit is to be realized a just now from the sale of sugar, although the price of rum has advanced about 70 per cent.

BELIEVE RUSSIANS HAVE TURNED TIDE

London Military Experts Say New Phase of War Likely.

London, Feb. 27. — With Russian successes in the region of Prasnysz, north Poland and Kolomea, east Galicia, the successful progress of the operations of the allied fleet in the Dardanelles and the decision of the allied governments to stop all shipping to and from Germany, Austria and Turkey, it is believed here that a new phase of the war is about to be entered on.

While the success reported by Petrograd covers only a small portion of the long front in north Poland, and the Germans have been able to record a counter success near Kolno, the general impression among military men in London is that not only has the German offensive in the north exhausted itself, but the tide is turning in favor of the Russians, who, with railways at their back have been able to bring up more reinforcements than the invading army, whose communications after German territory is left, must cross the country of marshes and overflowing rivers.

Much more fighting, however, must be waged before a final decision is reached, and in the meantime the battle has been resumed in central Poland, where the Russians have made a slight advance and the engagements in the Carpathians, eastern Galicia and Bukowina continue with unabated fury.

FIRE 1,000 SHELLS AT TURKISH FORTS

London, February 28.—The French ministry of marine has issued the following statement regarding the operations in the Dardanelles:

"The Anglo-French fleet continued methodically during February 26 the operation of forcing the Dardanelles. The mine-dragging was affected without incident up to four miles from the entrance. Three battleships advanced in the strait as far as the limit of the dragging operations and successfully bombarded the batteries, while a detachment which was landed, finished the demolition of the four forts which had been cannonaded and reduced the day before.

"The loss of the combined fleet in this operation was insignificant, three men beeing killed and five injured."

FRENCH CRUISER SEIZES DACIA AND HER CARGO

Paris, February 28. — A French cruiser has arrested the American steamer Dacia in the channel and taken her to Brest. This announcement is officially made.

The steamship Dacia left Galveston for Rotterdam on January 31 with 11,000 bales of cotton to be transhipped to Bremen. It was fully expected at that time that the ship would be seized on her way to Rotterdam, as Great Britain questioned the validity of the recent transfer of the Dacia from Germany to American registry. The Dacia touched at Norfolk on February 11 and then proceded on her way.

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VOL. XXX. BERNE, INDIANA, MARCH 11, 1915. No. 10.

NOTES AND COMMENTS

In response to many requests the Federal Council of Churches has prepared the following suggestive program relative to the observance of Holy Week, which is becoming so common among the churches. Sunday—"Unity in Christ," John 17:20-23; Monday—"Christ's Evangel," Matt. 9:35-38; Tuesday—"Christ and the Nations," Matt. 22:37-40; Wednesday—"Christ and World Mission," Matt. 28:19, 20; Thursday—"Christ and the Home," Education and the Sabbath; Friday—"Christ on the Cross," Matt. 27:46; Luke 23:34, 46; Saturday—"Christ and Social Service," Matt. 23:8-12; 7:12, 22, 23.

The "Church and Home" notes that Bro. Kinsey, the steward of the Mennonite Home for the Aged at Frederick, Pa., is a successful poultry man who knows how to induce the hens belonging to the institution to contribute materially to its income. This is but one of the many small ways by which he has helped to make the home a pride to our church.

As previously announced, Rev. Lee Lantz of Normal, Ill., has been holding a series of meetings in Pennsylvania. Of the Souderton meetings Bro. Schantz writes: "Well was it an entertainment? No, it was the real thing. The Souderton church was filled nightly to listen to the earnest and straightforward presentation of the Word by Bro. Lee Lantz. Bro. Lantz came as a stranger but by no means left as such. His methods and magnetic power appealed to all and all churches were represented at every meeting. Bro. Lantz proved a powerful speaker and singer, the audience lingering long after the services before starting for home. The building was usually filled by 7 o'clock. Many who came to scoff—remained to pray." There were at least 53 open confessions of Christ, but we do not look upon these converts as the only fruits of our services, but at the request to raise hands of those whose Christian life was strengthened almost every hand was raised. Revival means reviving old members who fail to do their duty. Had not a single one confessed for the first time we would feel that it was a rousing success because of its effect upon the members. A class for instruction will now be organized and these and any others who desire to decide for Christ will meet for instruction and prepare for baptism and membership. Without a doubt every church in the town was benefitted. We, however, regretted that not every minister saw his way clear to come and join in the service. The revivals have come to us to stay and we are all looking forward to the next one."

The Schwenksville meetings were just as greatly appreciated according to our same source of information: "One week only here was not enough, everybody said. Well, we will have more next time. The old town had a real revival such as it never had before. The house was packed nightly and our people from far and near came. We are only sorry that not all could come and feel sure everybody liked it. As to results at least 21 confessed Christ and could we see into the hearts of all present many more did. One thing is sure every hand raised at the end of the meeting proved the fact. Bro. Lantz will work two weeks at Bally. Then Richfield, then Roaring Springs, then Bluffton, unless plans are changed as they are subject to. We only now ask for the work to continue. Should the preaching lack now pray for it to be better. God bless Bro. Lantz and his people and may his work here prove a lasting tribute to his work. The Markley family were valuable assistants in the music at the revival in the Eden church. We feel grateful to our people to sing in the choir as well as the many neighbors and friends."

Bro. H. J. Krehbiel, whom the Pacific Conference has appointed to keep our people informed concerning the Exposition now in progress in San Francisco, writes that from April 1 to 11 there will be held, in connection with the exposition a "World's Social Progress Congress.'. The congress will be an effort to place before Exposition visitors a comprehensive, sane, scientific, andChristian message in behalf of world-wide social progress from representative leaders of all accredited schools of thought, the best that the age can produce. It is the purpose to assemble on this platform speakers of known ability and high character who shall set forth in connection with the great exhibit of the high achievements of mankind in material aspects of civilization, the noblest and highest ideals with the best demonstrated methods of securing a worthy and progressive social order. Among the many subjects already announced are included such as: "The Church and Social Progress"; "Jesus and Women in Relation to Social Progress"; Labor, the Newspaper, the Family, Education, Missions, the Bible, Peace and the Anti-Saloon Movement in their Relation to Social Progress.

A PETITION TO OUR MENNONITE PHYSICIANS

The Lord willing, Dr. J. E. Langenwalter, our first medical missionaries will be sent to India the coming fall, or as soon as the war permits. Although Brother Langenwalter has already some instruments of his own, he still lacks most of what he will need in India in this line of equipment.

The board, therefore, herewith asks the help of Mennonite physicians, whether it be in money or instruments, for such equipment. The first $10 for this purpose have already been received. Money may be sent immediately. As regards the instruments, we would request to let the secretary know what each one intends to present, so that we may prevent two from giving the same instrument.

We intend to send out a circular letter to many of our doctors. But not knowing the address of all and expecting to save some correspondence work, we first send out this general petition.—We do it in the name of the great Physician for body and soul.

P. H. Richert, Sec'y.

Goessel, Kans.

A WORD FROM OUR MISSION SECRETARY

To the Churches of General Conference:

Beloved Churches:—"Give ye them to eat!" This was the injunction that Christ gave to His disciples when He saw the hungry, starving multitude. The disciples would have sent them away hungry and unfed, but the Master interfered and said: "Give ye them to eat!"

This injunction of the Master, dear churches, is in force with all of us today. He sees the urgent need of the multitude today and with a heart full of compassion He turns to His disciples and says: "Give ye them to eat!" The great Shepherd of His sheep sees the dire need among the multitudes of our cities and He turns to us, His disciples, and again says: "Give ye them to eat!" He sees the spiritual need of such of our own household of faith, in some sections of our blessed country and Canada and again He turns to us and says: "Give ye them to eat!"

But that is not all! He points to the heathen Indians at home in their great need; He points to India and to China, sees the heathen darkness of these people, and their need so greatly increased because of the present, terrible war and again we hear His voice so full of the tenderest love and compassion: "Give ye them to eat!"

It is a matter of great joy to us, that our General Conference has heard the call and injunction of the Master and has obeyed it. Yet, we feel that we should be still more faithful and use greater endeavors in supplying the need of these people, immortal souls, entrusted into our care. To do this, our Conference instructed our boards of home and foreign missions to secure a traveling secretary whose duty it shall be to itinerate among our churches and interest our people still more in this great work. The boards have jointly acted in this matter and secured a worker. Plans for his first itinerary are almost complete and in April, the Lord willing, he is to begin his work. The churches of our Northern Conference are

to be visited first, beginning with Henderson, Neb. Next in order will be the churches in Canada. Working from Manitoba westward, the plan is then to enter the Pacific Coast District and work southward, back to California.

It is a rather extensive journey to begin with and if blessed results for God's kingdom are to be attained, we need to be united in our mutual interests and in constant and faithful prayer in behalf of this great work and the worker. It is my earnest plea to you, dear churches, to faithfully remember your fellow laborer at the throne of grace. I know, I may rely upon you in this matter. It is with trepidation of heart that I think about this great responsibility and were it not for the assurance that the Lord Himself has led me into the field, I would hardly find courage sufficient to undertake the arduous task. But, thank God, I may claim His precious promises. He is strong in the weak and His word must accomplish whereto He sends it. Surely, the dear Lord has never forsaken anyone, who fully placed his trust in Him.

Once more let us consider Christ's injunction: "Give ye them to eat!" With this He points not only to the hungry, starving multitude, but also to the unlimited supply of God's storehouse.

Certainly, if we look only upon ourselves, we are tempted to say with Andrew: "What are they (the few loaves and fishes) among so many?" But thank God, we need not look upon ourselves, but may behold and see the unlimited supply of our God. The Word also speaks of this as the unsearchable riches of Christ. This strengthens our faith and leads us to become, like the disciples, helpers of the Master. Upon one side we behold the hungry multitude, upon the other the Master with an unlimited supply of the bread of life. His injunction places us in between and He says: "Take from Me the bread of life and give ye them to eat!"

Beloved churches, how are we doing our share as helpers of the Master? Supposing just one poor, immortal soul should remain unfed and should perish because we have not been faithful enough as helpers? Would not the Master require this soul, for whom He died, from our hands? Supposing one soul should die, because we witheld our material substance, of which He gave many of us a generous supply? Would not the Master hold us responsible? May we at last be able to look into His face with joy and gladness, when that day arrives, in which we must give an account of our stewardship.

With greetings in our dear Master's name, your fellow-laborer,

M. Horsch.

CORRESPONDENCE

Second Mennonite Church, Philadelphia, Pa. The Second church closed its last year with a satisfactory financial report, a matter for which we are all grateful, particularly in the light of the hard times with which our part of Philadelphia is afflicted. Being located in the heart of the greatest textile community in the world, everything depends upon how things are going in the mills. The war has greatly affected the textile industry, dye-stuffs, wool, machinery, etc., must be supplied from abroad, when these are impossible to secure, they cannot be used in turning out material and, on the other hand, when times are hard, carpets, laces and silks, etc., are the last thing for which there is a market. In the light of these conditions we are therefore quite grateful at having come out even last year.

Our Christian Endeavor society, which during the last year seems to have been dead and did not know it, has taken on new life in a way which surprises us all. A visit from a number of societies in the community was the secret of this revival. The encouragement thus received not only revived the old members, but brought new material into the society. Our Sunday night prayer meetings are now the best we have had in the history of the congregation and new talent is developing in a way that surprises everyone.

For a long while we have been feeling the need of a lecture room in our church building; the main auditorium being unsuitable for many purposes, particularly the prayer meetings and the primary department of the Sunday school. This need has been met. Several of the members of the churches, who follow the building trades, devoted their evenings to the work and finished a room 35x16 ft. in the basement, with the ceiling and sides of sheet-steel and the wood-work finished in the natural grain, the room is quite attractive. A piano has been placed in it, which of course adds to its attractiveness.

The Billy Sunday revival meetings are telling on the congregational life of our church. There is a greater interest shown in all its activities and especially in the prayer meetings which have more than doubled in attendance. Some of the young people are getting excellent training in personal work and the whole community is showing the effects of the meeting.

Our Sunday school is in the highth of its properity. City Sunday schools are always at their best between New Year and Easter. Ours is no exception. The Men's Bible class is making exceptional gains in attendance and interest. They hope that with the space vacated by the infant schools going into the basement devoted to their use, to build up a remarkable class.

Owing to the death of the pastor's mother, the pulpit was occupied by two laymen. The morning service being in charge of Bro. Max Kratz and the evening service in charge of the Sunday school superintendent, Bro. Lewis Sterner. Both gave splendid addresses.

The "Whosoever Will Mennonite Mission Church" in Los Angeles, Cal., was organized Sunday, February 21, 1915. The writer had the privilege to be with our workers that day and help in the organization of this mission church. Our workers and our home mission board have every reason to be greatly encouraged concerning our field in Los Angeles. Faithful work is being done and souls are brought to the Savior. The need is great and the work taxes the patience and resources of the workers. But the dear Master grants grace and strength sufficient and truly fulfills His promises and gives the increase. So many of these people are so pitifully ignorant when it comes to spiritual things and Bible truths, the new converts must receive a course of religious and Bible instruction first before they are ready to be baptized and join the church. This is at present one feature of the work. The converts are organized into classes for proper instructions. As soon as they have sufficiently grown in grace and knowledge and give evidence of an honest desire to be faithful to their Savior, they are baptized and received into the church. Some of these "babes in Christ" give our workers much joy, but some of them give also pain and sorrow. The first good impression seems to wear away and they seem as careless and frivolous as ever. However, we must expect these things, for we know, the power of evil is very great. We should not be discouraged, but labor patiently on.

It was a great cause of joy to me to observe how the Sunday school is increasing. There were at least a hundred boys and girls and a number of older folks present. You will wonder where our workers get the teachers for so many pupils. Here again I was glad to notice that our workers succeed in interesting volunteer helpers to teach Sunday school classes and do other work. Some of the Mennonites living in Los Angeles very kindly lend a hand. Then students of the Bible Institute lend very valuable help. There is one, a French Canadian, who organized a Junior orchestra, all rather young boys and girls and they are taught to praise the Lord with their instruments. This is a valuable help in the Sunday school.

I noticed, too, that many of the boys and girls, who are in regular attendance have learned to respect the house of God. They really behave themselves much better than before. Even during preaching service, for which some of them remained, they listened very attentively.

I did not want to write a lengthy article, but simply want to give notice that we now have an organized mission church in Los Angeles. Brethren and sisters, pray for the field and the laborers Uphold them faithfully in their trying and exacting work and we know, our dear Master will graciously grant still greater measures of success.

With greetings,

M. Horsch.

Halstead, Kans., Feb. 25, 1915. It has been some time since my last report, so I shall begin with the meetings we had during the last week in November.

Rev. J. W. Kliewer of Bethel College, Newton, was here then and held a series of ten meetings. Three meetings of an evangelistic nature were in English, the other seven in German, at which he preached to us from the "Letters to the Seven Churches in Asia." The sermons were all very good and helped to make the passages more clear, and also showed that they were not only written for the churches at that time, but can be, or shall we say, should be applied to the church of the present day as well.

On Thanksgiving Day the German M. E., the Evangelical and our congregation united and held their service in our church in the morning. At night all the churches united in a service at the English M. E. church.

Our Christmas exercises were held on Christmas eve and were well attended, an offering was taken, which amounted to some $60. and was to be used for the Mennonites in Germany who are suffering on account of the war.

The week of prayer was observed by holding union meetings in the different churches. These meetings were all quite well attended and interest was good.

Both the Ladies' and the Junior Mission societies held their annual business meetings during January. In the Ladies' society the old officers were elected to serve another year, while the Juniors elected new officers, electing Mrs. J. E. Amstutz to the office of president.

On the evening of January 26 the young people of the C. E. society went in a body to the home of Rev. J. E. Amstutz and wife and surprised them, it being their tenth wedding anniversary.

The committee had arranged for a short program, consisting of vocal and instrumental music, a recitation and address by the president ,which was well carried out. An excellent poem, composed especially for the occasion, by Martha Hirschler, one of the members, and recited by her, was very much appreciated. The president, in her address, with congratulations and well-wishes of the society, presented them with a remembrance as a token from the the members, to which Rev. Amstutz responded with very fitting words of appreciation and thanks. Refreshments were served cafeteria style and all did ample justice to them.

On Feb. 9 the young people again had a very pleasant gathering, when over sixty went to the home of J. A. Dirks to give them a farewell surprise. They are soon to leave for their new home in Montana. We regret very much to lose them as members of our church and Sunday school, but can only wish them well where they go.

The Mission Study class, led by the pastor, meets each Thursday evening. The study, besides giving a general knowledge of missions all over the world, also tends to create more interest in our own mission fields, where we should help all we can, so that those yet in darkness, may have the light brought to them.

The Missionary society of the Protestant churches of the city, held a union meeting on Wednesday evening, February 24, where papers on different topics were read.

In accordance with the call from Missionary Suckau of India, a collection was taken on February 14 for the new station in India.

Anna V. Lehman.

KANSAS AND THE MENNONITES.

Reminiscenses by C. B. Schmidt.

(Continued.)

Prominent in my recollection of the leading personalities in the Mennonite emigration movement into Kansas are also three men who became the first bona-fide purchasers of land from the Atchison Topeka & Santa Fe railroad company and were therefore the real pioneers in the Kansas settlements. They were Wilhelm Ewert of the City of Thorn in West Prussia and the brothers Jacob and Peter Funk from the Crimea. These three men were well-to-do and purchased a square mile of land each in Marion county, in the upper Cottonwood Valley. They were also instrumental in selecting the land for the Gnadenau and Hoffnungsthal settlements heretofore mentioned and over which the Rev. Jacob A. Wiebe presided as elder. Some of the descendants of those three families still reside upon the original three sections of land or at least in their immediate neighborhood. Rev. W. J. Ewert, a member of the Board of Publication of the Mennonite Book Concern of the General Conference of North America, is one of the sons of the pioneers and, I believe, makes his home upon the original farm. It has been my privilege to renew, after a lapse of nearly 40 years, my acquaintanceship with the Ewert family through this gentleman, who is also chairman of the Emigration Committee of the Conference. In the interest of my present undertaking to establish a new Mennonite colony near Wheatland in Wyoming for the descendants of the emigrants of 1874, it became my duty to confer with the members of that committee.

Shortly after the return to Russia of the seven delegates who had come to Kansas to ratify Mr. Jansen's choice of lands, one of the largest bonda-fide land sales ever made in Kansas was concluded by the Atchison, Topeka & Santa Fe railroad company with a community of Mennonites from the Molotschna colony in southern Russia. Four hundred families arrived in New York in September, 1874, during one week by three steamers, the "Cimbria" and "Teutonia" of the Hamburg-American Line and "City of Richmond" of the old Inman Line. These 400 families aggregated 1900 souls. They brought with them about two million dollars in gold drafts on New York with which to establish new homes in Kansas, and this was at a time when nobody wanted to come to Kansas except grasshoppers and when the whole state was for sale. Most of those 400 families remained in Topeka for about a month until the railroad company had put up temporary shelter for them near the lands selected for them. The King Bridge Shops which just then had been bought by the Atchison, Topeka & Santa Fe railroad company and which were not yet fitted up with machinery, were converted into a huge family hotel, where the Mennonites kept house, did their cooking, their washing and received their callers during their first month in Kansas. They had been traveling for five weeks from near the shores of the Sea of Azof over land and sea in emigrant cars and ships' steerage. They looked tired and travel-worn when they arrived in Topeka. Many of them were ill and all of them in strange garb, not at all up to the standard of Topeka society which even then was high in the capital of the state. They did not expect to remain in Topeka long and did not think it worth while to unpack their evening suits and party dresses. Society folk of Topeka were inclined to take offense at such apparent indifference to social amenities and rather critizised the Santa Fe railroad company for bringing such strange looking people to their state. This prejudice, however, soon vanished when the Mennonites found their way to Kansas avenue, the business street of Topeka, in long processions and began to distribute their money among the merchants in exchange for commodities necessary for the establishment of their prospective households and farms on the Kansas prairies. And when Governor Osborne, at the suggestion of one of the leading merchants of the city, invited them "en masse" to a reception at the state house and bid them welcome in the name of the State of Kansas, their social standing was at once established. This official courtesy was highly appreciated by the strangers. It planted the germ of loyalty in their breasts which has grown with the years of their Kansas citizenship from generation to generation into an enthusiastic patriotism.

Kansas was just then suffering from one of the most disastrous grasshopper visitations it ever had, but it was not disastrous to the Mennonites. Everything they needed on their farms could be bought at panic prices, such as life-stock of all kinds, implements and household furniture. The merchants of Topeka had allowed their stock to run down, fearing there might be no one to buy anything. The 400 Mennonite families emptied pretty nearly all the stores in Topeka, and horses and cattle were brought to them from about 100 miles around Topeka and sold at panic prices. The original homesteaders who occupied free government land, being the even-numbered sections in all the townships within the radius of the Mennonite reservation of railroad land, were all ready to offer relinquishments of their homesteads, in some cases for just enough money to take them home to wife's relations. Thus it resulted that the Mennonite settlements in Marion, Harvey, McPherson and Reno counties became almost solid without any strangers in their midst. The 400 families became the nucleus for three great communities in the last named counties and were generally distinguished by the names of the Neu-Alexanderwohl Colony, presided over by Rev. Jacob Buller, the Gaeddert settlement, led by Elder Dietrich Gaeddert, and the Stucky settlement under Elder Jacob Stucky, the last named consisting of people who had come from Volhynia, a part of Russian Poland, and who were descendants of the original Swiss Mennonites.

The arrival of so large a party of foreign immigrants, all professional farmers and with ample means marked an epoch in the development history of the young State of Kansas. Even upon their arrival in New York they attracted unusual attention, and this was increased when it became known that they brought unusual sums of money with them, most of it in drafts on New York and some in Russian hundred-rouble notes, which, even later on, bobbed up in large amounts in the Kansas banks.

The final destination of these immigrants had been determined by them before they left their homes in Russia, and they were received at Castle Garden by their Kansas friends, among them this writer, and each of the three long immigrant trains which conveyed them to Topeka, was accompanied by these friends who looked after the comfort of the travelers on the road.

Some attempts were made upon the arrival of the people in New York, and subsequently during their journey westward, to deflect the newcomers to other states by representatives of several other railroads, and it was only by the promise of exceptionally liberal treatment that the Atchison, Topeka & Santa Fe railroad company succeeded in securing the party for their Kansas lands. The price per acre of the land as fixed by the railroad company was materially reduced for the Mennonites. Other concessions were granted them, as for instance the transportation of building material from Mississippi River points to their Kansas settlements free for the period of the first year. Free passes for the ministers and for committees of the "Mennonite Immigrant Aid Society". A Red Star Line steamer was chartered by the Atchison, Topeka & Santa

(Continued on Page 5.)

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Rev. S. M. Grubb - Editor
3004 N. 11th St. Philadelphia, Pa.

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EDITORIAL

There are a great many things which we, in America, do not know about this present war. We do not know who started it or why it was started. We do not know the true state of affairs as they exist in the countries at war. We have no conception of what a modern battle is, except that it is the most horrid place on earth. We do not know when the war will end, who will be victorious or what will be the final result of this great crime against God, civilization and humanity. We do not know what it must mean to have our dear ones marched off to be blown into bits and the entire nation plunged into sorrow and poverty. But there are some things we do know. We know that multitudes in every country involved are in the greatest possible need. Besides the suffering incident to the battle-field, there is want and misery beyond the power of our estimation among those who are not under arms. People find themselves without homes, without clothing, without food, without medicine and, among these, are many of our own faith. Some of the severest fighting of the war has been in the sections of Germany, France and Austria where some of our churches are located and our brethren there have been reduced to absolute want. From Germany we hear frequent requests to our American Mennonites for assistance. Mennonites everywhere are noted for their charitable inclinations. The needs of our European brethren are not to be regarded as an appeal to our charity. We owe them more than that, they are of our own household, our nearest kin and for the relief of these brethren our Emergency Relief Commission is prepared to go just as far as our people provide them the means. Pastors should remind their people of the call of their brethren abroad and urge them to "go the limit" in helping them. Every family and every individual should at this time prove their loyalty to the church and their affection for the brethren by adding as much as they possibly can to the sums to be sent abroad for the relief of needy Mennonites suffering from the war. It is the least we can do, it is the thing we should do.

THE MODEL CHURCH

By N. B. Grubb.

(Concluded.)

In both the social and spiritual realm the church of the open door is to act as a great healing balm amidst the suffering of humanity.

Then there is another feature in this Model church, the church in Philadelphia, that distinguishes it from the other churches in this group of seven, namely:

"Thou hast a little Power" —Strength.

There is left in this church a little power, not much, but it is enough to make itself felt. How God does recognize the little things in man that are good.

This little power left, was **love to Christ** and His cause, as we understand. Love is a power which no man can withstand. It is said that at one time Napoleon had 60,000 men in his army, and that half that number were thieves and burglars. But through the power of this one man whom they loved, these men stood each in his place and won the victories for their commander.

So the church of the open door with mighty love for God and humanity, reaches out with irresistible power and draws unto itself the lame, the blind, the halt, the down-cast and the despairing, the hopeful and the courageous, aye, the thieves and burglars and by the grace of God transforms them into sons of God putting into their hearts weapons of righteousness, and bids them win victories for the kingdom of heaven on earth.

There is in our text another element that goes to making the church in Philadelphia a model church, namely the element of steadfastness.

"And hast kept My word."

The church of the open door stands for steadfastness of principle. Having received at the hands of Christ, by the Holy Spirit, the word of life, it can never forfeit its birthright.

Thus the words of Paul to the Corinthians give to us mighty inspiration to loyalty and steadfastness when he says, "Finally, my brethern, be ye steadfast, immovable, always abounding in the work of the Lord; forasmuch as ye know that your labor is not in vain in the Lord."

In closing let me notice one other element worthy of praise in the church in Philadelphia and it is the fact of its allegiance to its head and founder, Jesus Christ. **"And hast not denied my name."**

What an approval of the work and faith of His loyal faithful servants, living in the midst of a perverse world.

The secret and strength of loyalty to Christ and His church is found in the words of Paul when in his new-found hope he cries out. "I have been crucified with Christ. Nevertheless, I live, and yet not I, but Christ liveth in me."

Thus Christ lives in the individual and in His church—the church of the open door. And all the world cries out, unconsciously though it be, like the Greeks that came to Jerusalem, "Sirs, we would see Jesus" and the world can only see Jesus as we reveal Him in our life through the open door church, for

"A mighty church shall come whose covenant (word) shall be deeds of love. Man shall not ask his brother any more 'Believest thou?' but 'Lovest thou?' and all Shall answer at God's altar, 'Lord, I live.' For hope may anchor, faith may guide, but love, great love alone is captain of the soul."

Let us hear Him once more giving us the message, "The kingdom of heaven—the church of the open door—is at hand" Hear His tender loving voice pleading, "Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy and my burden is light."

RECOLLECTIONS

By Peter Jansen.

(Continued.)

It gave me a queer feeling to get back to the country of my birth, where I grew up to youngmanhood. I found I had not forgotten the Russian language and really felt very much at home. I had been away twenty-eight years, but found conditions among the native Russians but little changed. Their great curse is drink. "Vodka", a cheap alcohol made largely of potatoes, is consumed in large quantities by the mushik. We spent some very pleasant days on the estates of my old friends in South Russia. My American travelling companions were astonished and delighted with the cordial reception we received everywhere.

Railways being scarce and far between in Russia, we travelled mostly in carriages furnished us by friends. They are generally drawn by four horses hitched abreast and are very comfortable. The estate owned by German Russians are in a high state of cultivation and produce large crops. The principal is wheat, which is being exported by the way of the Black Sea and the Mediterranean.

I started East towards the Volga River in company with Mr. Gerhard Klaassen, one of my friends from South Russia who had been with us for the entire trip. We went to Orenburg, not far from where another friend of mine has a large ranch. This is the border between Europe and Asia, and here you reach the outposts of civilization. New settlements of our people, the German Mennonites, had been started here some years previous, being the overflow of the older colonies in the South, where land was getting scarce and dear. The natives here are Tartars and Bashkiers, all Mohammedans. It was a peculiar thing to see from one point a Turkish minaret, a Russian cathedral and a Mennonite meeting house. I also saw McCormick mowers from the United States drawn by dromedaries. The locomotive pulling our train had been built by the Baldwin Locomotive Works of Philadelphia. I felt quite proud to be an American citizen. At Orenburg we saw caravans of Camels bringing tea, silks, etc. overland from the interior of Asia.

Mr. Klaassen and I bought first class tickets at Orenburg back to Berdjansk in Tamida, South Russia at 31 rubles, ($15.50) and we traveled three days and three nights on them. I might remark here that railway travel in Russia is very cheap. The country is divided into Zones, and the farther you go the cheaper in proportion is the fare. These first class compartments are very comfortable, and you can have tea served at any time you wish. Tea is the national drink and is being consumed in large quantities with sugar and lemon at all times of the day or night. You cannot be in a Russian's house for a quarter of an hour before he will offer you a small glass of Vodka and a large one of tea. A samovar is to be found in every well ordered household. In offices and banking houses tea is served to the clerks and accountants between meals.

I reached Berdjansk on the Sea of Azov, the place where I was born, late one evening and went to the hotel for the night, not wanting to disturb my friends. Early next morning after the customary tea, I started out on a walk to the place where I had first seen the light of day fourty-eight years before. It was a peculiar sensation to be back after nearly twenty-nine years. I first went to the market-place where the women were selling fish, vegetables and all kinds of produce. Everything seemed just as I had left it, and I felt very much at home. One thing, however, seemed peculiar. In my memory and imagination I had depicted buildings much larger and streets much wider; in reality I found them small and and narrow. I sauntered down to the Worontisvskaja Ulista (Street) and soon found myself standing before the house formerly owned by my father. This also seemed much smaller than I had imagined. The property is now owned by an Englishman.

I walked on three houses farther, where lived Mrs. Suderman, an old friend and neighbor, with her sons. The old lady was sitting at breakfast and, as I said; "Good morning" she called my name, saying she remembered my voice! These dear friends could not do enough for me and kept me on the jump all the time. I visited our church and sat in the same seat and saw the marks I had made on it with my first pocket knife. I met a great many old friends, Russians, Greeks and Jews. All seemed glad to see me. They all remembered my father and his sterling worth and kind heart. I came to realize the truth of the old Scripture text: "The memory of the just is blessed." Only too soon the parting came and I found myself alone on the express train for St. Petersburg. The morning after my arrival I drove up to our Embassy and, I must confess, I felt a lump rise in my throat when I saw the stars and stripes wave over it. I had not seen them since I left Paris.

(To be continued.)

KANSAS AND THE MENNONITES

(Continued from page 3.)

Fe railroad company and sent to the seaport of Berdjansk on the Sea of Azof to bring over a shipload of household effects and agricultural implements, including farm-wagons, from that port to Philadelphia, and thence by rail to Kansas, entirely at the cost of the railroad company. Two large immigrant houses were erected at convenient places in the new settlements for the accommodation of the families until they could build their own houses. Two whole sections of land, upon which these immigrant houses were erected, were donated to the colonies, and were subsequently subdivided and sold by the communities to individual members.

It has often been questioned whether the granting of vast tracts of lands in the West to railroad corporations was a sound economic measure on the part of the government, but in the case of the Atchison, Topeka & Santa Fe railroad there certainly could be no question on that score, because that corporation husbanded their land grant to the greatest possible advantage of the state by placing a family of experienced farmers upon every quarter section of the land, and spared no expenses to accomplish that result. I even now question whether the money received for the lands by the railroad company was sufficient to cover the outlay, necessary to procure these settlers.

(To be continued.)

SIXTEEN YEARS FOR ONE INDIAN BOY

Here is a true story, which has seldom been surpassed as a record of patient perseverance in sowing the seed of the world. It was first told in the Sunday School World as it was taken down from the lips of the Indian boy to whom it refers. Now grown to young manhood, a university and seminary graduate, and ordained as a Presbyterian minister, he is devoting his energies to planting a school in Nebraska for the training of Indian boys and girls, to make them the Christian leaders of their own race. His noble character and indomitable spirit win for him everywhere the friendship and support of those who realize the debt and obligation of Americans to our North American Indians:

More than twenty years ago, Rev. William T. Findley went from Pennsylvania to Nebraska as a missionary to work among the Winnebago Indians. As a young man he had held himself in readiness to go anywhere that God should lead him, and had his mind turned toward the far East. But a definite call came to him, from the Presbyterian Board of Home Missions, to take up the work among the Winnebago Indians in Nebraska, which was then a frontier country. He labored among them for sixteen years, and until the end of that time never had a single convert.

These Indians had a religion called the "medicine lodge." This is a secret religion, and its medicine chiefs were greatly feared by the Indians. They taught that if any one forsook the "medicine lodge" and joined any other religion, that one would die in some mysterious way. They also taught that there were two heavens, one for the Indians and one for the whites.

Mr. Findley went among these Indians, preached to them in their homes and wherever he had opportunity; but no one ever heeded him enough to accept his message. With his own hands he built a little church in a valley and started a day-school for the Indian children. When he died he was buried on a hill overlooking this little church. On his tombstone are the words: "So shall My word be that goeth forth out of My mouth: it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Isa. 55: 11.

One night, just before his death, he walked over to the government boarding school, which was near his church and home, and where one hundred small boys were lying asleep. Arousing one of the officers of the school, he prevailed upon him to waken a certain small Indian boy. The boy came down, and the two went out and sat on the grass together, and the missionary told the boy of Jesus—that He desired to be his Friend, and wished him to give Him his heart and to follow Him. This the boy agreed to do, and thus as the visible fruits of the labors of sixteen years, Mr. Findley saw only this one poor sleepy Indian lad.

But that boy grew up with the firm purpose to teach his own people about the Christ. Through the interest of Christian friends he became a pupil at Mount Hermon School, and during the summers returned to his home and served as interpreter to the missionaries in presenting the Gospel to his people.

In the few years that have gone by since Mr. Findley's death, from this one boy convert has grown a church consisting now of three hundred Indian members. Thus the Word of God again finds its fulfilment; for William Findley sowed the seed, others cultivated it, and God gave the increase.

This is only the beginning of what is yet to grow out of that night interview, for Henry Roe Cloud, that little Indian boy, if he is spared to fulfil the promise which his life now affords, will render to his people a service that is perhaps greater than that of any other living Indian.

What encouragement this story should give to every Sunday school teacher and every home missionary, who finds his work hindered and hampered by existing conditions, and even more by the direct opposition of Satan! Patient continuance in well-doing is certain to bring its reward, even though it may be "after many days".

DO IT NOW!

Oh, my dear friends, you who are letting miserable misunderstandings run on from year to year, meaning to clear them up some day; you who are keeping wretched quarrels alive because you cannot quite make up your mind that now is the day to sacrifice your pride and kill them; you who are passing men sullenly upon the street, not speaking to them out of some silly spite, and yet knowing that it would fill you with shame and remorse if you heard that one of those men were dead tomorrow morning; you who are letting your neighbor starve till you hear that he is dying of starvation; or letting your friend's heart ache for a word of appreciation or sympathy which you mean to give him some day—if you only could know and see and feel, all of a sudden, that "the time is short," how it would break the spell! How you would go instantly and do the thing which you might never have another chance to do.—Phillips Brooks.

THE C. E. TOPIC

March 21.

Favorite Books of the Bible, and Why.

John 1:1-5; 21:20-25.

When Sir Walter Scott, the writer of many books, was near to death's door, he was heard to ask for "The Book". "Which book?" they asked him. "There is but one book, give me that," he replied. The Bible surely is the book of books. It is the only book in matter relating to our salvation and our relation to God but, in its production, God used many men in many ages who lived under many different kinds of conditions, circumstances and moods. Kings philosophers, scholars, shepherds and fishermen, men of high degree and men of lowly estate, were used as instruments for conveying God's messages and purposes through writing to the human race.

There is a wide range of difference in the subject matter of the Bible. Some of it is apocalyptic, that is, it is a revelation of things that man could not possibly know unless God specially revealed them to him. Some of it is historical, some poetical, some portions are prophecy, others consist of letters, written to meet particular conditions existing in the time of the writer but may have

application to Christian life in our time or any other time.

The whole Bible should be our favorite book but, as we are of different temperaments and conditions, some portions of it are sure to make particular impressions upon us and, in some portions, we find greater delight than in others, even though we find delight in the whole book.

The books of Moses, because of the information they give, because of the character they draw, and because they are God's answer to the questions, How did things begin? from where did man come? and how and why did God reveal Himself to him? are certainly to be greatly appreciated by all.

The historical books of the O. T. appeal to those who delight in reading the story of nations. In them one finds that the history of Israel is the picture of every other nation. The people who serve God faithfully are blessed and happy, those who forsake Him or disobey Him are certain to meet an awful fate, which will end in their destruction.

The poetical books are books of songs. In them the heart speaks. In them the soul finds a way of expressing its loftiest emotions. No Bible student ever ignores the Psalms. In them he finds something particularly dear to him that moves, encourages and strengthens him. The Psalms are the most quoted of all the books of the Bible.

Prophecy has to do with the coming of the Son of God, with man's individual and national destiny. They are the words of warning and message of hope, divinely sent in time of great wickedness or distress. A love of the Savior, a desire for personal piety and a patriotic ambition for one's nation leads one to love the books of the prophets and thumb their pages for inspiration.

The Gospel being the life of our Lord written by observers from different angles must ever be the precious books in which our lives and destinies are wrapped. No one Gospel completely tells the story of Christ's life. They must be taken together and together they are the complete biography of our Lord. More texts are taken for sermons from Matthew than any book in the Bible. Mark is concise, drawing picture after picture with wonderful vividness. Luke presents the most literary account. One sees him seeing things through the eye of a physician as one sees Matthew arrange his material in the orderly form that his previous training as a clerk influenced. John was possessed of the finer mind and had a spiritual appreciation that lifts men out of the material things of the world to the lofty mountains of the spiritual world.

Church history commences with the Book of Acts. It should interest us immensely because it is the beginning of the history of our own church (and of any other church). The things transpiring in that book are our own. The more we interest ourselves in the present day activity of our church the more must the activity that began in the upper room in Jerusalem, when Christianity was young, mean to us.

The Epistles, one after the other, encourages what was on the heart of those who were nearest to Christ. They deal with problems which always will be chiefest with us. One will always find favorite Epistles because one always needs what they contain.

In the last book of the Bible are wrapped up our hopes and fears. Heaven and all that it means becomes dear to us through its wonderful array in the most striking figures of speech that the pen of a human ever wrote. It is dear to us because it speaks of Heaven—the Heaven where are our Savior and our dear ones and where we expect to spend eternity.

THE S. S. LESSON

March 21.

Jonathan and His Armorbearer.
1. Sam. 14:1-13.

Golden Text: Rom. 13:12.

Saul was now the fully accepted king of Israel for some time and had opportunity to prove his worth. He proved his unworthiness by a disobedient sacrifice and was already assured by the prophet Samuel that, because of this failure, his house should not endure. As of old, the Philistines again troubled Israel by their raids. Jonathan first appears in the narrative as the captain under whose lead the Philistine garrison at Geba was defeated. This provoked the enemy to raise a great army of chariots and horsemen. The effect upon Israel was discouraging. Saul's army dwindled to a mere handful, moreover the company, except for the leaders, was not equipped with weapons. Saul's sin in having offered a sacrifice, the great force of the enemy, the small size of the army of Israel and their lack of weapons all contributed toward making the prospect gloomy.

Our lesson presents Jonathan to us for the second time. Here we find him with a hiding and discouraged people. It seems that whenever God's people became discouraged, God always finds some Jonathan to wake them up. The plan which Jonathan made came to him as an impulse from God to a man of faith. No matter what our helpless condition may appear to be, if our faith in God is strong He will open a way to us for mighty works. Jonathan counted on Jehovah working for him. It is not for us to count our weakness or the strength of the powers of evil. We are to count on Jehovah and, when we do, victory is sure. It is always God's delight to use the weak things to overcome the mighty. It is "not by might or by power, but by my spirit, saith the Lord." The assurance is that "one shall chase a thousand and two put ten thousands to flight. Jonathan depended upon God's providence to lead him. His was a plan that left all things in His hand to decide. When we place ourselves under God's direction, the strength or the numbers of the powers of evil are no more a concern to us. We then know that one with God is a majority. The enemy defied Jonathan and his companion with contempt. They would "show them a thing". They did. They showed them how powerless they really were and what great cowards they had become. They showed them their backs. When the Christian goes forth in the power of God he is always sure to see the backs of his enemies.

Jonathan and his armorbearer sprang forward without a moment's hesitation to meet the challenge of the Philistines. They did not need to concern themselves about the help of man in their great effort; they had God's help.

God helped in the fight by sending the earthquake. Indeed, that was the great part of the battle. Where we do our little part bravely and well, God steps in and does the greatest and hardest part for us.

MARRIAGES

Borse—Landis. — On February 28, at the home of the bride's parents in Quakertown, Pa., Mr. Horace G. Borse to Ada Mae Landis, Rev. Harvey Shelly, an uncle of the groom, officiating, assisted by Rev. H. G. Allebach.

DEATHS

Breitenbecker. — Catharine, nee Gingrich, was born in Canada, August 14, 1829. She united in marriage with George Breitenbecker on October 22, 1851. He died on November 8, 1914. This union was blessed with ten children, of whom four preceded the parents in death. After a short illness she fell asleep in Jesus on February 27, 1915, aged 85 years, 6 months and 13 days. Brother and Sister Breitenbecker were very faithful members of the Trenton, Ohio, Mennonite church for almost seventy years. Funeral services were held in the U. B. church at Miltonville, Ohio, where interment was made on March 1st, conducted by Rev. W. H. Grubb.

Andres. — Joseph B., of Hatfield, Pa. Funeral services, February 4th, in his late home and the Schwenkfelder church, conducted by Revs. Hoffman, Schantz and other vicinity ministers.

CONTRIBUTIONS

HOME MISSION

West Zion congregation, Moundridge, Kans., by P. C. Schowalter, $30.25; Salem S. S., Munich, N. Dak., for City Mission, by H. A. Thiessen, $16.50; from same, for General Fund, $16.50; birthday gifts, Bergtal S. S., Korn, Okla., City Mission, by P. L. Heidebrecht, $5.35; Fanny Diller, Chicago, Ill., by W. S. Gottshall, $5; Saron congregation, Orienta, Okla., by J. H. Frantz, birthday gifts, $1.43; collection, $14.32; F. Luella and Aletta Krehbiel, Clarence Center, N. Y., each, $5; Bethany S. S., Freeman, S. Dak., by A. A. Wollmann, $52.66; interest, General Conference Trust Fund, by C. F. Claassen, $42.50; Gnadenberg, Kans., Y. P. S., for Los Angeles, by Selma Schmidt, $10; Bergtal congregation, Pawnee Rock, Kan., by Jacob Ruediger, $10.70; Mennonite congregation near Beatrice, Nebr., by J. H. Penner, $26.88.

G. A. Haury, Treas.

EMERGENCY RELIEF COMMISSION

Mennonite War Sufferers: "A Friend", $2; H. H. Wedel, Gotebo, Okla., $100.

German Red Cross: Hoffnungsau congregation, Buhler, Kans., per John Dyck, $244.50; Jos. C. Graber, Pretty Prairie, Kans., per J. G. Regier, $25; anonymous, $5; anonymous, two parcel post packages containing woolen knit stocks, socks, gloves and pulse warmers.

Henri Ummel's Orphanage in Switzerland: Mrs. Anna S. Liechty, Berne, Ind., per Mennonite Book Concern, $5; D. N. Sprunger, Berne, Ind., per J. F. Lehman, $5; anonymous, $2; Jos. C. Graber, Pretty Prairie, Kans., per J. G. Regier, $25.

War Sufferers in Europe: Peter Siebert, Lushton, Nebr., $5.

For War Suffering Mennonites in Prussia and Vicinity: Friedensberg congregation, Avon, S. Dak., per Rev. David A. Schultz, $23.

For Needy Mennonites in Germany and Austria: H. O. Kruse, Lawrence, Kans., $10.

For Sufferers in Galicia: Rev. Lichti's Bible class, per Rev. John Lichti, $2.45.

For Rev. Neff's Appeal: "K", $10.

New Missionary Station Building at Champa, India: Ebenezer church, Bluffton, Ohio, per Edwin Amstutz, $32.53.

For Relief of German Mennonites in Europe: "A friend", Goessel, Kan., per J. G. Regier, $15.

Dr. L. Schneller's Orphanage: John Regier, Whitewater, Kan., per Rev. J. Lichti, $25.

For Relief of Mennonites in Alsace: Mrs. J. J. Rupp, Upland, Cal., per Rev. J. Lichti, $20.

Gratefully acknowledged,

Harrison Landis, Treasurer
Emergency Relief Commission, Sixth St. and Columbia Ave., Philadelphia, Pa.

NEWS OF THE WEEK

FOUR CHURCHES IN TOWN MERGED BY PASTOR

Congregations Are Taught to Forget Differences.

Maryville, Mo., March 8. — The merging of four church denominations in a small Missouri town — one so small that the principal store carries a complete line, from shoes and dress goods to cigars and jewelry—that is the latest achievement of the Rev. C. R. Green, the pastor of the rural church in the Harmony community near Maryville, the county seat of Nodaway county. Mr. Green says it is the biggest job he has ever tackled, although it has been successfully accomplished in spite of the difficulties.

Barnett, for that is the place where the Harmony pastor's work has been done, is a railroad town in Morgan county, which the 1910 census gives a population of 118, although since that time the village has grown.

Four Churches Tried to Live.

For several years four Protestant denominations had been at work at Barnett—the Baptist, Christian, Presbyterian and Methodist. Each denomination had a building, but none had ever obtained a pastor for his full time although each had kept a minister employed a part of the time. There were about fifty members of each body before the reorganization under the direction of Mr. Green.

The churches had heard of the work of the rural minister in organizing his home community and the other places where he had been called, and they told him of their difficulties. The Harmony pastor cammunicated with several of the leading members in the four congregations and went to Barnett, after working out the plans for the united church.

Board Settles All Disputes.

The congregation is to be known as the Barnett Federated church at present. Each of the former divisions will select a member of the federated church board, and this board will be the church authority in settling any dispute arising among the lay members.

A minister will be obtained as a pastor for the church who will make his home in the community. He will be expected to understand his church situation and in addition to bring an expert theologian he will be able to tell ahout maintaining the fertility of the soil, and will be well grounded in the fundamentals of Christianity, even as far as to tell the influence of Christian living on good roads.

The union into which they are entering will be similar to the articles of confederation which bound the thirteen colonies together. It is hoped that the children who are reared under the atmosphere of the consolidated church will be so united in belief that they will stand together on matters which regard the church in its workings when affairs pass into their hands and denominational individualism will be lost.

Built Up a Community Spirit.

Mr. Green has been connected with the Harmony church several years. The community spirit there has been in the making for more than a generation, but Mr. Green has lent much of the enthusiasm to the cause. His community lectures have been made at meetings of farm men in several of the larger conventions in the United States.

Although Mr. Green is the president of the Methodist Protestant conference to which the church, where he is located belongs, he is anything but the denominationalist type of the rural minister. His parishioners are members of bodies which are known to the sectarian world as Methodist, Baptist, Christian and Presbyterian, but they are strictly at home when it comes to working in the Harmony church.

Harmony is a finely developed community center, employing Mr. Green for his full time. The church is equipped with a lighting plant, furnace and a basement where parties are held. The pastor owns a stereoptican machine and uses slides in many of his lectures and sermons. And the parishioners support their pastor in his work, keeping him from accepting a call to a large town.

URGENT WARNING SENT TO CARRANZA

United States Demands Improvement of Conditions in Mexico City.

Washington, March 8. — New and urgent representations amounting practically to a warning have been sent by the United States to General Carranza demanding an improvement of conditions in Mexico City.

Diplomats familiar with the contents of the note which American Consul Silliman has been instructed to present to General Carranza, interpreted it as an entire change of policy on the part of the Washington government toward the Mexican situation.

The communication to Carranza, which was drafted after conferences between President Wilson, Secretary Bryan and Counselor Lansing, was guarded with secrecy pending some word from Carranza as to his attitude.

Uncle Sam Losing Patience.

It was said by some officials that the the note contained the strongest representations that ever have been made to Carranza and indicates that the American government is rapidly losing patience with his indifference to the objectionable acts of General Obregon at Mexico City.

Those who know the contents of the communication said it did not threaten force and was not in the nature of an ultimatum, but pointed out in explicit language the serious consequences that might follow if the welfare of foreigners continued to be disregarded.

OFFICIAL DUTIES WILL KEEP WILSON AT HOME

President Regrets Inability to go to Frisco.

Washington, March 8. — Formal announcement that President Wilson will be unable to attend the Panama-Pacific exposition at San Francisco this month was made today at the white house. The president gave as his reason the necessity that he keep in close touch with "the various matters which the government has to deal with."

The president's decision was made known in a letter to Charles C. Moore, president of the exposition, which was made public at the white house. It follows:

"With very great reluctance, indeed, I feel myself obliged to say that my visit to San Francisco at this time is impossible, in view of the clear demands of public duty upon me.

Must Remain at Home.

"It is imperative that for the present, at any rate, I should remain in Washington, in close touch with all sources of information as to the various matters which the government has to deal with. I could not go away with a clear conscience; I should feel that I was not performing my duties in the way the people expected of me.

"I am not only disappointed, I am sincerely grieved that this decision should be necessary. I had looked forward to my visit to the Panama exposition not only with interest, but with keen pleasure.

Interest is Great.

"My interest in the exposition is very great. It seems to me to have unusual significance, and I have sincerely admired the indomitable energy and the clear intelligence with which the whole thing has been planned. My warmest, best wishes go out to you. I shall still hope that this is a pleasure only postponed, not entirely foregone."

Vice-President Marshall will represent President Wilson at ceremonies on March 20.

The president also wrote a private letter to Vice-President Marshall requesting him to represent him at the exposition.

HIT TWO WARSHIPS, TURKS DECLARE

London, March 8.—A French cruiser was put out of action and a British cruiser badly damaged during the Sunday afternoon bombardment of the Dardanelles, the Turkish war office asserted in an official statement given out today and transmitted by wireless from Berlin. The Turkish statement follows:

"During Sunday afternoon the enemy's cruiser, including the Majestic and Irresistible, bombarded the inner forts of the Dardanelles. They suffered heavy damage.

"A French cruiser was put out of action. An English cruiser was badly damaged. The enemy ceased firing within a few hours and withdrew. The Turkish batteries suffered no damage of any description."

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Reedley, Cal.
13

British admiralty officers flatly denied the report of the Turks. They asserted that the latest official dispatches from Vice-Admiral Carden reported the allied fleet bombarded the forts at long range, outside the fire of the forts.

47 MINERS FOUND ALIVE IN WRECKED COLLIERY

Hinton, W. Va., March 6. — Forty-seven miners were found alive today in the Layland mine of the New River and Pocahontas Coal Company, where they had been entombed since last Tuesday, when a gas explosion wrecked one mine and seriously damaged two others. About 170 men, as far as could be checked up, were thought to have lost their lives and thus far seventy-eight bodies have been taken out.

BREAD COMING DOWN

New York, March 7. — Announcement that one of the large baking companies in this city had reduced the price of its bread from six cents a loaf to five, brought the prediction in trade circles that similar action would be taken soon by other baking concerns. Lower wheat prices was assigned as the reason for the restoration of the old rate.

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MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXX. BERNE, INDIANA, MARCH 18, 1915. No. 11.

NOTES AND COMMENTS

Fifty out of every hundred of our population, or more than 50,000,000 persons, are now living in the dry territory, covered by eighteen of our states. If we can double the number of dry states national prohibition can certainly be assured by an amendment to the national constitution. Let it come soon!

The war in Turkey made it necessary for the missionaries of the Mennonite Brethren in Christ, laboring there, to return. It is remembered that a few years ago one of their missionary brethren heroically gave his life for Christ in the disorders then sweeping over Asiatic Turkey. Today there is no telling what will become of the homes these brethren had to abandon, although there is still some correspondence between the missionaries and their Armenian friends and the hope remains that after the war a return to the abandoned stations may be possible. Norah M. Lambert, who was among those who returned recently addressed the students at Bluffton College.

The editor begs to acknowledge the receipt of an invitation to the banquet of the Men's class of the Trenton (O.) Mennonite Sunday school on March 18 at which Judge Clarence Murphy was the principal speaker. Owing to a previous engagement we are compelled to remain here in Philadelphia, much as we would have liked to hear the judge's address and enjoy the fellowship of the class.

A delegation from the Old Huguenot church of France has recently arrived in New York. The object of this delegation is to secure some assistance both from individual Christians and from the churches of the U. S. A. for the French Reformed churches who have greatly suffered financially through the war. The "Union Nationale Des Eglises Reformees Evangeliques De France" is composed of some four hundred and fifty of the Reformed churches of France, which were disestablished in 1905. The richer churches, those in the industrial centers of the north and north-east of France, have greatly suffered as a result of the invasion, and are thus unable to continue the support which they have given so far to the poorer churches of the districts in the south and southeast, which have played so glorious a role in the history of the Old Huguenots.

A CALL FOR HELP WHICH ALL SHOULD HEED

That our Emergency Relief Commission has been receiving and forwarding relief to our war-suffering brethren in Europe is already known to our readers, the Mennonite having on several occasions called attention to this matter. With this issue, upon the request of the secretary of the commission, we print, on another page, acknowledgements to the Commission from several Red Cross organizations for moneys forwarded to them.

Once more we want to impress upon our readers the necessity for immediate and continued assistance to our brethren on the other side of the sea. "Many of our brethren in East Prussia, Galicia and Alsace-Lorraine are sorely afflicted by the war, their fields are laid waste, homes demolished and stock driven away. Thus deprived of their support and means of gaining a living, many families are, in the face of a long winter and spring, in bitterest distress. There is need for help." He that hath pity upon the poor, lendeth to the Lord." Prov. 19:17. "Verily, I say unto you," says Jesus, "inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Matt. 25:40. So writes Bro. Chr. Neff of Wierhof, South Germany, to the Mennonites of this country in the name and for his German brethren. Surely, we of peaceful and prosperous America, cannot be unmoved by such an appeal coming from those who are our own flesh and blood as well as brethren in the household of faith.

The secretary of the Emergency Relief Commission, in sending an appeal through the church papers to the churches of the General Conference, writes:

"It is no doubt well known that the conference of our South German Mennonites has a Soldiers' Commission. The purpose of this commission is to keep in touch with all Mennonite youths serving in the army. During this present time of awful warfare the commission, though having a gigantic task on its hands, is prepared to offer the assistance of all that is given to it to the needy brethren in Alsace, France, East Prussia and especially the homeless of Galicia.

Since this commission is in a position to arrange for the distribution of donations from this side of the ocean, we bring this call for assistance to the notice of our people. Assistance helps! Immediate assistance is assistance doubly rendered. "Verily, I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me."

Have we already done much? We may do more. Were every member of the churches of our General Conference to contribute fifty cents, and every Sunday school scholar ten cents, we would have a fund in hand that would cause joy in heaven and be of greatest help to the distressed sufferers in this present war. God grant it!

Brethren, will we help these who have lost sons and fathers, whose fields lie wasted, whose homes are demolished, whose cattle are driven away, whose support and means of making a living is gone?

Help in Jesus' name! Yes, we will help! May God make many willing.

All contributions for this purpose should be sent to the treasurer of the commission, Bro. Harrison Landis, 6th St. and Columbia Ave., Philadelphia, Pa.

Trusting that all may give generously, your fellow pilgrim,

J. Lichti,

Sec'y Emergency Rel. Com.
Deer Creek, Okla."

CHICAGO MISSION

It is with considerable pleasure that I am writing of a very notable and not soon to be forgotten service, held at the Mission, Saturday evening, March 6. It was in commemoration of the first year's work here. The Mission was one year old on Friday night, but the services were held on Saturday evening, since no Friday evening meetings are now in operation. At a quarter to 8 o'clock the hall was nicely filled by those who have been a great blessing to us during the year, many of whom were present on the opening night, one year ago. A rousing song service was then entered into, led by P. J. Boehr, a senior at McCormick Seminary. Following the reading of the 92nd Psalm, on bended knees ascended a goodly number of very earnest and heartfelt prayers for a special outpouring of the Holy Spirit upon the evening's service, closing, by all singing quietly:

"My Jesus, I love Thee, I know Thou art mine.
For Thee all the follies of sin I resign;
My gracious Redeemer, my Savior art Thou;
If ever I loved Thee, my Jesus, 'tis now."

After the singing of a beautiful duet, "Abide in Me," by P. J. Boehr and Miss Niswander, the following items of interest concerning the year's work, were read and commented upon. Since March 5, 1914, 320 gospel messages were delivered to an average nightly attendance of 23. Three hundred and twenty precious gospel sowings resulting in our being privileged to deal personally and individually with 32 souls some of whom accepted Christ as theirs. Three hundred and twenty times the electric light sign shone out on both sides, speaking to the ever moving crowd that "Jesus is the Light of the World", and that while He saves, He also keeps. The Sunday school was stated in July and has an average attendance of 42, the attendance now being from 60 to 80 each Sunday. Nearly one thousand calls were made at the many different homes near the mission. These are some of the visible results of this branch of the church work; for the lasting and final results we must wait till He comes "to make up His jewels, His precious jewels, His loved and His own." Many

were the testimonies given during the evening by those who had received special blessings from the meetings attended at this particular "Lighthouse". One dear old saint of God who can scarcely contain himself at times, and who has, from the very beginning been a great blessing to the mission in many ways, expressed his deep appreciation of the work that the churches were doing in thus opening the doors of a place like this without money and without price. No offerings were taken in the mission during the year, and it had a very desirable effect, leaving the impression, and rightly so, that it has not been theirs, but them, that we have been especially concerned about, and that have been the object of many an earnest petition to Him who hears and answers prayer. We cannot help but feel that God has in a very special manner richly blessed our feeble efforts here in this city during the past year. Souls have been saved, Christians have been strengthened and encouraged, many have become more tender and sympathetic, sacrifices have been made for Him, the poor have been cared for, the hungry fed, the naked clothed, the sick visited, the comfortless ones comforted. All or much of this was brought about because, as this old man said, someones loved sufficiently to pay the bills. God will certainly abundantly and magnificently bless in time and in eternity those whose souls are enraptured with the thought of uplifting, helpful and Christly service. After singing that old and very familiar hymn, "God be with you till we meet again," and the pronouncing of the benediction, the blessed anniversary service closed and all went away, feeling, I am quite sure, that it was an evening well spent in the Lord.

W. W. Miller.

727 W. 63rd St.

LOS ANGELES CITY MISSION

Here are some live coals, fresh from the missionary fires our missionary workers are kindling and feeding in Los Angeles. Brother E. F. Grubb writes as follows:

"We begin this report by looking back over the work of 1914 and saying: "What hath God wrought!" He has put us into a larger field, with a wider influence, with more workers. He is giving us to see greater results.

Here is our weekly program:

Sunday:
10 a. m.—Sunday School.
11 a. m.—Sermon.
6 p. m.—Street work.
7 p. m.—Evangelistic service.

Monday:
7 p. m.—Bible classes by sections. Classes of converts' meeting in the homes or office; three such classes at present.

Tuesday:
Office day for relief work.
7 p. m.—Children's song service and Bible story.

Wednesday:
2 p. m.—First in month, Mothers' Meeting.
7 p. m.—Evangelistic service.

Thursday:
7 p. m.—Bible Study.

Friday:
3 p. m.—Girls' Sewing classes.
7 p. m.—Left open, but have one Boys' Bible class at present.

Saturday:
General rest day.

The office is open afternoons daily. Visitation work every afternoon except Saturday.

The Sunday school is growing. Here are the figures for January, 1915: Jan. 3, 64 present; 10th, 68; 17th, 85; 24th, 94; 31st, 103. We have outgrown the Sunday school capacity of our chapel. We are using rooms in the residence on the lot and are planning to use more as we get more teachers.

Many of the attendants at our ser services have never been in church or Sunday school. We have a number of boys who persisted in disturbing the meetings but we are winning by moral and occasionally also stronger suasion. Our mission is located along the line between the Americans and Italians. Both classes are in attendance. These "mix" more than the Americans and Mexicans.

There is much poverty and we have many calls for relief. Some ask for food or clothing who would attempt to deceive us. However, the majority are justified in their asking and are worthy of support.

It is a great work which we are permitted to do. It requires most faithful service but is well worth the efforts put forth, as well as the increasing interest and prayers of our churches."

From this brief, but vivid glimpse into the mission work in Los Angeles it is evident that the Lord is blessing the efforts made. The work is growing apace. So rapid is the expansion that the resultant increased demands tax the capacity of the treasury of the Home Mission Board. But when the results in souls won for Christ has made it possible to organize the converts into a church, and where so many children, who have scarcely heard of the glorious gospel message of salvation through Christ Jesus, are coming in such numbers, eager for the message of hope and salvation, it will touch the heart of every friend of missions, and cause him to give thanks to God that the moneys contributed for missions are bearing such rich fruit—not only in Los Angeles, but in Chicago, and our other mission fields as well. Brothers, sisters, continue to pray and to give for our home mission activities. The Lord is opening wide doors before us. Larger responsibilities are being placed upon us. Greater service and greater support will be our privilege.

Just now our greatest problem is the debt of $3000, which still rests on the Los Angeles mission property. Of this $1000 is to be paid each year. The payment should be made if possible on April 1. However, there is not enough in our treasury to pay our workers and also take up this $1000. Additional equipment seems to be needed to accommodate all the classes in Los Angeles, but it is the intention of the Board not to contract further obligations until our present obligations are met. It may be too much to hope that some mission friend possessed of means, will be moved of the Spirit to lift the entire debt from our mission in Los Angeles, however, if we all together with consecrated purpose act in concert, this debt will quickly be lifted. The Lord has rested His blessing on this undertaking. If we show true appreciation He will bless yet more abundantly.

H. P. Krehbiel,
Sec'y. Home Mission Board.

CORRESPONDENCE

Noble, Ia. Everybody knows that the Sundays in February were mostly bad. The last Sunday in the month was the finest day we have had and the large attendance on that day proved that our people want to come to church if the weather is at all decent to do so.

The Sunday school asked for a special collection for missions on February 28. There was a call issued through our church papers for a special contribution from our Sunday schools of ten cents a member for some special work in our India mission field. The Noble school responded with a special collection on February 28, which amounted to $13.70.

The choir is working very hard right now on a cantata, which they will render on Easter, April 4.

The "Volunteers" held their regular meeting on Saturday, Feb. 20, at the home of Miss Ella Schantz. A short period was spent in study after which they proceeded with business. Among the things decided on was that the class donate $5 for the new chapel to be built on one of our mission stations in India. Dainty refreshments were served by the hostess. The next meeting will be held at the home of Miss Nettie Wittrig.

We mentioned above that a special collection was taken in Sunday school on Feb. 28, for a new chapel on one of the mission stations in India. While the collection did not quite amount to that much, still it was decided to send $20 from the Sunday school for this purpose. We hope that not only will the money be sent but the money will go with the prayers of those who have been permitted to have a part in this matter.

West Swamp, Pa., March 8, 1915. Rev. Harvey G. Allebach was installed pastor of the West Swamp Mennonite church on the 21st of February. Rev. Schantz preached the installation sermon from Acts 10:33: "Immediately, therefore I sent to thee; and thou hast well done that thou art come. Now, therefore are we all here present before God to hear all things that are commanded thee of God." His sermon was full of good advice to pastor and members of the congregation. May his good words have sunk deep into the heart and bear fruit unto life eternal. We wish our pastor many years of useful service and may many souls, through his efforts, be won for Christ and the church. He has organized a successful Teachers' meeting and a Teachers' training class of 26 members, which meets every Saturday evening.

Joseph M. Meyers.

Donnellson, Iowa, March 8, 1915. Yesterday evening was the closing of a series of meetings, held in our church by Prof. J. W. Kliewer from Newton, Kan. Seven sermons were given in the forenoons in the German language on the Fruits of the Spirit, and eight sermons in the evenings in the English language, all on the Ten Commandments. The attendance throughout was good especially the forepart of the week when the weather and the roads were very good. Then we had a few stormy days and nights with a fall of possibly 5 inches of snow, making the roads quite sloppy, freezing at night and thawing in the day time. We believe that the interest aroused in the whole community will be of a lasting benefit. The M. E. people and the Presbyterian minister and his people were with us in all our evening services. The choir aided with their nice songs with occasionally a duet or a quartet. Bro. Kliewer certainly gained many friends here with his good messages that he "dished out" to us in such a palatable form that with God's blessing our love to God and our fellowmen will grow, making it easy to follow the Master. May God bless the brother's work wherever he may be called.

F. H. Krebill.

Wayland, Ia. The many friends of Joseph Wenger were very sorry to hear that he was taken ill with appendicitis and was compelled to go to the hospital for operation. His mother went to his bedside as soon as she received the message. We are all glad to learn that he is going back to work again fully recovered, and we hope as good as new.

The "Gleaners" class held their meeting on the first Thursday of the month at the home of Mrs. P. P. Wyse. The class was fairly well represented and a very pleasant afternoon was spent. There was some business that the class had to transact but much of the time was given over to a pleasant time. The hostess served very dainty refreshments and all called it a pleasant afternoon, in fact. they are still thinking and talking of the pleasant meeting.

The class mentioned in the foregoing item, decided to make work aprons and dust-caps and put them on sale on the 13th of March probably in the basement of the church. This means that you will be able to buy an apron or a dust cap or both at very reasonable prices and get a fine one, too. Then the class also decided to serve lunch during the hours when the sale is on. This is really a very fortunate feature, because it will give the men something to do. While the women do the "shopping" the men can eat their lunch.

The Dorcas society had their meeting at the home of Mrs. John Wittrig on Thursday, February 25. As usual the ladies combined business and pleasure. They sewed awhile and then they sewed some more. I am not sure whether this was the order of the program, but it was something like it anyway. They called it a special birthday social. Mrs. Wittrig and Mrs. Anna Roth happened to have a birthday this month and they were hostess to the society. There was a very good attendance, about twenty-eight being present, and they had as special guests invited for the afternoon, Mrs. Jno. Keith, Mrs. W. A. Schaffer, Mrs. J. W. and Mrs. J. M. Graber. The refreshments of the afternoon were a feature by themselves. We do not know what they were but we do know that they deserved all the honorable mention they received.

Mr. and Mrs. J. M. Graber, the former a brother of Peter W. Graber, have been visiting in this vicinity for about two weeks during the month. They left on Saturday evening, Feb. 27, for their future home in Idaho.

FAVORITE CHAPTERS OF THE BIBLE

(Based on Psalm 23.)

How many chapters of the Bible are we, as Christians, intimately acquainted with?

How many can we recite from memory? We certainly know this Psalm, the 23rd. What a treasure it is in memory's storehouse!

It would be useless for us to attempt to reckon all the advantages there are in having the memory stored with Scripture passages. They help us in the hour of trial; they hold us up when sorrow comes upon us; they are a light to us in our perplexities, and will help us to help others. Best of all these memories will keep us conscious of the presence and love of God.

We can place a new emphasis on this, the 23rd Psalm. We are not to seek these blessings for the sole reason of happiness; but to equip us the better for making others happy. We must not stop at my Shepherd, my lying down, my being led, my soul's restoration and victories, my deliverance, a table prepared for me, anointing for my head, fulness of my cup, goodness and mercy for me, and a place for me in God's house forever. We shall lose everyone of these blessings unless we pass them on to others.

The next chapters, perhaps greater than the 23rd Psalm, is the 14th chapter of John, in which Christ comforteth His disciples on His removal from them in the material body, and informs them that He is the way, the truth and the life; speaks of the efficacy of prayers offered in His name; promises them the Holy Ghost, and leaveth His peace with them.

Other favorite chapters are: I Cor. 13, which is the great charity chapter, and states the uselessness of all other virtues, unless combined with charity; Rom. 8; Heb. 11, the great faith chapter; Isaiah 53, which depicts the sufferings of Jesus; and Psalm 103, which has been and is called "The Psalm of Praise".

Still others we might mention, are: John 17, the high priestly prayer; I Cor. 15, the resurrection chapter; Isaiah 55; Matt. 5th 6th and 7th chapters, containing Christ's powerful and beautiful Sermon on the Mount; Romans 12; Psalms 19, 91 and 121; Exod. 20, containing the Ten Commandments; the foundation of all law; Prov. 8, the wisdom chapter; Gen. 45; Jas. 1; Psalms 90; Heb. 11; Luke 15, containing the parable of the Prodigal Son; John 3, because it contains the greatest and most inspiring verse the Bible holds; Romans 12, and many and innumerable others we might mention if space allowed.

Indeed the whole Bible, from cover to cover, is strengthening and edifying. How would or could we believe without it? But while we may know and love the Book as a whole, it is beneficial for us to have these places, these oases, as it were, of particular delight. Their wording and contents are indelibly written upon brain and soul; they bring us clearer and more perfect views of Christ, they lift our burdens; they heal our sorrows; they are as oil and wine to our wounds; they are balm to the sin-oppressed and weary, and as ointment to our souls. They fill life with music, happiness and joy, by conquering sin for us; they show the portals of heaven standing wide open, and are an inspiration to the young, and a comfort to old age.

We are heartily in accord with the sentiment Flavel voices when he writes: "The Scriptures teach us the best way of living, the noblest way of suffering, and the most comfortable way of dying."

Aaron M. Myers.

PRESENTING A LESSON TO A PRIMARY CLASS

How and With What Object in View?

Looking at this question from the Primary class point of view, which is the department in which I am and have been directly interested for some years, I would say in answer to "How" that I have found the best results in the use of the graded series of lessons; it seems these lessons are very much better adapted for the smaller classes than the International lessons in their regular course. The graded course is preferable because the lessons are better adapted to the different ages of the children.

The graded lessons are also preferable because instead of one teacher having to talk to 75 to 100 children we now have separate classes with five teachers instead of one, as formerly, we have a first and 2nd year beginners' course and a first, second and third year primary course.

The Primary Department is not a technical school nor a theological seminary. We are able to impart little in the way of dry facts. It is simply the place where the little ones are nurtured in the knowledge and admonition of the Lord. Much of the teaching must necessarily be inductive. We must find out what the children know, and build upon that.

We must acquaint them with the wonders of nature, and show them the love of God through His works.

There we have an unending supply of material for our purpose. And there is nothing which so appeals to children as the study of birds, flowers, trees, etc. They see readily the wisdom, power and love of God in His creation, and care for what He has made.

We teach them His Word, the beautiful Bible stories, which they love to hear over and over, and everyone of which has a meaning for them. We also teach them to listen to the voice of God in their hearts, approving or disapproving of their acts. Thus the wise, loving teacher is able to bring the little ones into a close relation with their heavenly Father.

We should remember that the most powerful influence upon life is religion. Everyone has some religion. It is of tremendous importance that this religion is what it should be. False views acquired in childhood are difficult to change. We must ourselves know that which we would teach. We must ourselves be all we would have the children become. Fix in their minds all the Scripture you can, not as a task, but as a help and comfort. Teach them verses they can understand now. My teachers in each department teach and encourage the little ones to commit to memory short verses which apply or refer to the lesson which we teach them on that day. What is thoroughly learned in childhood, is never entirely lost; it may be forgotten for a time, but it usually comes to mind when most needed, how often we hear old people say, "I learned that chapter, that song or that verse when I was a child."

We also teach the lessons by illustrations, and this is usually accompanied by telling stories which will illustrate the lessons. Every primary teacher should posses the art of story-telling. This is necessary for several reasons, because the prospect of a good story attracts and holds the attention, if well chosen, it throws light upon the truth you wish to impress. The best stories are simple, logical, true to life and within the range of the child's experience or comprehension. Bible stories are especially good, the children always love to hear of the Bible hero. They never tire of Moses, Joseph, Daniel, Ruth, Esther, etc., Still, even among Bible characters they especially enjoy hearing about the child Moses; the boys Joseph and Benja-

(Continued on Page 5.)

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EDITORIAL

"Taking liberties with the truth" is a mild apologetic way by which the lie is sometimes defined. A lie is a common error, but a glaring one, which neither God nor man can excuse, no matter how politely it may be clothed. Did we call it an error? Sometimes it is that because we are too careless or too thoughtless to care about being exact, but frequently it is a deliberate attempt to deceive, a sin against God, society, one's neighbor with nothing behind it but a motive to do wrong. The liar is, by his act, unfit for the association or the confidence of his neighbor. And yet, how common is the lie! It began early in the history of the race and, if there is such a thing as developing a human vice into a fine art or a science, the race in its sinfulness has developed in this direction farther than in anything else. We were amused lately upon reading, in a religious periodical, that "It takes pains as well as intention to tell the truth." We are of the opposite opinion. Truth is natural and untruth is an artful endeavor to becloud it. As for the truth requiring pains to tell it, we admit that there are some painful truths to tell, but the liar, who has not hardened himself into a habitual liar, knows, only too well, that the most painful and difficult performance in which he ever had a part was the telling of the lie.

At the bottom of the crooked business transaction, the corrupt political measure, the shams of society and the inconsistency of Christians is the lie either spoken or lived. No community can remain safe or pure and no individual happy when the lie is depended upon to carry them through.

In place of the usual Sunday school study, which appears weekly in the Mennonite, we have this week presented the reader with several columns of matter relating to Sunday school work generally. Our reasons for this are: first, because we have received from several sources a request for a Sunday school department or at least some extra space occasionally devoted to Sunday school interests; secondly, our reason for omitting the lesson study this week is the fact that the Review of the past quarter should appear at this time. We believe that, in the light of the fact that the lessons have been studied from week to week, the limited space at our disposal would have greater interest for the Sunday school teacher and scholar were it to contain material of a wider scope than that which only has bearing upon the lessons studied since the first of the year.

"One of the most touching stories of the war that we have heard", says the Christian Guardian", is that of a Jewish rabbi holding a crucifix before the eyes of a dying French Roman Catholic soldier . . . When it comes to a crisis, our differences of creed do not seem to be very serious." A Jew chaplain, a Roman Catholic soldier and a Methodist editor get mixed up, not very consistently, in this truly pathetic war picture. But they are consistent because war in Christian times between Christian peoples is the most inconsistent of all things in which men may be engaged and anything not in keeping with the Word or Spirit of Christ is fully in accord with the spirit of war which makes brutes and murderers of those for whom the Prince of Peace died and throws the restraint of all religion to the wind.

KANSAS AND THE MENNONITES.

Reminiscenses by C. B. Schmidt.

(Continued)

With the Neu-Alexanderwohl, the Gaeddert and the Gnadenau and Hoffnungsthal colonies fairly planted upon the Kansas prairies. I felt that we were sure of a continued inflow of Mennonite people for years to come, and we wanted more, for we had much room for more.

The newcomers were all well pleased with their new home. They were not long to realize that they had come to a civilized country, and to a country where the elements of material prosperity existed, and where nothing would interfere with their educational and religious aspirations. They appreciated the liberal treatment extended to them by the railroad company from whom they purchased the lands for their new homes, and they were themselves anxious that their brethren who had remained behind should follow them that they might also enjoy the advantages yet available in the new country. Hundreds of encouraging letters were sent from the new settlements in Kansas to Russia, but it soon became apparent that other western states and railway corporations were bidding for consideration of the opportunities they had to offer in competition with Kansas to the Mennonite people. Even Canada sent her emissaries to the Atlantic seaports to meet new arrivals from Russia. Rumors reached us in Kansas that the Russian government was making strong efforts to stop the movement of their German colonists out of their dominion. Offers were made to the Mennonites in southern Russia by the Czar's government of new colonization opportunities in other parts of the empire where special privileges would be granted them, such as Catherine had granted a hundred years ago. A delegation of three influential Mennonites from southern Russia had gone to eastern Siberia to examine especially the Amur Valley with the view of establishing new Mennonite colonies there. It became, in our estimation, doubtful whether the movement into Kansas would continue, even with the splendid start that had been made. My Mennonite friends urged me to make a trip to Russia myself, and they would give me the strongest possible support in behalf of Kansas in their old communities in the Molotschna and other German colonies in Russia. The railroad company readily approved of such an expedition, and early in February, 1875 I started on my first mission to Europe to preach the gospel of emigration to Kansas wherever the field promised success and especially to safeguard our interests among the Mennonites in Russia.

These reminiscenses will be read, I assume, by Mennonites exclusively. If I were talking to the general public I should have to explain the reason why so many German colonists in such large groups were emigrated together; how it happened that so many of them had lived in Russia for nearly a century. The answer would necessitate a recital of the romantic history of the Mennonite church, its origin, its tenets of faith and the causes of their periodical migrations from one country to another. With all these matters my present readers are familiar, and more so than I am myself.

I have had frequent occasions during the past 40 years to discuss this subject with individuals and audiences who were interested, but it were presumptuous on my part to act the historian when talking to the people who made the history themselves. My mission to Russia was strictly a materialistic one. Kansas and the Atchison, Topeka & Santa Fe railroad needed settlers, and especially experienced farmers, who were able to develop the resources lying dormant in Kansas. We had learned that the German Mennonites were the kind of people whose collective effort would develop these resources and build up our state, and we had learned also that the Mennonites were not only good farmers, but excellent citizens in every way, and that it was worth while to go to considerable trouble to secure them for Kansas. Personally I myself had the consciousness that I was doing not only a patriotic work as a citizen of Kansas, but that I was representing at the same time a meritorious proposition to large communities of people who were by circumstances compelled to look for new homes.

When I went into Russia I was aware of the fact that I was about to do something the government of that country would not approve of. I knew, however, that the Mennonites had been granted the right to leave Russia within a certain time limit and that no odium could attach to my presenting the claims of Kansas for consideration. My friends in Kansas themselves were anxious that my mission in Russia should be successful and that I should prevail upon many more of their friends and former neighbors to follow them to Kansas. They had furnished me with about a hundred letters of introduction and these were a valuable asset in my campaign. But the very first one of these letters that I presented came very near proving my undoing, because it was addressed to a prominent colonist in the very first village that I visited, and an opponent to emigration. He had been represented to me by the writer of the letter who, by the way, was Heinrich Richert, one of my best friends in the Neu-Alexanderwohl colony in Kansas, a teacher and the successor of Bishop Buller, as a very influential man in the Molotschna colony, a leading merchant and a trusted friend of the government, but not in sympathy with the emigration movement, and it was for that reason that my friend Richert advised me to call upon him first of all, as he could procure for me clear sailing if I could convince him that the people would better their condition by emigrating. I was hospitably treated at the merchant's house over night, but absolutely discouraged in my mission, even warned by him that I should get into trouble with the authorities if I prosecuted my plan to talk emigration

in the colonies. I was given to understand by my host that the dissatisfied element in the colonies had departed and that their was no likelihood that any more would follow.

However, I did not feel like giving up so easily, but I was willing to run some risk of inconvenience. I found as I traveled through those handsome agricultural villages along the Molotschna river, that the desire to emigrate had by no means abated that there were in fact hundreds of families earnestly preparing to go somewhere in America, and it was only a question as to what part of America, and thus, notwithstanding the fact that General von Todtleben, a special envoy from the Czar to the Mennonites, had eloquently protested at meetings, held at their school houses, against the emigration movement, assuring them of the good will of the Czar, who had always had the welfare of the German colonists in the empire near his heart. Von Todtleben had preceded me only a few weeks.

The Molotschna colony embraces 56 populous villages, and I traveled through them all from end to end, speaking at nearly every one of them, and being hospitably entertained everywhere. I paid very little attention to the rumors that reached me that I was being pursued by the police. As I progressed through the settlements these rumors became more persistent, and the people began to be surprised that I was still among them, after they had heard that I was already on my way to Siberia. My American passport in my pocket, however, I considered sufficient guarantee for my safety in Russia as an American citizen, and I paid little attention to the rumors until, after several weeks of hard campaigning, I came to Berdjansk for a brief rest, and there I had strong evidence of being wanted by the authorities.

I was the guest at Berdjansk of Mr. Hiebert, the owner of a large flouring mill. I stayed with him from one Saturday afternoon till the following Monday, and during the Sunday many guests, Mennonites residing in the city, came to meet me to get information about Kansas. Among these guests was Bishop Leonard Suderman, who, with his two brothers, Abraham and Herman Suderman, a year later, came to Kansas, where the bishop erected the first house in what subsequently became the very handsome and prosperous Prussian Mennonite colony, known now as the Whitewater settlement, in Butler county. The widow of Leonard Suderman is still living in the original home, the first one established in the Whitewater settlement. I had the pleasure of a visit with her only recently and at the age of 93 she is still in command of her faculties and remembered me as soon as I entered the house.

(To be continued.)

PRESENTING A LESSON TO A PRIMARY CLASS

(Continued from page 3.)

min; the little son of the Shunammite woman whom Elisha restored; the son of the widow who fed Elisha; the boy Daniel and his companions; the boy Jesus; Jairus' daughter; the boy with loaves and fishes; Paul's nephew who saved his uncle's life, etc. All these stories are given in the graded lessons. We always try to make them very simple, short and true to life, great care should be taken to use very simple language, and be sure that each word is understood by the child. The story should present the truth in concrete form. The truth and the story should be interwoven and perfectly obvious. The "moral" at the close of the story is and shall be self-evident. If the story does not in itself show forth the desired truth, it is a failure. I do not approve of preaching to a child; but let the lesson be taught in a conversational manner; let the children be allowed to say something.

Let your manner toward your pupils be kind, courteous, firm, patient, cheerful, persuasive and loving. Let them see that your great desire is the conversion of their souls. Teach each lesson with a prayer that God will bless it.

"With what object in view?" With the object in view of imparting knowledge, "Biblical knowledge" to the child, thus cultivating an atmosphere for pure thought enabling the child to develop into a useful, noble, Christian manhood and womanhood and by this knowledge be influenced to want the higher Christian life—the aim of the primary teacher then is and should be the same as an intermediate or adult teacher or for that matter the preacher, viz. point his hearers to the Christ life.

Mrs. Jos. B. Bechtel.

WORLD-WIDE SUNDAY SCHOOL NEWS

Tokyo, 1916.

At a recent meeting of the Executive Committee of the World's Sunday School Association it was voted to proceed with plans for the World's Eighth Sunday School Convention which is to be held at Tokyo, October, 1916, regardless of the war now raging, in the hope that peace will be declared soon enough to make possible a successful convention.

The "Hamill Memorial" Building in Japan.

Rev. K. Mito, of Mikage, Settsu, Japan, writes that plans are on foot for the erection of a building in Japan for the training of Sunday school teachers, to be known as the Hamill Memorial Building, in recognition of the service of the late Dr. H. M. Hamill, president of the International S. S. Asso., who passed from this life on January 21, 1915. The location will soon be decided upon, and the Japanese hope to be able to begin the work of teacher-training in the new building next year.

A Heathen Sunday School.

Koreans are using Sunday schools as an evangelistic agency in a novel way. They have formed Sunday schools exclusively for non-Christians. So successful have they been that the parents are coming to the missionaries and speaking appreciately of the work being done for their children and inquiring of "The Way" for themselves. Rev. C. T. Collyer, treasurer of the Korea Sunday School Association, writes concerning this work: "To me the most interesting feature of it is that it is not directly any missionary's work. We have given the idea and the inspiration to the natives and they are doing the work. We want to multiply this kind of activity all through our territory."

A Lesson from the Cigarette Companies.

The Korean loves a picture. The cigarette companies have seized the opportunity presented, with the result that you can hardly find a Korean room without twenty or more pretty cards pasted on the walls,—picture cards of animals, flowers, people, buildings, etc., each with a tiny picture of a package of cigarettes in the corner.

We can supplant the cigarette advertisements by wholesome pictures conveying a message from God's Word. Let the cards be earned by attendance at Sunday school, and by that very fact they will be more valued, given the place of honor, and perhaps even pasted over the cigarette cards!

Those who wish to help the Korea Sunday School Association with left-over Sunday School picture cards or other attractive picture cards should write to Rev. S. D. Price, Supt. Department for utilizing surplus material. 216 Metropolitan Tower, N. Y.

Americans Aid British Sunday School Work in China.

Because the war had cut off many of the sources of their income, the British Section of the World's Sunday School Association found its work inChina greatly hampered through the lack of funds. Appeals came both from England and China to the American Section of the World's Sunday School Association for help in order that the important work, which is being done in the Sunday schools of the various Christian missions might be continued. In response to the appeal $1500 was pledged at a recent gathering of American Sunday school leaders in Chicago and cabled at once to England for the China work.

The Million Testament Movement.

From every state in the Union have come responses to the appeal sent out for "a million nickels from a million Sunday school scholars for Testaments for a million soldiers." So great a blessing has this disinterested Christian service proved to the Sunday school scholars who have been contributing, that the World's S. S. Asso. has decided not to stop with just a million, but to continue with the movement as long as there are scholars in our American Sunday schools who desire to help in the work. If there was reason for sending Testaments to the soldiers two months ago there is far greater reason now. The million Testaments will not supply the requirements of the wounded alone, to say nothing of the hundreds of thousands of warprisoners who have plenty of time to read and who have special need of the gospel message.

THE C. E. TOPIC

March 28.

Home Mission Opportunities that Summon Us. Ezek. 34:20-31.

One cannot possibly have a part in the kingdom of Christ without being interested in its growth. It is the Master's express command that the gospel be brought to all men. This command implies of course that the heathen is to have Christ brought to him, but, if a soul five thousand miles away is worth all the sacrifice and effort it costs to save it, the one nearest to us is just as valuable. A proof of the sincerity of missions in foreign parts is to be seen in the way missions near at hand are carried on for the benefit of those who need them.

Wherever there are unconverted souls there one will find a proper field for mission efforts. There are unconverted ones all about us, therefore we should bring the gospel to them. There is greater opportunity for a variety of talents in the home field than in the foreign. We will not attempt to name all the home missionary op-

portunities, but among them are the communities that need churches and Sunday schools and do not have them; the thinly settled portions of our great country; the congested slums of our cities; the foreign quarters with their immense populations; the negroes of the South; the poor mountain whites; the Indians; the Chinese; the Japanese; and other heathen peoples within our gates; the Jews, the Mormons and many others. Some of the most telling work for Christ has been done among these classes of people, but in most instances, the work has only just made a beginning. The field is great and limitless. The neglect of this great field has made the foreign mission work less effective and given critics an opportunity to find fault.

In our study of home missionary opportunities we should give particularly attention to those of our own church. As a church we must in many respects meet the same conditions that confront other churches. The slum districts of our great cities are so vast and include so very many people that there is room for all the work and attention we may give to them without conflicting with the work of other churches. Our own conference board is now supporting a work in Los Angeles and another in Chicago. The reader of the Mennonite of this issue will note that there is plenty of room for increasing the size of these fields and using all the money we can raise in these places.

Mennonites always seem to be scattering. Here and there in many states there are little groups of our brethren who only need the encouraging interest of the church to be led to organize themselves into churches and Sunday schools. In many places flourishing congregations have developed from such small beginnings. In the new country of Manitoba and its neighboring provinces our conference finds a field among the brethren which it is our duty to develop. Not to develop our home mission places our very existence as a church in danger. Missionary Secretary Bro. Horsch has announced to our readers that he is prepared to begin the work to which he has been called in that territory.

Besides city missions and work among our own scattered brethren there are fields near every church. Wherever there is a need of preaching and soul-saving there we may find our home-mission field. Work, like that which the brethren of the churches in the neighborhood of Altoona, Pa., are doing among the mountain people of Pennsylvania, is a sample of the kind of a field almost any church may find near at home if it but looks for it.

RELIEF COMMISSION
Of the Western Dist. Conference.

The October conference, 1915, delegated to the Armenpflege Committee the care of the Old Folks question as well as Old Folks Home question; therefore the committee concluded to style the committee "Hilfs-Kommission" or Relief Commission, instead of "Relief Commission for the Poor" as this style will better convey the purpose, doing this subject to the final ratification of the Conference.

The abundant crops in our district in the past year granted us by Providence, have not necessitated calls for help from poor so far.

Conference reports have advised that The Mennonite Charite, of Halstead, Kan., of which Rev. P. P. Wedel, of Moundridge, Kan. is president and C. E. Krehbiel, (Editor of Der Herold), Newton, Kan., is secretary, has offered to the Conference $150 annually, payable say in March of each year for ten years for the support of aged poor who are without means and that the Conference accepted this offer with thanks, recognizing therein, as well as in the manifestly increasing interest the need of caring for old people and of an Old Folks' Home, among our people upon us the privilege of showing our evidence enjoining upon us the privilege of showing our faith and obedience to His cause in being actively alive to the Christian virtue in sympathy.

Therefore we assume that the Conference concluded to give this need hearty support, in passing the resolution that this question of caring for old people, as well as the Old Folks Home question be delegated to the Armen-Pflege Komitee which shall, with representatives of the Charite, consider ways and means to actively take up and if possible push this cause.

The Relief Commission held several sessions with representatives of the Charite, Bros. Wedel and Krehbiel and feels the necessity of higher guidance in this question, as it recognizes its inefficiency to successfully further this cause; however putting its trust in God and relying further on the hearty prayers and support of our churches will to the best of our ability believing that God calls our churches to activity in this opportunity.

To further the Old People's Home question the Commission offers the following considerations:

1. The Commission will have $150 at its disposal some time during March this year, for assistance to Aged who have no means.

2. Br. C. F. Claassen, Newton, Kan., treasurer of the Relief Commission of the Western District Conference, will have this sum in charge, and is authorized to receive further contributions for assistance of Aged without means, who might apply.

3. The Commission has correspondence in hand leading it to expect early opportunity to become helpful to an aged sister, who is without means, and trusts God to provide the requirements to meet this opportunity, in quickening the hearts and generosity of a few of our brethren and sisters.

4. Pastors or members of our churches in our district are hereby requested to advise the Commission of Aged in need of assistance.

Looking toward a Home for Aged the Commission accepted a resolution as follows:

5. Churches, members of churches or localities in our district, that have this cause at heart, desiring the Home placed at a stated place wanting to make definite offers toward a Home for Aged—and for the support of such Aged without means, are requested to advise the Secretary of this Relief Commission, J. W. Krehbiel, Moundridge, Kan., what they do offer, not later than July 15, 1915.

6. The Commission is not in position to visit churches in the interest of this cause, and solicits in this manner that all interested will promptly take this question under active advisement, communicating to the Commission their contributions, offers or interest in this cause; as the Commission be governed in its further action by the interest and results this cause will meet at the hands of our churches.

The Relief Commission of the Western Distr. Conference,
Bernhard Regier, Pres.
J. W. Krehbiel, Sec'y.

MARRIAGES

Althaus—Amstutz. — On Feb. 14, at the home of the bride's parents in Bluffton, Ohio, by Rev. W. S. Gottshall, Wilbur Ray Althaus of Lewisburg, Ohio, and Vida Estella Amstutz of Bluffton, Ohio.

Lugibihl—Moser. — On March 7, at the home of the bride's parents near Pandora, Ohio, by Rev. W. S. Gottshall, Harry G. Lugibihl of Bluffton, Ohio, and Metta Moser of Pandora, Ohio.

Badertscher—Steiner. — On March 9, at the parsonage in Bluffton, Ohio, by Rev. W. S. Gottshall, Noah J. Badertscher and Lydian Steiner, both of Bluffton, Ohio.

DEATHS

Gratz. — On Febr. 13, near Pandora, O., of brain fever, Leona, daughter of Elias and Catharine Gratz, aged 17 years, 3 months and 3 days. She united with the church last Good Friday and had a peculiar sweet Christian disposition. Her funeral was the largest that was held at the St. John's church for a long time. The Pandora high school, of which she was a member, attended in a body. Funeral services were conducted by Rev. W. S. Gottshall.

Reichenbach. — On March 3, near Bluffton, Ohio, of consumption, Leah, daughter of Ulysses and the late Fannie Reichenbach, aged 43 years, 2 months and 12 days. Funeral services and interment at the St. John's church were conducted by Rev. W. S. Gottshall.

CONTRIBUTIONS

APPRECIATIONS

Dear Congregations:

We bring a few letters from the "American National Red Cross Society" and the "German Red Cross Society" for their appreciation shown by these societies for the gifts that we have sent them.

May the Lord make us evermore willing to help these poor war sufferers.

J. Lichti, Sec.

American Red Cross.

National Headquarters, Washington, D. C., February 10, 1915.

Mr. Harrison Landis,
Columbia Ave. & Sixth St.,
Philadelphia, Pa.

Dear Sir:

In acknowledgement of your very kind letter of February 9th, please find herewith our receipt in the sum of $369.75.

Kindly convey to the General Conference of the Mennonites of North America the deep appreciation of the American National Red Cross for this gift, and assure them that it will enable us to do a larger service for the unfortunate war-sufferers abroad.

Your personal interest in transmitting the contribution is gratefully acknowledged.

Very truly yours,
Houlteen Morris,
Acting National Director.

German Red Cross.

New York, February 15, 1915.

Mr. Harrison Landis,
Sixth and Columbia Ave.,
Philadelphia, Pa.

Dear Sir:

I herewith beg to acknowledge receipt of your kind letter of the 11th inst. with enclosed check for $244.50, contributed by the Mennonites of North America for the relief of war sufferers.

For this generous additional gift I take pleasure in expressing to you our sincerest thanks and would ask you to please convey our thanks also to your Emergency Relief Commission.

The sum will be forwarded to its destination without delay or expenses where it will be used according to your instructions.

Enclosed please find receipt No. 104 duly signed.

I beg to remain,

Very sincerely yours, **E. Hecker,**
Kaiserl. Bezirksamtmann, German Red Cross Delegate.

NEWS OF THE WEEK

MRS. ROCKEFELLER DIES AT TARRYTOWN

Daughter of Wealthy Man, She Married Poor Boy — Devoted Life to Family and Church.

New York, March 12. — Mrs. John D. Rockefeller died today at the Rockefeller country home at Pocantico hills, just outside of Tarrytown, where she has been ill for some time.

While Mrs. Rockefeller had been an invalid for many months, it is understood that her death came rather unexpectedly. Her husband, John D. Rockefeller, and her son were at Ormond, Fla., and were advised early today that Mrs. Rockefeller had taken a critical turn for the worse.

Met Rockefeller in Cleveland.

Laura Celestia Spelman Rockefeller was born in Wadsworth, Ohio, of well-to-do New England parents, on September 9, 1839. She was her husband's junior by two months. As a child she lived in Wadsworth, O., in Burlington, Ia., in Akron, O., where her father, H. B. Spelman, gained a competence in the drygoods business, and later in Cleveland. In the grammar school at Cleveland she met John Rockefeller when they were fifteen years old.

Rockefeller was a country boy. She was the daughter of one of Cleveland's leading citizens. His home was a little farm; hers, one of Cleveland's handsomest. His associates, outside of school, were mostly farm hands and country boys; hers were talented folks of affairs drawn to her father's handsome home, for her father then was a member of the Ohio legislature, public-spirited citizen interested in philanthropies and a man of many activities. Notwithstanding other differences, the awkward youth and the city girl had in common a love of study and simple tastes and they became fast friends.

Friends for Years.

Laura Spelman's schoolmates knew her as a quiet, studious girl who would rather read a good book than go to the theater; as a devout churchgoer and as a girl who was always well dressed in good taste, avoiding extremes and seeking simplicity. She was intensely practical and home-loving. At high school she caused some surprise by taking not only the prescribed course but bookkeeping and other commercial studies little pursued by young women in those days.

There seems to have been little sentimentality in the friendship between Miss Spelman and young Rockefeller, but for ten years each was the other's best friend. During the days of Rockefeller's early manhood, when he saw his hopes of a college education fade away, and soon thereafter when he tramped the streets of Cleveland for weeks in a seemingly hopeless search for work, she encouraged and chered him. Soon after he had established himself in his first place — as bookkeeper at $500 a year —she left Cleveland to complete her education at Worcester, Mass. She returned when she was twenty years old and taught in Cleveland's public schools. Her first class was the "A" grammar grade in the Brownell street school, now known as the East Fourteenth street school. And she renewed her friendship with young Rockefeller.

Married September 8, 1864.

In 1862 Miss Spelman described by her superiors as a splendid disciplinarian and perfect teacher, became assistant principal of the school. Rockefeller, absorbed in business, took the books of his firm to her of an evening and together they would go over his affairs. Both of them were interested together in church work, too; she as a Congregationalist, he as a Baptist, and neither ever attended a dance or the theater.

Young Rockefeller prospered beyond his fairest hopes. As soon as he felt that he could ask her to become his wife he did so. They were married on September 2, 1864, the eve of her 25th birthday, and began to keep house in a little two-story brick home on one of Cleveland's side streets. On her marriage she became a Baptist and to her religion and her home she devoted her entire time.

"To be a good wife and mother is the highest and hardest privilege of a woman," was one of the sayings accredited to her by the little circle of friends she knew at this time. The borders of her world were her home. Her whole life was wrapped up in her husband and children. She avoided all social functions and joined no clubs.

When Mr. Rockefeller's wealth was mentioned in seven figures they left their first home for another remarkable only for its unpretentiousness, on Euclid avenue, Cleveland's "mile of millions". Here Mrs. Rockefeller reared her four children; a fifth died in infancy.

The training fiven the Rockefeller children by their mother is declared to have been almost Spartan. Although the Rockefeller wealth increased in leaps and bounds, there was only one carriage and a horse, cared for by a man who acted as both coachman and hostler. These were used mostly Sundays on the trip to church. Mrs. Rockefeller employed two maids, but still insisted on doing much of the work herself. She also supervised every detail of the care and training of her children, particularly seeking to instill in their minds the lesson of thrift. It is related that on one occasion she averaged up the gas bills for a year and promised as spending money to her eldest daughter any sum she might save each month by watching that no lights were left burning needlessly.

A relative told of her suffering under a particularly bitter newspaper attack in Cleveland against her husband. At her insistence, the guards around the Forest Hill estate were doubled. Although Mr. Rockefeller received scores of letters threatening his life, and personal friends and relatives pleaded with him not to expose himself, he insisted on making his usual Sunday trip by automobile to the Euclid Avenue Baptist church.

When Mrs. Rockefeller heard of his determination she insisted on accompanying him, although poor health had kept her confined to the house for some time.

"If anything happens to you," she is quoted as saying, "I want it to happen to me, too."

Of her children, three are living. She was the mother of four daughters and one son, the last named, John D. Rockefeller, Jr., being the youngest. Her eldest daughter, Bessie, who married Prof. Charles A. Strong, died in France in 1906, at the age of forty. The second daughter, Alice, died in infancy. The surviving children are: Alta, wife of E. Parmalee Prentice; Edith, who married Harold Fowler McCormick, and John D. Rockefeller, Jr.

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STOP ALL GERMAN TRADE, IS COMMAND

Great Britain Issues Drastic Order-in-Council as Retaliatory Move.

London, March 15.—The British order-in-council, decreeing retaliatory measures on the part of the government to meet the declarations of the Germans that the waters surrounding the United Kingdom are a military area, was made public today.

It contains drastic provisions, not only for holding up ships to and from German ports, but for confiscation of goods of German origin or destination which are shipped from neutral ports. Under this decree the civilian population of Germany, as well as the army, will be cut off from any form of overseas traffic, as far as it lies within the power of the allies to bring this about.

Protest Seems Likely.

Washington, March 15.—The text of the British order-in-council was received with keenest interest, today, by officials of the state department, and while it has not been decided as yet whether a formal protest will be made by the United States government against the order, it is reasonably certain that efforts will be made to obtain construction of its terms which will minimize injury to American commerce.

THINK GERMANY WILL PAY FOR FRYE

Washington, March 13. — It is the belief of German officials here that Germany will repudiate the action of the captain of the Prinz Eitel Friedrich in sinking the American ship Wm. P. Frye and make reparation for the loss of the vessel and cargo.

Inasmuch as the United States and Germany are in accord on the question of shipping foodstuffs from a neutral country to civilians in belligerent territory, no issue is expected to be raised by Germany over the right of the cargo to be sent to its destination without interruption. Count Bernstorff, the German ambassador, after a visit to the state department today, indicated that he believed the case would be settled without much difficulty. He told Counsellor Robert Lansing what the captain of the Prinz Eitel had told Captain Boy-Ed, the naval attache of the German embassy as to the sinking of the American ship, but the ambassador reserved his own opinion on the action of the commander saying he had no instructions from his government.

Dried Peaches!
At 5 Cts. a Pound.
Order not less than 120 lbs. to one address, making the freight rate about $2.20 per 100 lbs.
D. C. Krehbiel,
Reedley, Cal.
13

TWO HUNDRED LOST WITH BRITISH CRUISER

London, March 13. — Another British ship, the auxiliary cruiser Bayano, has been torpedoed by a German submarine, with the loss of nearly 200 men. Twentysix survivors, picked up by steamers, were taken ashore at Ayr and Stranraer, on the coast of Scotland. The Bayano was engaged in patrol duty.

The Bayano is the fourth British auxiliary cruiser to be lost since the war began. She is the first big ship to be a victim of a German submarine in many weeks.

London, March 13. — German submarines have been particularly active of late in British waters with the result that seven British steamers have been torpedoed since March 10.

Forms of Services for Ministers

A PASTOR'S MANUAL AND HANDBOOK.

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"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXX. BERNE, INDIANA, MARCH 25, 1915. No. 12.

NOTES AND COMMENTS

Rev. H. W. Shelly of Quakertown, Pa., will visit several congregations of the Eastern Conference in the interest of our publications.

A NOTE FROM INDIA

As the cool season prompts us to visit the villages in the district farther away from the station, which cannot so easily be done in the hot season and almost entirely closed off during the rains, we have been exceedingly busy in doing so. Most work on the station has been abandoned until the coming of the hot season and the rains. However, am sorry to report that Mrs. Penner has, on account of the pressing work in the orphanages, etc., been hindered to accompany me, could be with me only for five or six days before Christmas. This, of course, means that the women of the villages are mostly neglected, because the missionary's wife may enter their compounds and hold meetings, which is quite improper for the man to do on account of the current social customs of this country. Before Christmas, in company of the evangelists we called on 109 villages, after New Year up to this date 101 villages have been served with the blessed gospel in one or the other way. During the evenings the magic lantern, in the villages near which our tents are situated, renders excellent service, entertains huge crowds, giving them some idea of the Biblical stories, especially much stress is put on the life of Christ. The throng sooner grows too large and therefore sometimes unruly, consequently we often abstain from announcing such entertainment in the villages which are called on during the day. Our touring shall continue just as long as one can stand the heat in the tent. During the latter part of the hot season and the rains the A. C. Funk memorial shall be finally erected. About half the means are on hand. — Bro. and Sister Wiens and family are leaving Calcutta on the 4th of this month.

Yours in His service,

P. W. Penner.

Janjgir, C. P. India, Feb. 1, 1915.

A DESCRIPTION OF A BAPTISMAL AND COMMUNION SERVICE

Held in a Dutch Mennonite Church Sept. 16, 1716.

(From the Account of an Eye. Witness.)

(Among the numerous factions into which the "Doopsgezinden" or Mennonites of Holland were divided in the early part of the 18th century were the followers of UkaWalles, or the "Ukowallesten", as they were called. The following is an account which **Ten Case** reprints in his **"Geschiedenis der Doopsgezinden in Friesland."** It describes the service on the above date which was conducted in the meeting house at Norden, baptism being administrated and the Lord's Supper celebrated by a visiting elder from Groningerland.—Editor.)

They first sang a hymn out of the hymn book, at the same time holding their hats upon their heads which they had only uncovered for a moment upon coming into the meeting. At the end of the hymn, however, they all removed them and sat together for a time in silent prayer. The prayer being ended, the elder from Groningerland, who had been invited to administer baptism and celebrate the Lord's Supper, began to speak and after he had for a time made a sort of an introductory address they again knelt to pray. Following this he preached a very long sermon in which he covered their entire confession of faith; undoubtedly because baptism was to be administered immediately afterwards. In closing this address the following five questions were set before the candidates: (1) Were they sorry for their sins? (2) Did they propose always to remain faithful to their church and come out for it? (3) Did they believe that Jesus Christ is the Son of God? (4) Were they ready to give themselves over to God and the church, to serve God in holiness and righteousness? (5) Did they desire to receive water baptism?

As the address was bing ended the candidates for baptism stood up while the elder left the pulpit and, standing before them reminded them that they must be sincerely sorry for their sins. Then he asked the first and second question to each candidate individually, adding, "What say ye to it?" to which they answered, "Yes". Then the candidates knelt while the elder further exhorted them to pray to God for forgiveness of their sins. He next asked them the remaining three questions to which they again answered, "Yes". Thereupon he exhorted the congregation to pray for God's guidance for the candidates, whereupon they all knelt and prayed. When the prayer was over he asked the whole assembly: "Was there any one who objected to baptism being administered to those presenting themselves?" And since the whole congregation was silent, the Norden exhorter (Vermaner) answered, that from the silence, nothing else could be concluded but that they all consented to the administration of this baptism. Thereupon the sisters sitting nearest were requested to remove the head-coverings from the candidates, for all three were women. The elder from Groningerland then took up a bason of water with these words: "It is required to the honor of God," knelt with the candidates and baptized them, saying, "Upon the confession of your sins and your faith, that you believe and confess Jesus as the beloved Son of God, even as Peter, Martha, and the Eunuch confessed and witnessed; that you will submit to God and the church, serving Him in weakness, humility, holiness and righteousness as long as you live; and, that therefore you are prepared to receive the baptism of water in the three highest names of the Father, the Son and the Holy Ghost—since you desire it, I baptize you in the name of the Father, the Son and the Holy Ghost. He which stablishes us with you in Christ and hath anointed us is God who hath also sealed us and given the earnest of the Spirit in our hearts."

Baptism being completed, he arose and extended the hand to each of them, saying, "Give me your hand and stand up." He also kissed each one of them and said: "Welcome, beloved sisters in our church." To this he added another exhortation to steadfastness. The Norden exhorters then did the same after which they again put on their bonnets while the elder from Groningerland again briefly exhorted them to remain faithful in the future.

He now came to the celebration of the Lord's Supper, and once more preached to the congregation for about an hour in which he spoke about the Paschal Lamb and used this type to illustrate the duties of a Christian. In the meanwhile a small table had been brought in upon which bread was placed. The address ended with an exhortation to thankfulness after which they all again knelt in prayer. This was followed by some brief remarks concerning the institution in which he also used the words of institution. He then broke the bread and passed around giving each a piece, more or less, with these words: "Take, eat in remembrance of Him, thereby showing forth His suffering and death." Each one held the bread in the hand until all the communicants were served, then they all ate together.

When they had finished eating he again made an address of more than a half an hour in which he touched upon everything in Scripture concerning wine and then he asked them to pray again, they falling upon their knees to do so. Eight or ten tin-cups and a flask of wine were then set before him, the elder filling six of them. He was the first to drink and he then handed them the cup and said, "Christ said, Take this cup and drink ye all out of it." One drank after the other and as the cup was emptied it was again filled without a word being said. Finally he announced, "If there is any one who has not been served with wine he may now receive it." When no one answered he then exhorted the congregation to thanksgiving and praise, now that they had been permitted to eat and drink, whereupon they all knelt in a prayer of thanksgiving to God although this prayer was made in quiet without any one leading. Yet one could very distinctly hear their whisperings.

In closing the elder from Groningerland expressed the hope that the things he had said might be well received; that where he had erred they might be protected

from it; and that praise might be given to God for whatever good he had spoken, hoping that they might be filled with all wisdom and every Christian virtue, etc. He also gave to them the greetings which his own church sent to the church at Norden, according to the apostolic custom and the endings of their epistles.

The Norden exhorter, who was seated at the right of the elder, then replied in the name of the church, first thanking him for the greeting brought and again returning a friendly greeting. He then thanked him for the trouble he had taken upon himself in not sparing his sweat in coming to them and preaching to their edification. Finally he reminded the church, and particularly those who were just baptized, that they should now follow the exhortations of the elder and since they had become one, they should endeavor to keep the unity of the Spirit by the bond of peace, etc. Another short hymn was sung in closing at the beginning of which they began to place their hats upon their heads. When this was ended they separated without another prayer being offered. And the whole service ended, it having continued from eight o'clock in the morning until half-past four in the afternoon.

KANSAS AND THE MENNONITES.

Reminiscenses by C. B. Schmidt.

(Continued)

My visit at Berdjansk was all too short. I found so many friendly people there among the Mennonites and should have liked to remain longer among them. But my time was getting short and I had yet much work before me in other parts of Russia. Mr. Hiebert provided me with a team and the driver, and I left on Monday morning on a 70 versts' drive for another Mennonite settlement where I had letters from Kansas friends to deliver. I subsequently learned that my host, Hiebert, had been arrested within an hour of my departure when three mounted gens d'armes appeared at his house expecting to find me. Mr. Hiebert pretended to be unable to give information as to my next destination, and for refusing to give the information wanted, he was arrested and kept in prison for a whole week. But he managed to send a messenger after me on horseback who caught up with me, after several days hard riding, between the villages Mariawohl and Rueckenau. At the latter village I was the guest of Franz Martens who had visited with me relatives at Mariawohl. Mr. Hiebert's messenger had information that the gens d'armes were likely to be at Rueckenau that night, and I found it advisable not to wait for them. Martens provided me with a team and two companions to take me to the nearest railway station which was Melitopol, from which place I might take the train direct to Odessa and place myself under the protection of the only American consulate in southern Russia. It was a tedious night-ride over exceedingly muddy roads in the settlements, and over snow-covered steppes on the high lands. Halfway between Rueckenau and Melitopol, at five o'clock in the morning, I reached the Russian town of Terpinje, where the father of my friend Bernhard Warkentin, then at Halstead, Kan., was the only German inhabitant. He there had a large milling establishment and was also the magistrate for the town. I had a letter to deliver to Mr. Warkentin from his son at Halstead and he knew of it and expected me, but had given me up inasmuch as he thought he had what was authentic information, that I had been deported to Siberia. In fact he had communicated this news to his son and through him to the railroad company and to my family at Topeka. Mr. Warkentin would not allow me to proceed, but insisted that I should take a few days rest, and assured me that under his roof no gens d'armes would dare touch me. I remained his guest for three days and then he himself drove with me to Melitopol where I took the train for Odessa. Subsequently, when I returned from my European mission to Kansas, Mr. Markentin joined me at Amsterdam and accompanied me to Kansas, where he proposed to attend the wedding of his son.

My mission to Russia had only been partly accomplished. I had planned to visit other Mennonite settlements in the empire, but owing to the hostile attitude of the government, it would have been unsafe to go further into the interior of Russia, as for instance to the settlements along the Kuban river and along the Volga in the governments of Samara and Saratov. However, the results of this missionary work were satisfactory.

Before entering Russia, about the end of March, 1875, I paid a brief visit to Dr. Jacob Mannhardt, at Danzig in West Prussia. He was preacher for the Mennonites in that city. His son, Emil Mannhardt, was an associate editor of the Illinois Staatszeitung in Chicago and a valued friend of mine. A letter of introduction from him procured for me a very cordial reception and a most interesting visit with Dr. Mannhardt. He was much interested in the emigration of the Mennonites from Russia and advised me to visit—before proceeding to Russia—the settlements near the Prussian cities of Marienburg, Marienwerder and Elbing, where I should find much interest for America and possibly some prospective settlers for Kansas or Nebraska. Dr. Mannhardt also provided me with some letters of introduction. I spent two very pleasant days, one a Sunday, in Heubuden and Tiegenhof, where I found many warm friends of former Consul Jansen. The "Nogat Niederung" near Marienburg is one of the richest agricultural sections in West Prussia and occupied, almost exclusively, by Mennonites. Many of their farmsteads and households showed wealth and refinement, but all of them prospertiy. It was from here when a year later, in 1876, a large number of families emigrated to Kansas and Nebraska, distributing themselves in about equal numbers between Butler County, Kansas, and Gage County, Neb. They came to America as cabin passengers of North-German Lloyd steamers and brought their ready funds with them in the form of United States government bonds, amounting, with some of them, to considerable fortunes.

It was deep winter yet, when I crossed the Russian frontier, between the cities Eydtkuhnen on the East Prussian, and Wirballen on the Russian side. On the platform at the Wirballen station a dozen or more tall frontier gens d'armes loomed up threateningly through the driving snow storm in their long grey coats, spiked helmets and guns with fixed bayonets over their shoulders. I realized here that I was entering a country where the military and the police are essential to order. The travelers were ushered into a small stuffy room for examination as to their business and scrutiny of their passports. Fortunately I escaped examination of my person and the danger of discovery of my many letters of introduction, which I had strung on a tape and tied around my body underneath my clothes. If they had been discovered, my mission would have been nipped in the bud.

Then followed a tedious railway journey of about a week's duration, over a wintery landscape of plain and forest. Ten miles an hour was about the average speed, owing to deep snows and frequent blockades. Fortunately the first-class carriages were elegantly fitted up and every possible comfort provided. All were transformed into sleepers at night. In fact, the Russian railway carriages, even at that time, were not behind our present most luxurious Pullmans. At every station elegant dining halls were provided for the traveling public, handsomely fitted up decorated with tropical plants, the tables spread with the finest linen and costly tableware. Excellent meals were served there, prepared by Tartar cooks and served by Tartar waiters in spotless white costumes. A feature in every dining hall was a long counter, filled with glass tumblers, each containing two lumps of sugar and a slice of lemon and the traveler helps himself to a glass of piping hot, delicious tea from the samovars, one of which stands at each end of the counter. The tea was of the celebrated China product, which was brought in those days by caravan over land from Maimatchin via Kiachta. There was no trans-Siberian railway then.

My route took me through the cities of Vilna, Minsk, Smolensk, Orel, Kursk, Kharkoff and Losavoia to Alexandrovsk, the last named being then the nearest railway station to the large German colonies in the governmental district of Jekaterinoslav, on the railway line leading into the Crimean peninsula. My traveling companions along the route were chiefly army officers on their way to distant garrisons, and noblemen, traveling to their estates in the Kaukasus or in southern Russia. Card-playing and champagne-drinking constituted their pastime en route. All of them could speak French and some even English and German. Their American traveling companion, who traveled through Russia in winter time, unable to speak or understand a word of the Russian language, was a curiosity to them, and they showed me many courtesies. A Russian prince, dressed picturesquely in silks and furs, who had boarded our train at Smolensk, expressed great interest in American agriculture. He owned a large estate at the foot of the Kaukasus and was then on his way there. Kansas was an unknown quantity to him, but what I told him of it interested him very much. Agricultural machinery was a leading subject of our conversation, and when I had described the "Marsh Harvester" to him, he requested me to order two of those machines for him at Plano, Illinois. They were probably the first American harvesting machines brought to Russia from America.

(To be continued.)

It is a great mistake to think you never make a mistake, but it is a greater mistake to think that all you have done was a mistake.

BLUFFTON COLLEGE

N. E. Byers, A.M., Dean of Bluffton College.

Bluffton College is governed by a Board of Trustees composed of seventeen men who hold and use the property of the corporation for the cause of Christian education among Mennonites. The President of the College is ex-officio member of the Board and the Alumni Association elects one member. The remainder of the Board is composed of fifteen Mennonites, three being selected from each of five branches of the denomination, viz., Old Mennonites, General Conference Mennonites, Mennonite Brethren, Defenceless Mennonites, and Illinois Conference. Conferences may elect these members, but in case they fail to do so the Board fills its own vacancies. Thus far conferences of three of the branches have recognized the institution, while individuals from all the branches are found in the board and faculty and among the students and donors of funds.

The Institution is organized as three co-ordinate schools — College of Liberal Arts, Mennonite Seminary and Conservatory of Music. The College of Liberal Arts aims to serve the needs especially of those of the above named conferences who are in no way associated with any other college, viz. Eastern and Middle District Conferences of the General Conference, the Mennonite Brethren, Illinois and Defenceless Conferences. These numbering about 17,000 members can easily furnish funds and students for a standard college suited to their needs. The College is also open to all persons interested in this kind of institution and is filling a real need in northwestern Ohio, which, up to this time, has had no recognized standard college.

The College of Liberal Arts introduces the student to all the great fields of knowledge and thus puts him into full possession of all his powers and enables him to take his place in the world as an intelligent, happy, useful member of society. This training naturally cultivates a breadth of mind, and tolerance of spirit which is desirable, but should be accompanied by a nobility of character and positiveness of conviction which is cultivated only by religious teaching and influence. This essential phase of a true education is given throughout the required Bible courses, the daily chapel exercises, the Sunday Vesper services, the various lines of religious activities conducted by the students' Christian associations and the wholesome Christian atmosphere that pervades the whole life of the College.

The literary, athletic, social and musical activities all have a part in giving these young people a normal, wholesome, busy life in which they use their superabundance of energy in a fruitful way and develop strong, pure, happy lives with high standards, wholesome influences, and busy life, the whole problem of student discipline is a simple one. In fact it is largely taken care of by a Students' Senate and self-governing organizations in the dormitories.

The faculty is composed of twelve Christian men and women, thoroughly trained in the best colleges and universities of America and Europe, with wide experience in Educational work. Every effort is made to do work of the highest grade and the universities are recognizing this by giving full credit to the courses given.

In addition to the courses regularly given in colleges we are giving emphasis to three lines of practical training for important vocation, viz., teaching, farming and housekeeping. Courses in Education, Agriculture and Household Economics, similar to those given in the state universities, can be taken as a part of the regular course for the A. B. degree, thus combining liberal and vocational training in a way that we believe will meet the needs of a large number of our constituency, who prefer a liberal, vocational education in a Christian college to a highly specialized, technical training in a state university.

The general demand among the various branches of Mennonites for a strong Theological Seminary and Bible Institute was the real cause for the union organization that governs Bluffton College and Mennonite Seminary. The Seminary aims to meet the real needs for the training of all classes of Christian workers for all branches of Mennonites. No one branch would be able to do this work, but by uniting the interests and efforts of 70,000 Mennonites of America a great work can be accomplished for the denomination. The Seminary will be built upon the foundation of the orthodox, Evangelical, Mennonite principles, based on the inspired Bible in which there is practical agreement among all the branches. The few doctrines in which the Conferences differ can easily be taught by each branch through other means and agencies so that there need be no loss or compromise because of co-operation.

In many respects this is a critical time for Mennoniteism in America. Doctrines, principles, beliefs, customs and traditions have come down to us from our forefathers; they have been passed from one generation to the next without much explanation or questioning, taking on various modifications and fixing special forms. In recent years because of the work of our schools and colleges, Sunday schools, Young People's societies, church publications, etc., practically our whole membership has become intelligent, open-minded, and they will not accept any teaching without being convinced that here is not mere tradition but genuine Scriptural truth applied to the conditions and needs of our own time. Here is a real work for a seminary faculty to perform. Find the real Scriptural truth in our Mennonite doctrines and forms and teach them so as to give conviction and command the loyalty of our most intelligent people.

Another phase of the pending crisis arises out of the fact that in the past our churches were served by untrained ministers who gave most of their time to making a living at some other occupation. But with more intelligent congregations, more aggressive work and the many distracting and opposing interests of our time we need the best workers available who will give all their time and their best talents to lead in this great work. At the same time our people will not give sufficient support for all these workers. This transition must be made by those who will give their best services at great sacrifices. Can we find them? Other church schools will gladly train them but will they come back to us with real conviction for our principles, real loyalty for the church and a willingness to sacrifice for the cause. Past experience has shown us that they will not in large enough numbers. This is another great work that the Seminary should do for the church.

The work of the Seminary is outlined in two courses. The first, for those who have had college training, consists of three years and includes a thorough study of the Bible in the original languages, courses in the history and doctrines of the Church and practical training for the work of ministers, missionaries and Sunday school workers. This course leads to the B. D. degree. The two courses for the A. B. and B. D. degrees can be completed by a good student in six years. Or a college graduate can do one year's work in the Seminary for the A. M. degree.

The English Seminary course is more of the nature of the Bible Institute work and is offered for those of less training who want a thorough course in the English Bible and practical training for various kinds of Christian work. In Lima, Bluffton and surrounding community there will be opportunity for experience in all kinds of city mission, city, village and rural church and Sunday school work so that theory and practice can be properly co-ordinated.

The Seminary course was started with good sized classes this year and next year with Dean Langenwalter in charge, assisted by five other instructors we expect to see the Seminary fully organized and in good working order.

The Conservatory of Music aims to serve the entire denomination and the local territory by giving a thorough musical education in all branches of this great art in a standard course leading to Mus. B. degree. We need better musicians and a better appreciation of good music in our churches, schools, homes and concert halls. Music lifts our soul in worship, and adds much to the richness and beauty of life. The best way to overcome the interest in that which is low and vulgar is to cultivate a real interest in the higher things, and Americans must be taught to use their leisure time to better advantage.

The faculty consist of six well trained, experienced specialists in the various branches of music. The musical organizations include a large choral society, a Vesper choir, an orchestra, and a quartet. Every two weeks a recital is given by students or faculty, while the artists' recitals have brought to Bluffton some of the leading artists in America. Thus, by studying, singing, playing and hearing the student is able to cultivate his talents so as to enjoy the best music and serve his fellow men in a useful manner.

While taking the regular music courses the students can elect work in the College or Seminary and have all the advantages of the varied activities and good influences of a Christian institution.

Bluffton College and Mennonite Seminary have undertaken a great cause and a large work. Some of the leading educators of the church are uniting their best efforts to making this a strong force in uniting and strengthening the church, and the Board has assumed heavy obligations and made large plans, a few large and many small donations have made the beginnings possible, and a growing body of loyal and enthusiastic students is helping to lay the foundations for a great future. Will the church as a whole see the opportunity and make this one of the strongest Christian institutions of America, for our young people, our beloved church and the glory of God?

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EDITORIAL

The church as an institution devotes its efforts to the saving of men for Christ and the edification of the saints. The former is its chief but by no means its only mission. When once the church ceases to be a soul saving institution to the extent of using its best energy and its resources there is something the matter with the church. Either its preaching or its inner life is somewhere out of joint and it has become a useless and a dangerous machine. But, aside from soul saving, the task of edifying the saints is by no means a small one that may either be ignored or despised. Prayer, fellowship, the study of the Word, comfort, assistance, advice, inspiration and education are things to which the live church must seriously devote itself or it speedily becomes a dead church.

It is right that the whole church should feel the burden of souls upon it and that it should move heaven and earth to secure the return to God of the greatest possible number of sinners, but, sometimes indeed it is generally so, the church measures its soul-saving work by the number added to the list of members. The pastorate during which the church roll increased is regarded as the successful one while the pastorate during which the number of members decreased is regarded a failure, more or less. This is neither fair nor just. The preaching of the gospel does not always bring immediate results, one minister's sermons may help lead the convert to a decision while the efforts of another may bring about the final decision. Surely the efforts of the first are as important as those of the second. But, even though there are no spectacular increases under the ministry of some their zeal for righteousness, their devotion, their untiring ministry to the needs of the spiritually and physically sick and the part they play in the development of the spiritual lives of their flock and the education of the children in the word of God contribute to the sum of those influences which God uses to bring about the saving of the world.

In this day of great things, among them great evangelistic movements, it is well to remember that after the multitudes are brought into the church the serious work only begins, for these new converts must be instructed in the word and trained in the work. This is the part of the church work which gets little or no public recognition, but it is the part without which the church would degenerate into a mere organization which could do little and would scarcely mean anything worth-while for Christ.

RECOLLECTIONS

By Peter Jansen.

(Continued.)

At St. Petersburg I took a steamer for Stockholm, Sweden, by way of Helsingfors, Finland. Sweden struck me as a country of contented people, none very rich, none abjectly poor. Their railway service and other public service institutions are excellent.

Going south by way of Copenhagen, I reached Berlin and found two months' mail waiting for me. Here I took a good long rest and enjoyed it very much. Berlin certainly is the cleanest and best managed city in the world.

That being the year of the Passion play, I went to Munich and from there to Oberammergau to see the play. I cannot say that I was very much enthused over it. While the acting and singing of these plain native people was good, the subject and scenes, especially that of the crucifixion of our Lord, seemed almost sacrilegious and did not appeal to me. However, the grand scenery of the Tyrol Alps made a lasting impression.

Returning to Berlin, I took the through train to Koenigsberg in East Prussia, the place where the old kings of that country went for their coronation festivities. I visited some friends there and at Danzig, near which place had been my wife's birthplace and home.

After a rather hurried trip through beautiful Switzerland, I went down the Rhine and spent a few days in Holland. Here I found that the low-German dialect of my forefathers, which I spoke quite well, enabled me to make myself understood by the Hollanders. I stayed over a day in Brussels, and finally reached Paris again after having been away over two months.

I paid another visit to England and looked up some old friends of my father, who had lived in Russia and whom he had befriended.

After a month or so of Paris and banquets and dinners, I finally engaged passage on the St. Louis, a fast boat for those days, and with joyful heart faced once more westward towards the country of my adoption and my family. The welcome home was great. I found everybody well and happy.

In the fall of 1900 all the United States commissioners to Paris met in New York City, and after a series of festivities and business meetings, proceeded to Washington, D. C., to make a report to President McKinley.

We were entertained at a state dinner at the White House and met some of the leading statesmen of the capitol. Senator Chancey Depew sat at my left and was very entertaining. As is generally known, Mrs. McKinley was a confirmed invalid, but loth to give up participation in these affairs of state. She sat next to the president and it was really touching to notice the tender care with which he watched over her. After dinner she retired and we were invited to the library where the conversation was carried on over our coffee.

The president asked several of us what impressions we had received during our stay in Europe and how we compared conditions with those in this country. When my turn came, I said something about my trip through Russia, and how glad I was to be an American, and also that I had found in Europe that Americans, if they behaved like gentlemen, which most of them did, were considered the peers of European nobility, and were received on a par with anybody, and when they returned to their country they could take off their dress suits, don overalls and go to work as I had done on my sheep ranch. The president seemed pleased with this and said so. He thought I had become a true American.

I have forgotten to mention a little incident which happened the day before when we commissioners made our first call on the president. Private Secretary Cortelyou introduced us by name as we stepped forward to greet the president and shake his hand. When my turn came, President McKinley said, with his wonderful smile, "You need not introduce this gentleman, Mr. Secretary. I have known him for a long time."

The morning after the dinner we called to make our adieus and that was the last time I saw the president alive. Scarcely a year later he was laid low by the bullet of a cowardly assassin.

I was delegated by Governor Savage to attend his funeral as representative of Nebraska and later on was asked to deliver an address at a memorial service, held by the Grand Army Post at Plymouth. I have always considered Mr. McKinley as one of the best presidents the country ever had.

(This is the last contribution to the very interesting and valuable series of Recollections we have on hand from the pen of Bro. Jansen. However, since we have the assurance from the brother that it will be our privilege to examine some of the later manuscripts prepared for his Memoirs we will end this article with a "To be continued", being certain that when other contributions appear the readers will enjoy another feast of good things.—Editor.)

A CALL TO PRAYER FOR A WORLD-WIDE REVIVAL

The primal consideration that has inspired this call is the fact that our Lord Jesus Christ always stands ready with all the forces of omnipotence to aid His people, pleading and striving in His name and for His sake, for the salvation of that world for which He died, and which He lives to redeem. We have also the incentive contained in the Savior's prayer the night before His atoning death, "Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may be one, that the world may believe that Thou hast sent Me." Christian unity can find inspiring manifestation, not only in the United States, but in all lands, in united prayer for the salvation of the world.

Another incentive to prayer for world revival is found in the fact that the Christian church began its career of spiritual advance, with a revival of religion so great that the word Pentecost has been a marked note of encouragement to Christians through all the centuries. Pentecostal revivals have been God's gift to the United States repeatedly. The "Great Awakening" of the Eighteenth Century, the nation-wide revival of the opening years of the Nineteenth Century, the great spiritual quickening of the year 1857, and other evangelistic movements that could be mentioned, were followed invariably by great spiritual and moral uplifts throughout all our territory. Today our country needs more and greater revivals, revivals more thorough and far-reaching in their results in individual salvation than any of the past, and more complete and permanent, in the moral reformation both of individuals and the nation. For the situation in our country is, from a spiritual viewpoint, at a critical stage. A majority of our male population is not in direct connection with any Christian church, either Protestant or Catholic. Fully forty millions of our adults do not recognize Christian standards of conduct. In addition, many professing Christians have no active interest in the supreme work of the church, the winning of souls for and to Jesus Christ.

In Europe the situation is strenuous. There, professedly Christian nations are killing and wounding men by the millions, and only a great revival of true religion can produce the inward change demanded, the effecting a mental revolution in the attitude of great nations toward war. And the masses of the warring peoples, as a result of the existing conditions, it is to be noted, are impressed deeply with the value of spiritual realities, so that the church edifices are crowded with worshipers. What is true of Europe is true of other regions. God, as an overshadowing presence, is consciously felt in all the world.

The needs of the hour are definite; the church universal reawakened to duty; the Christian conscience rearoused, and a widespread revival of Christ's redemptive Spirit in the hearts and lives of men. Reform measures, it is true, are accomplishing in some lands much good, but still the hosts and forces of sin advance in many places more rapidly than those of the gospel. The great need is for a change of heart; for a return to the simple virtues of the pious life; for the honoring of God's Word because of its absolute truth and great spiritual power; for a return of the recognition of God at the table and fireside; for a renewal of the honoring of God by attending His house, and above all for prompt and constant obedience to the command implied in the words of Christ, "I am come to seek and to save that which was lost."

This solemn call is also the recognition that the duty of regular daily prayer needs at times to be supplemented and intensified by extraordinary prayer. The need for concerted and extraordinary supplication was involved in the Savior's words to His disciples, "Depart not from Jerusalem, but wait for the promise of the Father." And that prayerful waiting brought Pentecost. Every great revival of religion has been preceded by waiting upon God. We plead, therefore, not only for special individual prayer for revival, but we plead for the whole church in prayer, in the spirit of the Apostle Paul, who exhorts all Christians, not Timothy only, "that supplications, prayers, intercessions, and giving of thanks, be made for all men, for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Savior; who will have all men to be saved, and to come unto the knowledge of the truth." The one continuous petition in intercession, however, should be for that blessing divinely promised, "it shall come to pass in the last days, saith God, I will pour out of My Spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams, and on My servants and on my handmaidens I will pour out in those days of My Spirit." "And it shall come to pass, that whosoever shall call on the name of the Lord, shall be saved."

Let prayer then be made for all men, for all nations and their rulers, for all the churches of Christ in this and every land, for all ministers and church officers, for all church members, for the masses of men and women who are in spiritual darkness, and especially for the outpouring of the Holy Spirit in every land in Pentecostal revelations of divine power unto salvation, so that Jesus Christ may be accepted as the divine Savior by all the world, and the gospel may be so applied by the Holy Spirit, that human nature everywhere shall be truly regenerated, and men dwell together on earth as brethren in Christ, even as it is the assured hope of saved men so to dwell in the everlasting and heavenly kingdom of our Lord and Savior Jesus Christ. Brethren in Christ of every denominational and church name, let us unite in prayer for a world-wide Pentecost, in His name and for the extension of His kingdom, who died upon His cross "the propitiation for our sins, and not for ours only, but also for the sins of the whole world." Let us pray in the spirit and power of the words, "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him, should not perish, but have everlasting live."

In behalf of the Federal Council of the Churches of Christ in America,

The Commission on Evangelism.

PERSIA'S PRESENT NEED

Before the invasion by Turks and Kurds these defenseless, Persian Christians fled in deep winter to Tiflis and to the protection of the American Consul and Missionaries in Tabriz and Urumia, where every effort is being made to relieve their sufferings.

Driven from towns now plundered and devastated, these pitiable refugees must face, with the retreat of the Kurds and approach of spring, the forlorn task of returning to rebuild wasted villages and to re-establish bereaved family life and a wrecked economic system.

Only America can now supply this need. One Hundred Thousand Dollars with wise management will do it.

The horrors of the great war have brought suffering and exile to more than 50,000 offenseless Christian people in Northwestern Persia. The capture by Turks and Kurds of Urumia, Tabriz and other cities, which had been held by Russian troops, drove the Assyrian and Armenian people, in fear of massacre north into Russia or into the American Missionary compounds in Urumia and Tabriz.

The pitiable flight of thousands of ill-shod, poorly-clad Christians from Urumia began at midnight, January 2nd, on only a few moments' warning. Among the refugees was J. D. Barnard, a missionary of the Church of England; he writes, "Practically the entire Christian population of the Urumia Plain and neighboring districts was in flight. As far as the eye could reach in both directions was a constant stream of refugees, sometimes so dense that the road was blocked. It was a dreadful sight, and one I never want to see again; many old people and children died on the way." The long journey from Urumia to Tiflis was made afoot in the depth of winter over frozen mountains and through half-frozen swamps, with no provision for the journey. A naturalized American citizen writes from Tiflis: "During the ten days' journey we have witnessed a long chain of men, women and children, most of them walking in cold and mud without food or shelter. We have seen many women and children dead on the way, as they could not endure cold and fatigue." Villages were destroyed, homes devastated and private property confiscated.

From Tabriz Frederick N. Jessup, an American missionary, writes: "Everyone is seeking shelter with us—French, Belgian, Swede, Austrian, German, Turkish, Armenian, even Moslems. The Armenians are in great terror and everyone dreads the Kurds and their coming. All our school buildings are given over to refugees; some from Maragha have absolutely nothing; others have walked fifty or sixty miles on foot in the winter blizzard, leading or carrying children, leaving everything behind."

This disaster principally affects Christians but also includes many Moslems. Relief funds will be distributed wherever there is greatest need without regard to sect or nationality. The American missionaries in Persia are all at their posts. A Relief Committee has been organized in Tabriz under American Consul Paddock and W. S. Vanneman, M. D.; Robert M. Labaree of Tabriz has gone to Tiflis to co-operate with the local committee there.

Of all those in the world suffering on account of the war, none have suffered more deeply or more innocently than these tens of thousands of wretched people driven from their homes in the depth of winter and left destitute and in many cases bereaved. They must be cared for in the cities to which they have fled and must be helped to return to their destroyed homes and to re-establish themselves. The crisis is urgent and appealing. The amount needed is limited. $100,000 will meet the pressing, immediate need. These destitude and exiled people can look nowhere now for relief but to American sympathy, and nowhere will the moderate amount appealed for evoke greater gratitude or yield larger results.

It is a matter of economy to be happy, to view life and all its conditions from the brightest angle; it enables one to seize life at its very best. It expands the soul.

Christ's death was not simply the world's example; it was the world's sacrifice. He died not merely as a martyr to the truth. His death is the world's life.—F. W. Robertson.

THE C. E. TOPIC

April 4.

Conquering Discouragements.

Ps. 27:1-14.

Severe trials are bound to come to every life in the shape of temptations, tests, losses and failures. It is no sin to be tried, the sin lies in going down before trial. Discouragement is one of the trials which, if we give way to it is a sin. Perhaps those who have yielded to discouragement will feel that to call it a sin is using a strong term. Let us see. The Bible frequently commands us to "be strong" or to "fear not." Men who, like Elijah, gave way to discouragement displease God. The word discouragement means to allow one's self to be deprived of courage. God has much for the courageous. He has nothing for

the weak. Examine the passage of scipture in which the Christian is commanded to put on the full armor of God. He is equipped with every protection for meeting the enemy, sword, helmet, shield, breastplate. He is safe so long as his face is toward the enemy. But turn him around and what protection do you find for his back? Nothing. When he has not the courage to look the enemy in the eye he is at the mercy of his enemy. When he faces him the enemy can't hurt him ,for he is clothed in the armor against which the fiery darts of the devil are powerless.

Discouragements come from the things which we think are trying us beyond endurance. They do not it must be admitted, add to our ease and comfort, but trials are always the making of better things in us, because they are the tests designed to bring out the best in us. No bridge would be opened to the public before it was first tried to prove its ability to carry the loads that would pass over it. No gold is bought until it is put to the test that proves its purity. No pupil is advanced until the test shows that he is prepared to take up the severer work that is to come. No wise employer hires a person for a position of trust until he has satisfied himself that that one is trustworthy and son on, in all our relations with man and things, there is a continual succession of tests, things seldom pleasant in themselves, but things which open possibilities to larger usefulness and greater happiness. In the building of character and in the development of Christian manhood and womanhood our advance also is up the steps of test that are never easy to climb, —but the steps always lead up. The one who loses courage in this upward rise not only checks his advance but begins his fall backwards.

When we face trying situations let us remember that we grow stronger as we master them. The fastest runner only establishes himself as such when he has outrun all the other fast runners. His way to the top is only assured by a series of the severest tests that may be placed before him. St. Paul compares the Christian's progress to a race. We are all in a race and must be keyed up with the courage and confidence born of faith that welcomes trials so that we can give proofs of our worthiness.

There is nothing more dangerous to the Christian life than the discouraged Christian. He infects his fellow Christian with the same spirit. When one coward runs from battle he is apt to incite a panic which will completely demoralize the entire rank, therefore, it is one of the greatest offenses against military law for a soldier to run from the enemy. A discouraged, glum croaking, fault-finding church member can do more harm in a week in the ranks of the church than all the unbelievers in the world can do in ten years. He creates a condition which makes internal weakness possible.

On the other hand, the Christian who refuses to be discouraged has an influence over his weaker brethren which tends to make them as strong as himself. He shows that what he can do others may do. He proves that the trials and troubles to be faced are not as powerful as they appear to be. He proves that faith is mighty and that he who is armed by it is irresistible. He turns the despair of defeat into a determination to win no matter what the opposition may be.

When we examine the lives of those who have done most for God and been a glory to His cause, we discover that the most useful persons to His cause have been those who attained their places in spite of discouragement. The apostles seemed to have every reason to give up and go back to their nets when their Lord was dead. Paul seemed to have had every reason for giving up when he was persecuted within and without the church. The primitive Christians seemed to have had every reason to give up Christ when the torture of the arena awaited them for their faithfulness. Luther, Calvin, Menno and everyone of the standard-bearers of the reformation seemed to have had good reason for wanting to be free from the thorny path before them—but they didn't give up. Because they kept on when every earthly reason suggested that they shouldn't, we today enjoy the splendid blessing of our Christianity and the civilization it made possible

Discouragements moreover, are never as great as they appear. Why, for example should the one whose eye-sight is so bad as to make it seem difficult for him to engage in some useful occupation be discouraged when, since the days of Milton until the death of Fanny Crosby, wholly sightless people have contributed so much to so many of the bright and useful things of life? Brooding over troubles magnifies them way out of their real proportion. The boy who says "I can't swim" and then doesn't try, soon comes to say to himself, "I never will be able to swim." But he who plunges boldly into the stream learns to overcome his difficulties and soon finds himself able to take care of himelf in an element which once was nothing but dangerous and deadly to him.

When the employer is looking about for one to advance to a higher position he does not select the one who cannot meet difficult situations in the place he occupies; he picks out one who is successful in meeting the difficulties in his department, knowing very well that such a resourceful person will not hesitate to tackle difficulties in an advanced situation. When we give way to discouragements we are unfitting ourselves for future usefulness. The reason why so many Christians make no progress in their Christian life is because they permit discouragements to come into their lives and make progress impossible.

After all is said about discouragements we would still be sure to fall were it not for the promises of God. Passage after passage in the Word and assurance after assurance from the Master's own lips assure us of victory, of God's help and of His presence with us. Not to heed these promises is a lack of faith and not to have faith is sin, therefore it is sinful to be discouraged. Let us, under no circumstances, let the sin of discouragement lay hold on us.

THE S. S. LESSON

April 4.

Saul Rejected by the Lord.

1. Sam. 15:10-23.

Golden Text: 1. Sam. 15:22.

Some time before the events of this lesson Samuel had to feel the humiliation of having been rejected the people had no more confidence in an old prophet and wanted a king. For the loss of the confidence of the people God gave him something better—His own confidence. He revealed His great disapproved of Saul. The loss of influence with those who do not want to listen to God is nothing to him who still knows that he has influence with God. The happiest people on earth were sometimes those who stood alone—alone with God.

That which grieved the Lord grieved Samuel. The cause of God is always the cause upon the heart of those who love God. If sin grieves the heart of God it certainly will grieve every one who is zealous for Him. Samuel did the one thing which every troubled soul should do. He prayed and he prayed long (all night), but he did more than that, he arose early to act as well as pray. Prayer is always important and necessary, but with it must go energy. To pray and do nothing else is as far from God's wish as it is to act and not to pray.

The first thing that Samuel saw on his way to meet Saul was a place (monument) which he had set up. Saul was beginning to show his vanity. "Pride goeth before a fall" and Saul's pride was a certain sign that he was heading straight to destruction. God's useful servants are always humble. The best of us have so little to boast of that we must say, "all that I am, I owe to the grace of God." Saul forgot that he only was king by the grace of God.

Saul met Samuel with a boasting, lying, make-believe sort of a piety. The kind of piety that thinks it is deceiving God when, as a matter of fact, it deceives no one—not even a child. In his heart Saul knew he had **not** done the commandment of the Lord. To the class of Saul belong those who would justify their rejection of the offer of salvation by hypocritically saying "I never do any wrong," "I never injured any one," "I am no worse than the rest." In their hearts they know they are not telling the truth and evading their plain duty.

Saul thought to blame the people for his sin of disobedience. He is not alone in this. Most sinners try to make out that it is some one else's fault that they are sinners. Yet, every one knows that there is no power on earth that can compel a person wo does not want to do so to commit sin. The people would be judged all right for their part in the sin, but Saul was the leader; and upon him was to fall the punishment of a leader in sin.

He thought to appease God by offering the fruits of his sin as a sacrifice to Him. In this respect there are plenty of Sauls today who gain possessions by injustice, fraud, or dishonesty and then try to ease their conscience by giving a portion of their loot to charity or to some public institution or church perhaps. Charity is all right in its place but when it is offered to God as a bribe to escape responsibility it becomes the charity that faileth.

The point was that Saul had disobeyed—turned his back upon Him— substituted his own will for God's, the end could be nothing but disastrous—it was rebellion. "Rebellion is as the sin of witchcraft." It's punishment is death. King Saul died there; as king of Israel from that time on he was doomed.

CONTRIBUTIONS

The Ebenezer S. S., by Bro. I. Lugenbihl for the education of a promising young man, $75; Sister M. A. Bechtel for the support of a student, $25; Brudertal Sewing society by Sister M. F. Penner for Christmas to various persons and Orphans, $45.

Gratefully acknowledged,

P. W. Penner.

NEWS OF THE WEEK

BELGIAN TWINS THANK PRESIDENT FOR BREAD

Letter Touches Wilson, Who Forwards Reply — Hopes to See Children.

Washington, March 22. — An exchange of letters between President Wilson and two little Belgians in Brussels, in which the children thanked the president for food sent by Americans, and the president expressed his appreciation for their gratitude, was made known today at the White House.

Letter to President.

The children, twins, nine years old, wrote as follows:

"Dear Mr. Wilson:

"Thank you very much for the good bread. The poor people in our villages were starving, for they had nothing to eat, but now that you have sent over to our dear little country provision of wheat, both rich and poor can live—thanks to the Americans.

"Best love and wishes from little "Pussy Despoelberch."

Brother Adds Note.

Pussy's brother added the following note:

"I join in with my sister in thanking you, too, for it is jolly good bread, enough to satisfy any schoolboy's hunger."

In reply the president sent the following letter in his own handwriting:

"My Dear Little Friends:—Your letter touched me very deeply, and I thank you for it with all my heart. It makes me very happy to think that what generous Americans have done to relieve the hunger and distress in your country has brought you the help you needed and given you a little happiness in the midst of these terrible days of war. I hope that you will grow up to be strong to do the work that will have to be done in the days of peace that are coming. It would be a great pleasure to me if some day I might see you both when those happier times have come. Your sincere friend, Woodrow Wilson."

GERMAN AND AUSTRIAN MINISTERS

Warned to Leave Italy at Once — Little Chance to Continue Neutral.

London, March 21. — The relations between Italy and Austria are believed to have reached an acute stage. A ditpatch from Rome says Austrian and German subjects have been advised by their consuls to leave Italy in the shortest possible time and that a number of Germans who recently arrived in Italy are being watched because of the suspicion that they are spies.

The reports for some days that Germany's efforts to secure the continued neutrality of Italy by inducing Austria to cede Trent and other territory to her were not meeting with success. Italy, it was said, was demanding that the territory be handed over to her at once, but that the Teutonic allies desired to make the transfer after the war.

Following this came reports that Austria had commenced strengthening her southern frontier, and, according to a dispatch received in Paris from Rome today, Italian officers of all arms belonging to the first line, who have been on half pay, have been called to the colors.

RUSSIAN FORCES TAKE PRZEMYSL

Capture Strong Galician Fortress Besieged Since First Days of War.

London, March 22. — The great Galician fortress of Przemysl, which the Austrians had so stanchly defended since the early days of the war, fell into the hands of the Russian besiegers.

The last of the improvised field fortifications were captured some days ago and the final act of the drama began toward the close of the week, when the commandant deliberately expended his reserve ammunition and sent the bulk of the garrison out on the forlorn hope of cutting its way eastward through the besiegers.

With the strong Russian line tightly drawn around the fortress, the effort apparently was hopeless from the start, and 6,000 Austrian prisoners fell into the hands of the Russians, while as many more fell, dead or wounded. The shattered remnants of the force fled back to the fortress, and they now have fallen into the hands of the Russians.

120,000 Men Besieged City.

The garrison of Przemysl originally numbered 60,000 or 80,000 men, but sorties and shells must have cut a considerable number of thousands from that total.

The besieging army is understood to number about 120,000 officers and men. This force will now march on the strong Austrian fortress of Krakow, 125 miles to the west of Przemysl, it being the announced determination to the Russian commander-in-chief to reduce the ancient Polish capital as speedily as possible.

GERMAN BLOCKADE SURPRISINGLY EFFECTIVE

At Least More Effective Than the English Admiralty Expected.

London, March 20.—That the German submarine campaign against English shipping had been more successful than was expected was officially admitted at the admiralty today. This admission came simultaneously with an announcement that during the week ended March 17, eight British vessels had been torpedoed and sunk by submarines.

These eight vessels had a total tonnage of 22,825 tons. That most of them were small vessels does not detract from the fact that the underwater craft of the Germans are being successfull. The official announcement does not include a record of the sinking of the Glenartney, which was sent to the bottom on March 18, making nine ships sunk in eight days.

Since the Germans began their submarine campaign on Febr. 18, 82 English vessels have been sunk or badly damaged by the submarines.

DAMAGE BY GERMANS IN POLAND IS $500,000,000

London, March 20. — Statistics published in Petrograd Poland as a result of the German invasion, give the total number of towns and larger villages destroyed as ninety-five. It is said that 4,500 small villages were devastated, 1,000 of them having been burned.

These figures apply to ten Polish provinces. The damage is estimated at more than $500,000,000.

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FOUR GIANT AIRSHIPS HURL BOMBS

But Are Driven Away by Anti-Air Craft Weapons—Damage Is Small.

Paris, March 21. — Zeppelin airships raided Paris early this morning and dropped a dozen bombs, but the damage done was unimportant. Seven or eight persons were injured but only one seriously. Four of the air crafts started for the capital, following the valley of the Oise, but only two reached their goal. Missiles also were dropped at Compiegne, Ribecourt and Dreslincourt, but without serious result.

Paris remained calm while the aerial invasion was in progress and residents of the city exhibited more curiosity than fear as to the results. Trumpets gave the signal that all lights must be extinguished as soon as warning was received of the Zeppelins' approach. Searchlights were turned upon the clouds, anti-aircraft guns opened fire and aeroplanes rose to attack the Germans but their operations were hampered by a heavy mist.

An official communication regarding the raid declares it served only to show well the defensive arrangements would work out when put to the tets.

UNITED STATES FIGHTS FOR TRADE

Great Problem of Finding Neutral Markets on Account of European Brockade.

Washington, March 21. — As a result of the blockade of Germany proclaimed by the allies, the government of the United States has been forced to give consideration to plans for creating markets for the goods which hitherto have been sent to the great Teuton empire.

The total trade of the United States with Germany for the first seven months of the fiscal year, prior to the war, amounted in round numbers to $350,000,000. Of this enormous sum $228,000,000 represented the value of goods sent by the United States to Germany and $112,000,000 the value of goods imported into the United States from Germany. During the seven months of the war the value of the direct trade fell to $92,000,000 of which $23,000,000 represented exports and $69,000,000 imports, an apparent decrease of $258,000,000.

As a matter of fact the net loss was about $150,000,000, due to the fact that large quantities of produce and manufactures of American origin were shipped into Germany via the neutral countries of Denmark, Norway, Sweden and Italy. Some supplies got through Holland ,but the statistics of trade with that country show a loss of $6,000,000.

Now, under the order in council issued by the British government to which all the allies have adhered, it will be impossible to use neutral countries as points of trans-shipment for American products. Undoubtedly attempts will be made to do so, out there will be danger of capture and possible sale of the cargoes in the territory of the allies, though not condemnation. It is probable the policy adopted will deter American shippers from continuing to engage in a trade which involves such serious risks.

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D. C. Krehbiel,
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VOL. XXX. BERNE, INDIANA, APRIL 1, 1915. No. 13.

NOTES AND COMMENTS

The Eastern District Conference will begin its yearly meeting Sunday, May 2, in the Second Mennonite Church, Philadelphia. The Sunday session will be devoted to the celebration of the Lord's Supper in the morning while the president of conference, Rev. J. W. Schantz, will preach the conference sermon in the evening, at which time it is also expected that Bro. Maxwell H. Kratz, Esq., will deliver an address on "Our Denominational Colleges" at that time. The business session of the conference will be held on Monday, the 3rd. Rev. H. G. Allebach of the West Swamp charge will read a paper on "Our General Conference and our Relation to It."

A private communication informs us of the serious illness of the wife of Dr. Eddison Mosiman, president of Freeman College. We pray and trust for the speedy recovery of Sister Mosiman.

The recent death of Sister Katherine Bender, of Trenton, O., means the loss of one of the most interested friends of our missions. Her generous gifts to the mission fund were often encouraging and frequently quite timely. Her purchase, for Bro. Petter, of the necessary printing outfit, made it possible for him to provide the Cheyenne Indians with the Word of God in their own language.

A local paper brings us information of the resignation of Bro. A. S. Shelly, from the Hereford (Pa.) charge after a pastorate of more than twenty years and his possible acceptance of a call to a California charge.

In Germany and several other European countries the Mennonites are compelled by law to serve in the army in spite of any non-resistant principles to which they may hold. The "Mennonitische Blätter", the German organ of the Mennonites, gives a long list of brethren who have either fallen, been wounded, taken prisoners, or are missing as well as the names of 52 who have received the "iron cross". As we scan the list, we recognize familiar family names and, although many of our readers may be related to some of the victims of this terrible war of nations across the sea, we can only in a measure feel the heart-aches and sorrows that its curse has imposed upon the lives of fathers, mothers, wives and children. "How long, O Lord, How long!"

THE STORY OF SUKHWARA

Newton, Kan., March 24, 1915.
To the Editor of Mennonite:

Accompanying this note you will find a copy of the letter sent to the Sukhwara Society of Newton, Kan. which gives in detail the manner of the orphan girl, Sukhwara's death. This girl was supported by our society and she was in Rev. P. A. Penner's care and this letter is from him. It is Rev. Penner's wish that the letter be published in the Mennonite.

Sincerely,
Alice Martin,
Sec'y. of Sukhwara Society.

Champa, C. P., India,
Jan. 14, 1915.

Dear Co-Laborers in the Lord:

Sukhwara, we love to call her your Sukhwara, because she was your girl in a way, is at home with her Savior whom she loved and whom she tried to serve. So young, so promising and, to all appearances so necessary for her two small children, and yet the Lord had need for her. She met a tragic death. We are sure that you will want to know all about her sudden death. Yes, it was sudden. On December 31, 1914 well and happy with her husband and 18-day-old boy and her 3-year-old girl, and on Jan. 1, 1915 all but dead.

But let me tell you how it all happened. The cool season in India seems cool to the natives. Hence they generally have a fire in their rooms. A small earthen vessel in the center of the room with live coals or a bright fire, spreads a comfortable warmth over the rooms. On January 1, just before the church bells were to ring for services, Sukhwara, who was dressed in two skirts and one jacket, was combing her child's hair, which was sitting before the fire. While doing this, the child stooped over a little too far and her hair caught fire at once. Sukhwara jumped up from the little stool and extinguished the burning hair, but by doing so, she herself got too near the blaze and in a moment her loose flimsy clothing was ablaze and the poor girl enveloped in a bright flame. Shrieking and tugging frantically at her clothing she was heard by a native preacher near-by. With a bound he was over the fence and at her side and, though himself burned, yet managed to pull the last stitch of clothing from her body. But it was too late, the fire had done its work. Sukhwara was horribly burned. She fell to the floor insensible. News was quickly sent to Martha and Bro. Suckau of what happened. Martha ran as quickly as she could to the home of Sukhwara and Dukalu and found Sukhwara, who had by this time regained consciousness, sitting on her bed shrieking and almost wild with pain. First aid was given and then the mission doctor called. She came, but shook her head from the very first. On January 2, in the morning at about 8 o'clock, we took Sukhwara into our own bungalo so that Martha could attend to her better. The little boy, Rufus, was also under her care. Sukhwara was very restless; she tossed herself from one side to the other and yet could not find the rest that she so much needed. Her mind was always clear, yes, until the very end. While I was with her I asked her: "Sukhwara, we still have hopes that the Lord will make you well, but if it should not be so, are you ready to die, is there anything in your life which hinders you from seeing Jesus?" Her answer was clear and certain: "Papaje, I am ready, I know that I am going home to Jesus." Both Martha and I have prayed with and for her. And, oh, I wish that you could have heard her own prayer! It was so pathetic and yet so joyful.

At 4:30 Mrs. Penner came running to me and said: "Come quickly." When I arrived at her bedside her husband was already there, and we saw her take a few gasps and all was over. Sukhwara was with the Lord.

Sukhwara was laid to rest at 5 p. m. on January 3, just 9 years after we laid Mrs. Penner to rest in Calcutta. A large crowd of Christians and non-Christians had come to the funeral. Bro. Suckau, Penner and I spoke words of comfort and victory to those who were present. Just before lowering the coffin into the grave the lepers had a chance to see Sukhwara. I don't think that we have had a funeral in Champa that has been so sad.

Sukhwara left no message for you. Don't wonder at that, her pains must have been something fearful. I can assure you that she was nevertheless grateful to you for having supported her. She was by no means a perfect Christian, she was not particularly gifted either, but we do think that she was a good mother to her children and Mrs. Penner says that in her Bible work she was improving.

And now, dear fellow-workers, has it paid you to give so much of your time and money for this girl? Give yourselves the answer. As for us, we are not sorry for all it has cost us to go to India to bring light and hope to this life, which, without our mission, would perhaps have died in heathen ignorance and superstition. Thanks be to God that He saved her. Thanks to you that you supported her. God bless you for it. What a joy it will be for us all to meet her in heaven.

Her husband feels his loss keenly since he was devoted to his wife, at least so far as we could see. Will you pray for Dukaloo, and will you also remember his children that they may grow up to be useful members of society? Please do not forget to pray for us also.

With kindest greetings to you from Mrs. Penner and myself, I am yours sincerely,

P. A. Penner.

The way to heaven—turn to the right and keep straight on.—Spurgeon.

The brightest lives and souls are often those that have passed by the grace of God through the darkest days and the gloomiest experiences.

A REPORT FROM THE BIRNEY MISSION

Birney, Mont., March 12, 1915.
Dear Deaders:

The three sweetest words in the human language are: "Lord Jesus Christ". An old negro women wished to learn to spell. She told her teacher that she wished to learn to spell the word Jesus first. When asked why, she said: "Because then He will help me to spell all the rest." Truly, the word "Jesus" means all in all to us who trust and believe in Him. But do we show enough appreciation toward our Lord Jesus Christ? He spells for us:

"Judged in our place on the cross" I am free!

"East is far from west—so far are our sins removed." Psa. 103: 12.

"Saves unto the uttermost all that come to God by Him." Heb. 7:25. Take Him by His word.

United to Him we shall never be separated from Him. Rom. 8: 35-39.

Safe and secure and satisfied through eternity. Jno. 10:28; Psa. 17:15.

What else could we wish for? My dear Christian friends, does not our heart go out toward those who have not Christ, and the precious hope in Him? In this time when we draw nearer the day when many years ago our dear Master laid down His life for us that we might have life. We should not forget the poor people in darkness away from Christ, without hope of ever being free altogether from sin and slavery of Satan.

How many of us really do love Christ because He first loved us? Because He loved us out of sin and darkness into light? Are we Christians because we love Christ for what He did for us and what He means to us in our daily life?

We find that these Indians will not be brought out of their sinful life by force, but by love. What brought me down on my knees before the cross of Christ? When I behold my Master bleeding for **me—me**, who am vile and sinful, He, the pure and holy, died. This His great love brought me to my knees and keeps me there worshiping and praising Him and seeing beyond the cross, the eternal joy and happiness. Here our greatest desire is, and I express it with Paul, Phil. 3:8-12, Christ and His love and the life in Him means more to us, the longer we are among these people, whose life without Christ is a wretched life to live. If they would only know and believe it. The more our heart goes out to these people, desiring them to be happy in Christ and in the hope of His early appearance.

Oh, how cunning the devil is,—we learn more and more, as we meet his agents and his cunningness in deceiving the people. To what depths of deception the devil will drive men can be seen among the poor ignorant Indians. But not only the poor ignorant Indians, but also many church members, yes, even ministers. In the March issue of a magazine, edited by W. Leon Tucker, Los Angeles, Cal., is a cartoon, where the ministers are arguing, the Bible close by their feet. It says, they are contending **over** and not **for** the Bible. The book is shut and their mouths are open. The devil is seen standing asleep at his post. It says, he may well slumber, he has nothing to fear, for he does not fear the word of men, but only the Word of God. He has led them to this, from the Book of Divine Revelation to riot of human reason.

He has deceived our poor Indians in believing that happiness lies in this life, in long life full of riches, food and pleasures. That seems all they think and dream. All worshipping, as I see it, seems to be only to obtain these things from the great God. Do not many white people have the same desires? Then the devil deceives them in bringing to them socalled new forms of worship, imitating the true religion so closely that it is very hard for our Indians to distinguish. For instance the mascal bean. I was present once, having been invited to come and see for myself, and then saw them make a cross in the sand and put a mascal bean on the cross and the leader prayed thus: Dear Savior, we can not see you and so we put this bean on the cross so we have something to look at when we pray," etc., and then they took turn in praying for temporal things. I am sure, our poor ignorant Indians would soon all be Christians if they could gain temporal things through becoming Christians. One mascal bean eater said to some young men who were on the way to our church: "Just go if you want to be killed, he will pray to have you killed, he does not pray for long life filled with good things and plenty." This same young man's brother became sick and died. During his illness I visited him every day. I brought him things to eat and spoke to him of the great Physician who could heal body and soul. But, though he was a Catholic, baptized when a child, he seemed to think more and asked more for bodily health than for his soul. We did all we could for him. One medicine man one morning said: "Let us both pray to Jesus so He may heal this man." I told him that I always prayed for the young man and knew that God would and could heal him, if it was best. But as for him to pray to Him, he would have to first accept and believe in Him. His mascal bean friends never came to see him, offered no help or comfort—**they have none.** When he was dead, we buried him in our grave-yard; the school people and children were all present. Even though his faith was small, yet we hope he is with God. He told me that he believed and trusted in Jesus. The evening of the funeral the young man's mother came to our home. At her knock I opened the door and then she put her arms around my neck and wept bitterly. Then I noticed she had only one short dress, up to her knees, on, and that blood was running down in streams. She had cut her legs from the knees down with a knife, in her anguish and grief. Being without hope of ever seeing her beloved son. Mothers and fathers, whose sons and daughters are in heaven, rejoice if you are true to the end, you shall see them again. But pray for our Indians.

After the funeral the mother came to us for help. The Indians, as their custom is, take everything when one dies and leave the poor mourning ones without beds, etc. I loaned (for how long? Can't tell) her some money to buy food. She did not go to mascal bean eaters.

Another man has a cancer of the intestines and must die. He was taken to a hospital but too late. A white employee said: Is it not terrible to be lying there and seeing and knowing death is near? Is he a Christain? Judge for yourself. When I told him that the doctor said he could not live, they became angry with me and said I came to them and talked bad, made them feel bad by telling them this. All attempts to direct Him to Christ who can give eternal life, seems in vain. For he has made a vow to the Spirit that he will give a sun dance this summer if he will restore him to health. He has strong faith in his vow, bringing him health. Pray for him that he may accept the great Physician.

Young Bird and his wife ate too much of a dead calf, found along the river, both became sick. He is still not well. I visit him every day and do all I can for him, though he has been working against the Christian faith. He now is very friendly to us and seems to think different than before.

In all our camp work we find what our Indians desire is temporal things. Although they will listen well when we tell them of the life here in Jesus and the life to come. But most of them do not feel the need of a personal Savior The camp work, we think, is as essential as the preaching of the gospel. For not only do they attend service better, but have more confidence in them and you learn how to approach and speak to them and convince them of what you say. We hardly ever have service in camps, only at sick-beds and with old people. But we take every opportunity offered to put in a word for and of our Master. A few weeks ago three men, old medicine men, came to our home resquesting us to tell them the story of Jesus, which I did the best I knew how in their language with the aid of a picture Bible. A week later one came and said: "I will be very glad when Jesus comes again. I told him then to first accept and believe in Jesus, for only then he could rejoice at His coming.

Mascal bean eaters and medicine men are not always very friendly toward us. One mascal bean eater, who came here, in our conversation told me how he worships Jesus through the mascal, and when I told him that this was impossible, he became angry and said to me: "You do not belong here, this is the Cheyenne's land; I will tell all young men and we will drive you off." I told him that he was at liberty to do as he pleased. But as yet the young men are all still coming to church and he has also again begun to come.

We are glad to report that our commissioner of Indian affairs seems to be the right man for the work, for we see changes on this reservation for the better. Better class of employees are coming in. The present farmer and his wife are true Christians and attend service every Sunday. Also are they very anxious to advance these Indians toward self-support and are not afraid to work.

Friends, we write, asking you not to forget us and our Indians in your prayers. D. J. Finlay says: "Prayer does things and there is no good thing which it cannot accomplish. Those who have this, and have no other resources, accomplish things which they would never dream of."

The gospel is the same today, is still the power of God unto salvation. In the street of a town in Spain a woman declared that she had a copy of the gospel. "Yes." said her friend, "thou hast the gospel, but it is very old and dirty." "True," replied the first, "the book is very old and dirty, but the words inside the book are purer than the water from any spring." "Why doest thou say so?" "Because once my heart was very black, but the reading of this book has made it white as snow." How true!

Yes, we know God is not dead. He is not asleep. He has not forgotten. He will maintain His cause. It may quite easily be that there may be days of temporary defeat and reaction in store for us —there are eddies in every campaign, but about the issue there can be no doubt. Victory is God's. God will arise and all His enemies shall be scattered. Every Dagon shall fall—"Sursum corda", therefore: Lift up your hearts!"—Rev. J. D. Jones.

With Christians their is no speculation, but certainties, and we go forth in the strength of the Spirit to witness for our Master and Lord. And some day we shall go forth with Him unto victory. Hallelujah! **P. A. Kliewer.**

KANSAS AND THE MENNONITES.

Reminiscenses by C. B. Schmidt.

(Continued)

At the city of Kursk our train was stalled by great snowdrifts ahead along the railway. The passengers were obliged to leave the train and stop over night in the city. My prince was very kind to me and, indeed, acted as my host during that night in the typical Russian town. He hired two sleighs, one for his servant and baggage and one for himself and me, and we drove to the finest hotel in the city, some two miles away from the railway station. At the "Hotel de l'Europe" he himself picked out the most sumptuously fournished room for me and gave orders to the servants to look to my comfort. He ordered a splendid dinner for both of us and the next morning drove with me all over the city in an elegant sleigh with three handsomely harnessed horses, with jingled bells and waving plumes. He pointed out to me all the leading buildings and churches and finally delivered me at my train for Alexandrovsk, expressing the hope that I might meet all my German friends in Southern Russia in good health. It was certainly an example of graceful and generous Russian hospitality.

Less courteous treatment was meted out to me later on at the Kharkoff station, where I left the train for only a few minutes to treat myself to a glass of tea. When I returned to my railroad car my valuable fur overcoat and silk hat had been stolen under the very eyes of the numerous police officers standing about.

At the station of Losavoia, the junction point of the railway lines from St. Petersburg, Moscow, the Kaukasus and the Crimea, I met a company of German colonists on their return home from Moscow. They were a Godsend to me, as they proved a rich source of information about the Mennonite and other German colonies in Southern Russia. I gladly joined them in their second class coach for the remainder of my railway journey to Alexandrovsk, which was also their destination. We arrived there in the evening of the same day and my companions were met by sleighs, each hitched with three stout horses abreast and amply supplied with fur rugs. Two hours of rapid driving brought us to the village of Friedrichsfeld, the northernmost of the German Lutheran colonies. The Lutheran colonists were not affected by the emigration fever, but they knew about the movement among their Mennonite neighbors, and were personally acquainted with many of the families to whom I had letters of introduction.

At Friedrichsfeld I had my first introduction to the customary fourstory featherbed, to which during succeeding weeks of travel I became very well "acclimated". The following morning my missionary campaign in the Molotschna colonies began in good earnest. A few hours' sleigh ride brought me to Halbstadt where I met my first discouragement, related in a previous chapter of these reminiscences.

During the few weeks of campaigning in the Molotschna colony I became more and more convinced that the emigration fever was very strong and that thousands of families were arranging their affairs with a view to leaving as soon as possible. When my presence in the colony became generally known, the people came from every direction in order to meet me as soon as possible. I held meetings at school houses and at homes two and three times daily, till I had talked myself hoarse and went for a little rest to the city of Berdjansk. Many were the prejudices and the fears expressed at those meetings! The people had been informed by letters that Kansas bordered the Indian territory, and the fear had been aroused that the Kansas settlers might at any time be attacked by the savages and that, being non-combattant and non-resistant the Mennonites could not risk such attacks and Kansas seemed to them out of question as a state where they might establish new homes. I explained, of course, that the Indians in the Indian territory were under strict government control and that the state militia would protect the Kansas border against any hostile incursions. But that argument was not satisfactory to the intending emigrants; they could not perform militia service. My promise, that the Kansas state legislature would pass a law at its next session, exempting from militia service all citizens, whose tenets of faith prohibited the bearing of arms, proved satisfactory, and after the very first session after my return to Kansas such a law was enacted.

It was a source of great gratification to me when I found a year or two later, after the Mennonites had well established their homes in Kansas, they had established a mission station among the Arapahoe and Cheyenne Indians in Oklahoma, and Father Krehbiel had established on his farm near Halstead a school for Indian children. This great work has produced undreamed of results. For several years Cheyenne and Arapahoe Indians, men, women and children, could be found on the Mennonite farms in Kansas, where they had learned, not only how to work, and farm land, but also to read and write English and German and live like Christians. I never was so surprised in my life as when I was talked to on the farm of Herman Sudermann at Goldschar near Newton, Kansas, by an Arapahoe woman, in the orthodox "Platt-Deutsch" and was told by her that many people of her tribe were living among the Mennonites. And now, since the Indians have returned to their Oklahoma homes, the mission stations with their German churches and schools of the Mennonites are still maintained among them at an annual outlay by the Kansas Mennonites of $40,000.

It was a source of much regret to me, that, owing to the hostile attitude of the Russian authorities, I had to give up my plan of visiting the Mennonite communities in the eastern and southeastern governmental districts. I had planned to go to Samara and Saratov and to the Kuban river, but with three mounted gens d'armes at my heels, I concluded that it was the better part of wisdom to seek safety under the nearest American flag, at the American consulate at Odessa. My friend Warkentin at Terpinje, under whose hospitable roof I had spent three restful days, had been one of the three commissioners, who had, at the suggestion of the Czar's government, gone to eastern Siberia to study especially the valley of the Amur, where new Mennonite colonies might be organized and where the special provileges, which the old settlements in European Russia had enjoyed for a century, would again be granted. The commissioners had but recently returned from their nine months' overland journey and reported that the country was not suitable, owing especially to the great distance to be traveled without railroad, and the lack of market for any products that might be raised. Mr. Warkentin assured me that the emigration would continue to America and he was correct.

(To be continued.)

THE LAST DAYS OF MENNO SIMON

(Selected from Cramer's "Leven van Menno Simons".)

The old man now had his permanent residence at Oldesloo and established a printing press there. With this his teachings became more widely known, since he now was in a better position to publish his own works. I am not, however, sure of everything he produced here. In 1556 he published **"A Very Plain and Pointed Reply to Martin Microm, Concerning the Discussion between Him and Himself Before Many Witnesses, Held A. D. 1553, On the Subject of the Incarnation of Our Lord Jesus Christ According to the Truth and Power of the Holy Scriptures,"** together with **"A Sincere Epistle and Admonition to Him,"** etc. The reply is dated September 7 and the epistle September 16. During this year he also produced **"The True Christian Faith Which Converts, Changes, Makes Pious, Sincere, New, Perfect, Joyful and Blessed the Human Heart** (Revised and Enlarged)." And **"Of the New Creature"** in the same binding with **"A Consoling Admonition Concerning the Suffering and Oppression and Persecution of the Saints."** This letter was a small but edifying and splendid production in which he manifested his joy in the increase of the Doopsgezinden (Mennonites) numbers and exhorts them to the Savior and the truth they confess, even though subjected to bloody persecutions as well as many allurements. It is, I think, a beautiful illustration of what Menno was to his followers and what he might have been in a wider circle had not miserable quarrels prevented it.

Although the church in Fresenburg seems to have acquired a remarkable growth at that time, Menno's circumstances did not improve and be continued to be in tightened straits. This we learn from his letter to Waterhorn. It is also to be remembered that the Doopsgezinden refugees, coming there had fled from severe persecutions, barely saving their lives, having left behind all their possessions and

(Continued on Page 5.)

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EDITORIAL

THE FIRST EASTER MORNING

"Very early in the morning, upon the first day of the week." Luke 24:1.

When we read that sublime revelation of the work of creation, as the sacred scribe presents it in the first chapter of the Bible, we note that the description of the various periods of time called days, end with "And the evening and the morning were the first day"; "And the evening and the morning were the second day," and so on, until the end of the sixth. This was the ancient Hebrew method of marking time. We, in this age, call the period of time from sun-rise to sunrise a day; the Hebrews made the day to consist of the hours beginning with sun-set and ending with sunset the next day. In their celebration of feasts and fasts the present-day Jews follow this order. There is something in this ancient order peculiarly suggestive; the day begins in darkness and advances into the light, it is a progress through darkness into light. The reader of the creative narrative will notice that six days are completed. The evening and the morning and the noon-day of six of God's great periods have passed into completeness. These periods were long, we do not know how many centuries were involved, for "one day is with the Lord as a thousand years and a thousand years as one day," but they are past. Many of the queer evidences of types of life which the geologist digs out of the earth's crust came and went in the days that were things of the great past when the Creator placed man, the creature made in His own image, upon earth to be lord over it.

When we come to the seventh day we observe that "the evening and the morning were the seventh day", does not appear in the narrative. Why? Because we are still in the seventh day. Its very beginning was shaded in the darkness of men's sin, of the deluge, of the universal wickedness, in which only the separated nation of God knew Him, and even they were an unfaithful and backsliding people. We have passed through the darkest period to the glorious dawn when the "Sun of Righteousness" arose with healing in His wings. We are now in that blessed afternoon which waits for God to usher in a new period according to His great purpose. The Sabbath completes the cycle, another week is to begin, but when? Who can tell?

At present we will not devote our attention to the possibilities that lie in this seventh-day afternoon period in which we find ourselves. We simply want to note that the order of progress in the divine plan is from darkness to light. We need not go far to illustrate this. The seed lies long in the dark earth before it pushes aside the earth-prison and unfolds itself in the sunlight in the beauty of blossom and the usefulness of seed-bearing. Long and dark is the period in which the life of the child must abide before it sees the light of day through the anguish of its birth-throes and every step in the life of that little one is a step from dark and trying experiences to better things. His character must develop by discipline. His education must come by severe tests and the mastery of difficult problems. His Christian life must come into being only as he dies to the old man of sin in him and plucks out of his life the right eye or the right arm which gives offense. Bitter, trying experiences they all happen to be, but it is true, as Geo. Elliot once observed, that before the world receives a good or blessed thing there must first have been a Gethsemane.

During the latter period of our Lord's ministry we note how certainly the path he followed was leading to Gethsemane and the cross. His was not the unfortunate progress of one who is unknowingly or unsuspectingly walking upon dangerous ground. He knew just what was before Him. Time and again He endeavored to confide the doctrine of the cross to His intimates, but His revelation of the troubles to be met fell upon unappreciative ears. They were too much absorbed in their own ambitious plans to entertain the suggestion that these plans might be miserably shattered. The anticipation of the cross was bitter enough to make the dreary afternoon of our Lord's life more distressing than human words can describe, but when there was added to it a consciousness that even those nearest to Him would not and could not be made to realize His hunger for sympathy, much less satisfy it, we get a faint suggestion of how deep the darkness was into which He went. No vacabulary can do justice to His mental agony in the garden. None can appreciate the physical agony of the cross: to be done to death by a mocking world; to endure the supreme spiritual depression of having God hideHis face from Him; to be conscious to the very end of His excruciating suffering, these were the darkness of night into which He was plunged. And why? Was the cup of man's iniquity not yet full and had they to add this insult to God and defiance of righteousness to their already too long list of wrong-doings? Did the Almighty delight in blotting out the life of His best? Were the fiends of hell to be made happy by this sacrifice? The crucifixion was, no doubt, the crime of the ages; the law of God certainly demanded a sacrifice for the sins of the world, and the devil, no doubt, rejoiced in supreme glee at the successful consummation of his fiendish purposes, but this was not all. The sun truly went down, but it was to rise in a newer glory and splendor as the day of triumphant resurrection dawned.

Amid the terrible storm, the awful blackness of the night and the depression of the heart we still find a few bright glimmers of light. They were like the few stars in the dark night, so far away from earth that the eye must strain to see them, but they are there, nevertheless, few as they are, and those who look earnestly for them may see them. The faithfulness of a few is a specially bright spot. At the foot of the cross we see them waiting for the end. There were the simple-hearted women whose affections could not be disturbed even by the hand of death and the merciless acts of the executors. John was there, the youngest, but the sweetest of those whom the Lord had chosen to be near Him in life and perpetuate His doctrine of love after His death. John was the last of the apostles to see Him alone; to him was given the grace to live long after the rest had passed from the scene. Another faint light flashes before the eye in the person of Joseph of Arimathea. When it was comparatively safe to be a friend of Jesus he remained a secret follower for fear of the Jews, but when danger was real he makes his sympathy known to Pilate and publicly gives his tomb. To Nicodemus Jesus had concisely stated the plan of redemption in what Luther called the little Bible. John 3:16. After many months he, the proud ruler, comes now with his hundred pounds of Myrrh and Aloes to prove that, while his voice could do little to stay the tide of fury rising against Jesus, his heart was with Him. People sometimes sneer, and perhaps, in some cases, rightly so, over expressions of affections laid upon the caskets of departed ones, but it is not always folly to cherish dear the memory of those gone from us. Ungrateful indeed must be the one who put out of mind those who were dear as soon as the grave has put them out of sight.

As we read the accounts written long after the crucifixion we notice that the details of His suffering were according to the prophesies, this and that occurred that the Scriptures might be fulfilled," Though they did not look up through their gloom, the promises of God still remained. Oh, had they but thought then of the other promises that God would not forsake His own, that their Christ would again rise from the dead, how different might have been their bitter hours by the cross!

The loyalty of the faithful and the promises of God were then the stars of light in that night of the Savior's earthly life. Soon were they to learn how certain are the promises of God and soon were they to go forth into all the world giving further evidences of their loyalty to Him by living for Him, preaching His gospel and dying for Him. It is always the few who remain true and loyal through their darkest hours who are the salt of the earth.

We now come to the first day of the week. How gloriously it bursts forth with an eternal splendor all its own. It is the Resurrection Day.

If the disciples had forgotten Christ's assurances of a resurrection, the unbelieving Pharisees had not. They took every precaution to keep the body in the tomb. They sealed it with a seal which must not be disturbed upon pain of death, they surrounded it with a guard. "The stone, the guard, the seal," they said among themselves "will protect us against any trickery concerning a resurrection." Had it been the Sadducees who anticipated a trick in a resurrection, we might have understood it, for they denied the possibility of a resurrection, but the Pharisees made the resurrection a dogma of their faith. Now, here they prove how little they believed in their own teaching. Their great care in sealing the body of Jesus in the tomb shows that in their hearts they didn't believe what they professed. If a resurrection would occur they were sure it must be by a trick of some kind and they would do all in their power to prevent that trick being played upon them. Many godless persons are ready to proclaim an orthodox item of belief to the world as being just what they stand for, but in their godlessness and sins they violate every article of the Gospel of salvation. So long as one is not right with God he cannot do right or act right with a single item of God's faith. Orthodox without righteousness is always the most brazen type of hypocricy.

The empty tomb on the first day of the week ushered into being a new morning. The morning of the Master's triumph. What did it matter now though the world and hell had done their worst? What did the agony of the cross matter now? Death's power was broken. The new Adam appeared to bring life for the death which the old Adam inflicted upon all the race. Not to one or a few, but even to five hundred brethren at once had the living Christ appeared. He was the resurrected living Christ; a weak nervous woman, unsettled by a great trouble, might perhaps have been deceived by her disordered condition into imagining that she saw the Lord, but not so a critical Thomas, not so five hundred at one time and not so the little company in the upper room whose hearts were gladdened by His presence. Soldiers might have been bribed to tell an impossible story of the body being stolen on a cloudless moonlight night in the sight of the numberless passover crowds while they were asleep; but men are not bribed to tell the truth. It is only for lying that men are bribed.

If, then, Christ rose from the dead we know that we, too, shall rise, if His dear ones knew Him, we, too, shall know one another in the resurrected life; if He went to abide with His Father, we, too, shall go to the many mansions prepared for us. If death, though dark and dreary is the way that leads into the glory of the Father's house then, when our time comes, welcome death! It is the evening of the day that shall advance to the glory of being in the Father's presence.

Can there be any wonder why the first day came to be such a joy to the early Christians? It was the day upon which their Lord came back to them. They had at that time no idea of abandoning the keeping of the JewishSabbath, indeed they kept both the Sabbath and the first day as days of peculiar sanctity. With the passing of years and the impossibility of keeping two Sabbaths a week away from their occupations it came to a matter of the Christians choosing the one which was dearest to them. Surely, it could not have been the Sabbath of Judaism from which they broke away; it certainly must have been the one intimately associated with the comforts and assurances they found in the resurrection of their Lord. G.

CORRESPONDENCE

Trenton, Ohio. — The Men's Bible class of the Mennonite church entertained a host of their friends at a unique banquet Thursday in the basement of the church. Covers were laid for 74. It is but putting it mildly to say that the community is growing better, broader and more fraternal, when an aggregation of such splendid men as compose this class gather with their friends, irrespective of slight religious differences for the purpose of enjoying a meeting, listening to talks by able speakers and sharing the good things God has blessed them with.

Interesting addresses were given by Rev. W. A. Condon, Prof. Jos. A. Hunter, Rev. Simpson and Judge Clarence Murphy.

Rev. Condon brought out the point that the warring nations were not alone breaking a commandment but many of them and his talk was much appreciated. Prof. Hunter put extra stress on the moral and religious qualifications of the teachers and among many other good points advocated the giving of credits for certain religious studies, which work could be, and in his opinion should be conducted by the respective religious leader of each congregation.

Rev. C. Simpson spoke very ably on the subject of the Rural Churches in the neighborhoods where the residents are transcient, where the youngsters have so few of the advantages for broadening their lives and searching the splendid manhood which should be thus.

Judge Murphy's talk was very highly appreciated by all. He spoke to the class and their guests of the blessings of peace which this country was enjoying although most of the other large nations were at war. And the hope that with the mighty man of tact at the head of the nation this country might be the one that would remain neutral and at peace with the world.

He also praised the ministers for their broader mindedness than the men in like positions a half century back. When the church was made as unattractive to the young as possible by good music being barred. He also reminded the men that there was work for them as well as their pastor. And advocated the application of the good old Golden Rule for the keeping of all Americans whether employer or employee in proper relation one to the other.

A splendid four-course dinner was served by the ladies of the church and in the arrangement nothing was omitted that could have improved it.

At about 10:15 the guests departed, wishing the class a continuance of prosperity and feeling that they are a mighty power for good and well deserving the name of true followers of the great Prince of Peace.

The church keenly feels the loss by death of our aged Sister Bender. Katherine Holly Bender, the last of a family of six, was born in Hesse Darmstadt, Germany, March 11, 1825, and died March 18, 1915, aged 90 years and 7 days.

At the age of seven years, she with her parents and brothers and sisters came to America. They lived one year in Hamilton, Ohio; then moved to the Holly Home, south of Middletown where her girlhood days were spent.

Oct. 16, 1853, she united in marriage to Daniel Bender, who preceded her in death nearly eight years ago.

Two children of this union, a son and daughter and three grandchildren remain to cherish the memory of this sainted mother.

Sixty-one years ago she came as a bride to the farm adjoining the place of her decease. Together they established the home which was ever a source of pride and comfort and which she enjoyed for fifty-nine years.

A loyal friend, a devoted mother and wife, a noble and self-sacrificing woman. Her tender care and thought was not confined to her own immediate family. The tenderest solicitude for others was shown and practiced. Three motherless children were reared and cared for by her and she gave them a mother's love.

For four weeks she was confined to her bed and while her suffering was intense not a murmur of rebellious thought escaped her lips.

On the morning of her death as anxious watchers sat at her bedside a rift in the clouds made possible the only ray of sunshine of the day, which fell across her bed and bathed the room with its effulgent rays just as the spirit of this noble woman took its flight to the God who gave it. She died as peacefully as her babes ever slept in her arms, and it can be truthfully said, the world is better for her having lived.

In youth Mother Bender united with the Mennonite church in Trenton, Ohio, of which she was a faithful and esteemed member, during the last few years she could not attend every service. But as often as the weather and her health would permit, she attended services, and her presence was always a source of inspiration to the minister and worshipers.

Beginning Monday, March 29, a series of Gospel meetings will be held in the church every evening except Saturday, at 7:45 p.m. and will close with the "Lord's Supper" on Easter Sunday morning at 10:00 a. m.

THE LAST DAYS OF MENNO SIMON

(Continued from page 3.)

were in a position to do very little for their esteemed teacher. It appears from this letter that the Friesian brethren had assured him a fixed annual sum of sixty dollars, a sum of greater purchasing value at that time than now, yet very moderate. Although Menno very often denounced the established ministers as hirelings and disapproved of their high salaries, he nevertheless regarded it proper that the church provide the minister with the means for a moderate living. In this he could appeal to the word of Paul, I Cor. 9:9, and elsewhere. Among the Doopsgezinden at this time generally, as well as long afterwards, this opinion was held to be in accord with Christ and His apostles. Their teachers, whether they had gathered a congregation to themselves or whether they were chosen by already existing churches took up the work without wages if they were in a position to live upon their own resources, otherwise they were assisted. But, because they usually were not withdrawn from their accustomed vocations by their calling and were generally members selected on account of their ability, esteem and prominence, this was not often the case.

This offers a suitable opportunity for giving as much as I have been able to find concerning Menno's family. His wife, whose name was Gertrude, is thought not to have survived him. According to his letter to the wife of L. Bouwens she was, however still alive in 1553. He also had a son who, perhaps, died some time before, because in his letter to Rein Edes he only makes mention of his daughters. One of these lived long after him. This is all I have gleaned from the various sources concerning the family of the man after whom the Doopsgezinden are generally called Mennonites. Is this not an evidence that he belongs to the company of noble ones, who work for a good cause

alone and self-denial and humility and who, in their work, keep their personal interests in the background? It is remarkable that he speaks so little of himself or that Doopsgezinden writers tell so little of him; it shows, however, that as a servant of Jesus he had a great and honorable influence, but his circumstances were forgotten with it.

In 1557 the church in Embden, after much quarreling, divided into two parties. Hendrick Naaldeman, Jurriaan Heyns and Schedemaker were banned by Leendert Bouwens and Dirk Philips. The parties banned afterwards asserted that Menno had favored them since he had not respected his own ban, as his letter to Embden seemed to show. But Leendert emphatically insisted that they must follow him or there must be be a division. I find it somewhere stated that he laid his hand upon his head and said, "Menno has not yet risen above our heads, if he cannot follow us we must do with him as we did with the others." Thus, for once, Menno permitted himself to be gradually won over by their most determined efforts. At their request, he acknowledges that he wrote a new book on the ban in 1558 together with a new edition of the **Foundation Book.** Concerning the latter I shall have little to say here. He gave it the short preface to be found in the later editions. In that which followed he made changes here and there and in some instances he made some omissions. The work on the ban bore the title **"A Fundamental Doctrine or Account of Excommunication, Ban, Exclusion or Separation from the Church of Christ."** In a well intended preface, which shows an earnest but overflowing zeal for Christ and His church, he says that he prepared this work upon the request of the brethren, and after mature thought, so that his convictions might be clearly known, in order that unity and peace over this point, which he presents as of supreme importance, might be promoted. He declares that in this he was prompted by no carnal considerations or party-spirit and asks the reader to receive it in the same spirit. The work is arranged in eleven orderly chapters and a **Conclusion and Exhortation.**

(To be concluded.)

THE C. E. TOPIC

April 11.

Getting Ready for the Next Life.
Col. 4:1-4.

Our present life is but a getting ready for an eternity and, though we go to the grave having lived our full share of years, the time is short. None but the fool will live for this life only; it is the part of wisdom to make every act and minute of this life contribute to an eternity of blessedness awaiting us.

The first thing to begin with in our preparation for eternity is the fear of the Lord. Unless we are right with God here we shall not be with God there. We begin to prepare for heaven by making this life what it should be here. Our Master taught us to pray: "Thy will be done in earth as it is in heaven." No prayer is answered unless we do all that is within our power to make its answer possible. The doing of the will of God on earth means a life of faith, of goodness, of sacrifice and love. It means a life devoted to every kindly assistance we can bring to our fellows.

The greatest joy of the life beyond will be the unending fellowship with our divine Lord. We must become acquainted with Him here, for our heavenly association will be so intimate that it cannot be broken into, unless there has first been a previous intimacy in prayer, meditation and the study of His Word.

Next to our joy of being with Him will be the joy of having our dear ones with us. Many of our dear ones do not know or serve the Savior. Every soul brought into the kingdom will contribute so much more joy to our eternal existence. The Master Himself was a soul-Savior on earth before He went to heaven, we can do no better than follow His example.

Our present life is a beginning of the things that eternity will complete. The cultivation of all of the Christian graces here is a preparation for their development in their highest degree in the life to come. We should so regulate our lives that, while we do our best in every good effort, we will expect them to be but a beginning of the career that shall develop in better, purer atmosphere of heaven where sin and trouble cannot enter to disturb.

No one likes to feel that he would not be missed. It is a worthy ambition to want to so live that when we are gone we will be missed for the good we have done.

THE S. S. LESSON

April 11.

David Anointed King.
I Sam. 16:4-13.

Golden Text—I Sam. 16:7.

Samuel grieved over the failure of Saul. Every disappointment in the Christian life is bound to be a source of grief to some pious soul. The broken-hearted praying fathers and mothers who see their dear ones go wrong are among the saddest things on earth. But it is folly to waste time in idle grief. If Saul was a failure, the responsibility for it was up to Saul and another must be called to take his place. To everyone there comes the time when they must leave off grieving and do the Lord's bidding. Samuel hesitated for a time. "If Saul hears of it," he said, fearing for his life. But the servant of God must know that his life belongs to God and if He will use that life to His own purpose, it is to the greatest glory of that servant.

Saul had been the choice of the people. We must not think that the people are always right. Very frequently their judgment is the poorest. People make choice for themselves that is not pleasing to God. When they do so God is bound to show His displeasure by rebuking them and choosing others to take the places of those who have failed. But when one or many people fail God, in His grace, is ready to provide the means for a new beginning. Every sinner gets a new chance but he must not always try the patience of God. One of his chances will be the last chance.

We learn a lesson in manhood from Samuel. Saul, in a measure, had supplanted Samuel's authority and influence. He might have found secret gratification in his fall but he didn't, he grieved, for he was a man who was ready to sink all personal matters in his zeal to do the Lord's bidding. He was generous, finding as much satisfaction in the glory of a rival as he would in his own and feeling as greatly disappointed in the failure of the one who had taken his place as he would in his own failure.

The elders at Bethlehem were afraid when they saw Samuel come. They must have had guilty consciences. There is nothing that so stirs up the conscience of the guilty as the presence of a truly good man.

In attempting to make his selection Samuel was inclined to follow his natural judgment but the Lord corrected him. Our natural judgment is always sure to be wrong when we don't let the Lord have something to say about it.

One after the other of the candidates were rejected, not because they did not have some good qualities, but because they did not have the necessary qualification for kingship. When God wants a man he wants him to have the necessary qualifications for the work to which he is to be called.

David, the chosen one, appeared the most unpromising in the eyes of man, but not in the eyes of God. God called him from the faithful performance of his humble occupation to the kingship because he was a fit subject for the "Spirit of the Lord." No one is called to higher things unless he is a fit subject for the Spirit of the Lord.

The only safe place to talk about your neighbor's faults is on your knees before the throne. If we talked thus the faults would cease.

DEATHS

Bender. — Katherine Holly, widow of the late Danie Bender, at Trenton, Ohio, March 18, 1915, age 90 years and 7 days. Funeral services held from her late home near Monroe, Ohio, March 20, Rev. Wm. H. Grubb officiating.

CONTRIBUTIONS

EMERGENCY RELIEF COMMISSION

Suffering in East Prussia, Alsace and Lorraine—Albert Claassen, Cantonment, Okla., $15.

Mennonite War Sufferers—Christian Wirkler, Newton, Kans., $10; Abr. Klassen, Moundridge, Kan., $5; "A Friend", Mt. Lake, Minn., per A. A. Penner, $50; Rev. David Gerber, Bethesda Hospital, per Sister Margaret Richert, $1; Jos. Blough, Pulaski, Ia., per M. A. Niswander, $5; Deer Creek cong., per H. Dalke, Gotebo, Okla., $35.65; Deer Creek S. S., $3.55; Auguste Dalke, per Rev. J. Lichti, Deer Creek, Okla. $2.

Suffering in Germany—Abr. P. Neufeld and Anna Neufeld, per John J. Pauls, $35; Summerfield Menn. church per Rev. J. B. Baer, Summerfield, Ill., $21; Summerfield, S. S., ditto, $10; Missionary Society, ditto, $10.

War Suffering Mennonites in Germany—Jacob Mueller, Hamshire, Tex. $1.50; San Marcos Menn. church, Paso Robles, Cal., per J. J. Dueck, $18.16; Abraham Entz, Newton, Kan., per J. G. Regier, $20; "A Friend", Emmaus cong., Whitewater, Kan., per J. G. Regier, $200; Sichar cong., Cordell, Okla. per J. W. Schmidt, $12.77.

German Red Cross—Anonymous—knit goods, wrappers and mittens: ungenannte Näherin, per Rev. N. F. Toews, Butterfield, Minn., $50.

Suffering Mennonites in Alsace—Peter Burkholder, per Rev. S. F. Sprunger, Berne, Ind., $5.

Mennonite War Sufferers in Galicia Jacob Linscheid and Family, Butterfield, Minn., $5; Rudolph Linscheid, ditto, $5; proceeds auction sale in Linscheid school district, per Rudolph Linscheid, Butterfield, Minn., $26.55; J. P. Linscheid, $2.

Suffering Mennonites in Germany and Austria—H. J. Fast, Mt. Lake. Minn., $15.

American National Red Cross—Chr. Erb, Deer Creek, Okla. per Rev. J. Lichti, $1.

Suffering in Germany and Galicia—West Zion church, Moundridge, Kan., per P. C. Schowalter, $100; Zion cong., per J. L. Regier, Elbing, Kan., $65.30.

For Mrs. Heinrich Hose, Kuchen, Hessen Cassel, Post Harmulthausen—From Justus and Adam Hofmann, per Rev. J. Lichti, Deer Creek, Okla., $10.

For Marie Hochstättler, Münsterhof—From Chr. Latschar, per Rev. J. Lichti, Deer Creek, Okla., $15.

Gratefully acknowledged,
Harrison Landis,
Treas. Emergency Relief Commission.
Sixth St., and Columbus Ave.,
Philadelphia, Pa.

NEWS OF THE WEEK

PADEREWSKI PICTURES POLAND'S WAR HORORS

Seven Times the Torture Endured by Belgium.

London, March 29. — Ignace Jan Paderewski, in an appeal in the Times in behalf of suffering Poland, says:

"Is it the death agony or only the birth pangs? is the question which every Pole throughout the world is asking himself as tragedy follows tragedy in the long martyrdom of our beloved nation. You have only heard the details of Belgium, but I tell you they are as nothing with what has happened in Poland.

"The scene of operations in Poland is seven times larger than that of Belgium, and she has had to endure seven times the torture. Remember, the battle of Europe is being fought in the east, not in the west, and while the tide of battle has reached a sort of ebb along the trenches about the frontiers of Alsace and Flanders, the great waves roll backward and forward from Germany to Russia and break always on Poland.

Desolation Beyond Comprehension.

"It is only perhaps we Poles who have known to its utmost depths what this war has really meant. It is not only that there are 10,000,000 human beings on the verge of starvation, nay, actually perishing; there is worse than that.

"Remember that both Belgium and Poland are still under the yoke. The Russians, it is true, occupy some 15,000 miles of our country, but this is really nothing, for the Germans occupy five-sixths of it, and the desolation passes all comprehension.

"As to actual battles, I can hardly speak of them. It is torture even to think of them. Only consider! Our one nation is divided, as it were, into three sections, which were thrust each against the others to work out their destruction. It is parricide! It is fratricide, nay, suicide! Compulsory suicide! That it what it is.

"It is to the great instinct of common humanity that I would make an appeal to the country which has been so generous to me in the past—the United States. It will not, I feel sure, be ungenerous when in my sorrow I plead on behalf of the future of my race."

JAPAN AGAIN PRESSING CHINA

Making Additional Demands on the Asiatic Republic.

Peking, March 28.—President Yuan Shi Kai yesterday again conferred with certain members of his entourage regarding the question of rejecting or accepting the Japanese demands, which, acording to Chinese officials the Japanese are again pressing firmly.

The negotiations between Japan and China, which have been going on for several weeks, have now reached clauses which are considered perilous ground by the Chinese. The conference between the Japanese minister and the Chinese officials yesterday again discussed, but failed to agree on the question of Japanese immigration in Manchuria and the socalled "Hanyehping" demands, namely, the Han-Yang iron works, the Tayeh mines and the Ping-Siang collieries.

Japan, it is said, seeks to obtain a substantial measure of Japanese participation in the Chinese customs administration which is now controlled by Great Britain under loan agreements which are guaranteed by the customs.

The customs staff now includes besides Britishers some other European and American and Japanese. The Japanese government contends that because Japan's trade, excluding that with Hong Kong, which is a British colony, is now the greatest of the nation's trading with China, the Japanese should have a numerically large, as well as influential representation on the customs staff.

RUSSIANS PUSH ON IN MOUNTAIN FIGHT

Austrian Dispatches Say Foe's Attack Has Miscarried and Losses Are Heavy.

London, March 27. — While there has been some fighting along the east Prussian frontier and in Bukowina, the mountains of both the east and the west are the scenes of most important engagements at present.

In the Vosges the French, after a long fight in which the position changed hands more than once, have finally established themselves on the summit of Hartmann'sWeilerkopf, a mountain peak fifteen miles northwest of Muelhausen and a few miles north of Thann. This is considered an important success as it gives the French command of a considerable amount of country occupied by the Germans. The fight has been a bitter one and has been going on for many days.

In the east, the Carpathians are still the scene of the most violent battles,the Russians attacking night and day. In their last official communication, they claimed to be advancing successfully on the Bartfeld-Pzsok front, in spite of the fact that the Austrians have been strongly reinforced.

Say Attack Miscarried.

Tonight, however, the Austrian official account says that the Russian attack has miscarried and that the Russians have suffered heavy losses. The Austrians also claim to have repelled the Russian offensive in Bukowina and to have forced their opponents back to the frontier.

GERMAN SUBMARINES SINK TWO MORE SHIPS

London, March 29. — The British steamer Falaba, carrying 140 passengers, was torpedoed off Milford Haven yesterday afternoon, the admiralty announced this afternoon. She is the first big passenger-carrying liner to fall victim to German submarine attacks. Many of her passengers and crew were drowned.

The British steamer Aquila, 1,204 tons, was also sent to the bottom yesterday off Bishop Rock, Scilly islands, by a German submarine. The crew of the Aquila was rescued.

AT BACK DOOR OF CONSTANTINOPLE

London, March 29. — Russia today is again knocking at the back door of Constantinople by bombarding the Turkish forts on the Bosporus, but with what success is not yet definitely known. As to the front door of the Turkish capital, the Dardanelles, the news is confined largely to a monotonous reiteration of the report that the mine sweepers of the allies are continuing their work and that weather conditions still prevent a resumption of the bombardment by the fleet.

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TRAPPED ON THE HARBOR BOTTOM

Commander and Crew of American Submarine F-4 Lost, It Is Feared.

Washington, March 26. — Trapped at the bottom of Honolulu harbor, under at least thirty-five fathoms of water, probably more, the United States submarine F-4 lies helpless with her commander and at least eighteen men in what, it is feared, is one of the worst submarine boat disasters in naval history.

More than twenty-four hours of every effort known to naval practice to raise the sunken boat, or get a signal from her crew have failed. Her marker buoy, which should come to the top to mark her resting place in such an emergency, has failed to appear; the surface of the water at thirty fathoms is covered with a film of oil from the submerged boat's tanks.

Grapplers for F-4 Were Fast to Old Anchor.

Honolulu, March 28. — The submarine F-4 has been located outside the harbor, it was announced tonight. Portions of the superstructure have been brought to the surface. The dredge of California will shift moorings, tugs will criss-cross in all directions and an attempt will be made to lift the submarine.

TWO BANKS ROBBED; TWO ROBBERS CAPTURED

Oklahoma, Okla., March 27. — Two banks at Stroud, Okla., were robbed early today of $5,000 and two of the robbers were shot and captured. Eleven men were in the band which escaped in the direction of Kiamichi mountains with their spoils, pursued by several posses.

One of the robbers, who gave the name of Bill Estes, fell from his horse badly wounded a mile out of Stroud and was captured. Estes told his captors he came from Missouri and had lately joined the gang. He had $75 in silver in his pockets and it was scattered on the ground when he fell. The other robber captured is said to he Henry Starr.

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13

U. S. ARTILLERY IS ORDERED TO BORDER

Washington, March 29. — Three batteries of field artillery late today were ordered by Secretary Garrison to proceed from Ft. Sam Houston, San Antonio, Tex., to Brownsville, Tex., and a regiment of infantry in camp at Texas City ,Tex., was ordered to be in readiness to proceed at a moment's notice to the border town. The troops movement was ordered on recommendation of Major-General Funston, in charge of the border troops.

ALPINE TROOPS CALLED TO COLORS BY ITALY

Rome, Italy, March 27. — All the Alpine troops of the first category, born in 1883, have been called to the colors hy the Italian war department for forty-five days.

The Alpine troops are frontier forces, organized especially to defend the mountain passes leading into Italy. This force consists of eight regiments (twenty-eight battalions) of Alpine infantry and two regiments of thirty-six mountain artillery batteries.

The official military journal today calls under the colors all artillery and engineer reserve officers for sixty days from Apri 16.

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VOL. XXX. BERNE, INDIANA, APRIL 8, 1915. No. 14.

EASTERN DISTRICT CONFERENCE

The Eastern District Conference will meet in its annual sessions, Sunday, May 2, 1915, to continue till Tuesday, the 4th, in the Second church, Philadelphia, corner of Franklin St. and Indiana Ave, S. M. Grubb, Pastor. In the Sunday morning services the Lord's Supper will be celebrated to which all conference visitors are invited. Other services for the day will be arranged for by the local pastor. The business sessions will be held on the days following. All congregational reports should be in the hands of the undersigned secretary as soon as possible, so he can prepare his report to conference.

In Christian fellowship,

A. M. Fretz, Sec'y.

Souderton, Pa.

NOTES AND COMMENTS

On the threshold of the opening of the Worlds International Exposition the clergy of San Francisco passed the following resolution: "Resolved, that on Sunday, the 18th day of April, 1915, we shall commemorate by services in all our respective places of worship, with sermons expressive of our gratitude to almighty God that we are privileged to live in a land and in a community where the victory of the pursuits of peace has been so strongly demonstrated, and that in addition to the special services thus to be held, we shall hold a mass meeting in the Municipal Auditorium, to which the entire population of the city shall be invited in order that we may, in a spirit of unity, give public expression to our appreciation and thankfulness."

One of the largest classes in years was admitted into membership of the First church, Philadelphia, on Friday, April 1. From present indications the First church will and more than fifty members to its roll during this, the fiftieth year of its existence.

Prof. Langenwalter of Bluffton College spent a portion of last week in Philadelphia looking up material in the line of his work. He expects to leave Hartford, Conn., where he has been busy for some time, in about eight weeks. His address will then be Bluffton, Ohio. On Thursday evening he preached in the First church.

On March 22 Bro. and Sister Wiens arrived safely in San Francisco from India on the steamer Shingo Maru. They expect to spend ten days at Los Angeles after which they will continue their journey to Kansas where they probably will make Hillsboro their home for the present.

The Second church, Philadelphia added eighteen to its membership on Easter Sunday morning. Communion will be celebrated next Sunday.

From an item in the secular press we learn: After having been detained in Germany for nearly seven months, Cornelius Unruh, a Russian of military age and a Mennonite missionary attached to the South India mission under the direction of the American Baptist Foreign Mission society, has been released and has reached this country. Mr. Unruh's release was brought about, it was announced today by the State Department, whose efforts in his behalf were enlisted by the society.

A movement is on foot in Skippack to raise $100 with which to purchase and erect a marker on the grave of Christopher Dock, Mennonite schoolmaster, who died in 1771, and is buried in the Lower Mennonite Meeting House Cemetery. The readers of the Mennonite will recall that attention has been directed to this matter some time ago. No one of our early pillars of the church better deserves to have his memory remembered than this pioneer and author.

Among the various matters of interest to come before the Eastern District Conference on May 2 will be a paper on "The General Conference and our Relation to it," by Rev. H. G. Allebach of Quakertown; another paper by the Conference historian, Rev. N. B. Grubb of the First church, Philadelphia, and an address on "Our Denominational Schools and Colleges", by Maxwell H. Kratz, Esq., of the Second church, Philadelphia.

KANSAS AND THE MENNONITES.

Reminiscenses by C. B. Schmidt.

(Concluded)

For about five years Mennonites continued to arrive in Kansas in large and small groups. They came—not only from the southern province of Taurida—but also from Volhynia, Saratov and Samara—even from Khiva, in far-off Central Asia, to which country they had followed General Kaufmann after his campaign of conquest and settled along the classic Oxus river. There they had learned irrigation farming, which had been practiced there from time immemorial. But social conditions were not to their liking. They were mistreated and robbed by the native Mohammedan population and their chiefs. The new Russian masters could give them little protection and when they were totally impoverished they appealed to their brethren in Russia, Germany and America for aid and many came to Kansas with the help of the "Mennonite Immigrant Aid Society" of Pennsylvania. They had to travel over land as far as Orenburg, some 600 versts, with oxteams and camels, before railroad transportation was available to them. In Kansas they took up land in Harvey and Butler counties, where their settlement, some ten miles east of Newton, has become very prosperous and is known as the "Gnadenberg Colony". In 1892 many of them moved to Oklahoma and settled in Caddo county, near the town of Hydro. Recently several families have acquired irrigated land near Wheatland in Wyoming, where about ten thousand acres have been selected for a new Mennonite colony, which is now rapidly growing. It was my pleasure, a few weeks ago, to spend a stormy night at the home of Peter Nachtigall, some ten miles from Hydro, Okla., and I was much surprised to learn that he was one of the Khiva refugees. He is now about to move with his family and several neighbors to Wheatland, Wyoming, where they have already bought their irrigation lands. Mr. Nachtigall told me an interesting story of conditions in Khiva; this story of the experiences of the Mennonites among the Mohammedans of Turkestan is a romance, which deserves to be preserved in Mennonite annals!

During the year 1880 I came in touch by correspondence, with Mennonite communities in Switzerland, and a year later, while I was in charge of the General European Office of the Atchison, Topeka and Santa Fe railroad in London, an invitation came to me from Langnau in the "Berner Oberland" to visit that place, as there where many families there who planned to emigrate. The result of my visit was the removal of some twenty families in the year 1881 to Kansas where they formed the Swiss colony near Whitewater in the western part of Butler county, near Gnadenberg and the Prussian Mennonite settlement. In the five contiguous counties of Marion, McPherson, Reno, Harvey and Butler we now find groups of Mennonites, composed of people from various European countries, throughout which they had been scattered hundreds of years ago. There are those who had come to America from southern and eastern Russia, from Poland, from Central Asia, from West Prussia and from the Palatinate in Germany and from Switzerland, where the first church of the "Taeufer" society had ben organized in the city of Zuerich a. d. 1525. They constitute the great majority of the rural population in the five counties named and a large number of prosperous towns and villages have sprung up among them. Other Mennonite setlements were started by later arrivals from Russia in the counties of Barton, Pawnee and Rush nearer the geographical center of the state and those consisted largely of immigrants from Poland and from the Volga provinces of Russia. All have prospered and in fact, the Mennonites deserve the credit for the marvelous economic growth

of the state of Kansas. A part of the "Great American Desert" only fifty years ago, Kansas today stands ahead in the list of the agricultural states of the Union with its farm revenues totaling **$638,253,209 in 1914!**

There is now hardly a county in the western two-thirds of the state of Kansas, without its Mennonite communities. A large overflow has taken place into Oklahoma, since the opening of that state to the white settler, and it is becoming a question which of the two states can show the largest number of Mennonite settlements. Texas, Colorado and California have for years drawn upon the Kansas Mennonite colonies for the development of their agricultural resources, and during recent years Montana, Idaho, Oregon and Washington have been favored by the second and third generation of the Kansas pioneers.— While Kansas had secured the largest number of the Mennonite immigrants of the seventies and eighties of the last century, other states, notably the Dakotas, Minnesota and Nebraska, established extensive and prosperous colonies during that time, and even Canada secured a large share for the provinces of Manitoba and Saskatchewan. Wyoming comes last in the list of woers for Mennonite settlers and during the past year inquiries have come to me out of 32 states of the Union from young Mennonites who are inclined to give ear to the lure of that coming state, where a new community of their people will surprise the older states with its rich wheat and alfalfa farms upon the wide plateaux near the foot of the Laramie chain of mountains.

Many are the interesting episodes that crowd themselves upon my memory, as I try to bring to a close these rambling reminiscenses, but today I must pay heed to an urgent call from the "Far West"—on real business of my Mennonite friends, for, as Gilbert Parker says:

"These shall save the country—
some day,"
"For they are a part of it and live
close to it"
"And are kin of it."

CORRESPONDENCE

Bethany Mennonite Mission, Altoona, Pa., March 30, 1915. It having been some time since we have set ourself to write a letter for the Mennonite we feel as though we ought to praise the dear Lord that he has been so gracious as to permit us to write so that the dear ones who are interested in the mission may know how we are getting along.

We have just closed a very gracious series of meetings at the mission in which 16 souls confessed Christ. Praises be to the dear Lord for His goodness and mercy. Brother Lee Lantz of Normal, Ill., preached us a very precious sermon on Tuesday evening, March 24, to an interested flock. May the dear Lord bless Bro. Lantz wherever he may go.

During the last few weeks we received into the fold and family of the Lord Jesus fifteen new members. Beloved, surely, the dear Lord has been with us and we praise His name.

Our Sunday school is in great shape; I hope the dear ones will come to our aid and help us to get a suitable place to accommodate the now fast growing church and crowded Sunday school. We still need your aid both in prayer and finances. May God help you to be willing to help in this great work. Some of you have helped us in the past, you made it possible for us to help 42 poor families numbering one hundred and forty-four persons this winter for which we wish to thank you who helped us and pray that the dear Lord will bless you all.

May God help us to be faithful till Jesus comes. Amen.

I remain yours in the Master's cause. **E. C. Miller,** Supt.

Roaring Springs, Pa., March 26, 1915. Editor Mennonite and Readers, Greeting: — As it has been some time since there has been any report from the work at Roaring Spring we shall again endeavor to write a letter.

We have much to praise God for at this time. Our meetings which were started by the home ministers on February 14 and which were concluded Sunday, March 21, proved to be very successful. Bro. Lee Lantz of Normal, Ill., was with us. In all there were twenty confessions. Six were received into the church on last Sunday and another class of applicants will be received this coming Sunday. The church is greatly revived. This has been Bro. Lantz' second visit through the East. Over one hundred souls have confessed Christ during this last visit and almost that many during his previous evangelistic tour one year ago. This will go to show what co-operation and united efforts will do within the boundaries of the Mennonite church. We are led to believe that the greatest mission field that the Mennonite church has today is in Pennsylvania where the mother colony and church was first founded. Bro. Lantz has endeared himself to many people throughout the East, holding meetings at some places and in some congregations for the first time, where meetings of that kind have never been held before.

We are glad to know that the time is at hand when more things can be accomplished by a more systematic co-operation, believe this can be brought about, First, through our publications, and there is no reason why our correspondence should not be published in each of the official organs of the different conferences which are co-operating in the educational work, namely: The Mennonite, Zion's Call, Evangel and the Gospel Banner. Secondly, we feel that the thing to bring our people together in the evangelistic and other kinds of work would be a General Sunday School Conference in the United States in which all Mennonite church workers could meet and work and labor together for the same end. This is truly one of the greatest opportunities, we believe, for our beloved church. Co-operation in the Sunday school work would give us a uniform system of service, the recommendation in a general way as to the use of literature; for that, we feel, has caused the Mennonite church to disorganize, as there is hardly any two that are using the same literature. Thirdly, Conference could set aside part of one session for the discussion of evangelism in the Mennonite church. We believe that there are many places in Pennsylvania where within a radius of twenty miles there could be five strong Mennonite churches established with all of the descendants, or, those who formerly were members of the Mennonite church. One writer of the Mennonite church has made an estimate that the descendants of the Mennonite church in the United States are more than five million, with less than one hundred thousand communicant members at the present time.

The rural districts in Pennsylvania, in many places, would become fertile fields for missionary activity if but the proper methods could be applied. Quoting one brother who had moved east from the West, a minister who, for some reason, was not accepted by an Eastern Conference, remained inactive for eleven years, and the last three months he accepted work in the congregation of which the writer is a member. That man has been instrumental in preaching the gospel to a number of people and of this number one hundred and seventy-three in the last report have accepted Christ as their Savior. First he used the Baptist and later the Methodist church to deliver his sermons. A temporary building is now being erected and a congregation will be organized in the near future.

We are writing this little incident to encourage others in the work and especially to direct the prayers and efforts of many of our brothers to the neglected fields of Pennsylvania. We think we can hear the Master say, "Go ye into all the world, preach the gospel to every creature, beginning first at Jerusalem."

We ask the prayers of the Brotherhood for the work in this section of Pennsylvania and also for Brother Lantz, who has gone to Bluffton, Ohio, to continue meetings there and also that he may lead many, who name His name, to the deep fountains of eternal truth and to the still waters of eternal salvation, as well as those who know Him not, to accept Christ as their personal Savior.

Yours in Christian love,
Samuel P. Snyder.

PROPORTIONATE GIVING

By L. N. Day.

Israel was long taught the lesson of proportionate giving through the teaching and practice of tithing.

By such matchless parables as the ten talents and the ten pounds, Jesus taught that to whom much is given, of him shall much be required.

But Old and New Testament Scriptures abound with such sayings as these: "Honor the Lord with thy substance, and with the first fruits of all thine increase. So shall thy barns be filled with plenty, and thy presses shall burst out with new wine."

"And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree is the Lord's, it is holy unto the Lord." And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord.

"Thou shalt truly tithe all the increase of thy seed, that the field bringeth forth year by year."

"But this I say: He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give, not grudgingly, or of necessity—for God loveth a cheerful giver."

"Upon the first day of the week let every one of you lay up by him in store, as God has prospered him."

Here is system, God's system, and here is proportion, God's proportion. What proportion shall I give is no longer an open question. The Lord has definitely settled it, once for all, and it only remains for us to forever settle it, by doing what He tells us to do.

Abraham the "friend of God", is one of the earliest examples of proportionate givers and he gave the tenth.

Jacob at Bethel pledged himself to be a tither, saying, "Of all that thou shalt give Me, I will surely give the tenth unto thee."

Zacchaeus became a proportionate giver when he said, "The half of my goods I give to feed the poor." This was not a tenth, but a half, and the Lord replied, "This day is salvation come to this house."

Jesus asked the rich young ruler to become a proportionate giver, that is to give up all and follow Him, but like many others, he went away sorrowful.

The poor widow, unsolicited, became more than a giver of tithes. She gave all she had. The two mites was 100 per cent. And the Lord commended her proportion.

Tithing is not a difficult mathematical problem. What people need to learn is to divide with the Lord by ten, and do so conscientiously at least weekly. Our American money based upon the ratio of tens makes this especially simple and easy. A penny is the tithe of the dime, a dime is the tithe of the dollar, and a dollar is the tithe of ten. So if I get two dollars a day wages I know twenty cents belongs to the Lord.

And if it is a can of cream, a case of eggs or a load of grain, sold, it is but the work of a minute to tell what one-tenth is, but sometimes it takes 40 years to consent to do it.

Some would count out rent, taxes, interest or hired help, to which no objection can be raised. But the Lord will not object if those who can afford it, will give much more than one-tenth.

Surely the Lord's cause today is as worthy as it was in the days of Moses or David.

The gospel waits to be published in all the world, and it will be when those who profess to love it, will give as it tells them to.

"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse—for ye have robbed me, even this whole nation."

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."
—The Evan. Messenger.

PROMOTION, STANDARDS AND METHODS

Promotion in public schools are a definite, tangible thing. In Sunday schools oftimes not so definite and not so full of significance to those promoted, there is a general tendency to approach more closely in our Sunday school work to day school methods and standards, and this for good reasons. So far as methods are concerned there is no question that day schools are far in the lead of Sunday schools and for this reason alone Sunday school workers will do well to pay attention to public school pedagogy. In fact, speaking on general principles, there is no difference between public school pedagogy and Sunday school pedagogy. However, conditions will modify the application and this must be kept in mind.

Until lately standards in Sunday school work have been decidedly lacking, at least in definiteness. Before the days of the graded lessons, barring the passing from the infant or primary class to the main school, it was exceedingly difficult to recognize any goal toward which a pupil was aiming, unless possibly the time when the class would be moved farther back in the Sunday school room, farther away from the eyes of the superintendent, thus giving credit for growth in wisdom and self-control on the part of the pupils, who advanced in years and stature.

Now let us notice briefly what obtains in public school promotions. We note that they are frequent, at the longest annually and frequently semi-annually. There is a certain ground to be covered and the work to be mastered in one of these periods and when the pupil gives evidence of his having mastered the work and therefore ready to go on, he is promoted and enters upon the work of the next period. This requires that the work for these periods shall be definitely prescribed, and that some way of determining whether the pupil has mastered the work shall be followed. Consequently schools have their courses of study to follow, and hold examinations or use some other method or a combination of methods to determine a pupil's fitness for promotion. As a rule, when a pupil is promoted from a grade he goes to another teacher. It makes no difference how dearly he loves the teacher with whom he has been, or how sure he is or his parents are that he will not get along with the new teacher. There is authority back of the charge and he must fit himself into the new conditions. As a rule there are no promotion exercises. The pupil simply passes on without ceremony or recognition more than that contained in the promotion itself.

It will occur to you that there is definiteness in this procedure. Whether the pupil goes on or is left back is brought very forcibly to his attention. There would seem to be rigidity also. In a good modern system, however, there is a tendency to get away from this. While the evidence produced to show that the work of a grade has been mastered is fundamentally the criterion of promotion or non-promotion, other factors are given consideration. The pupil's age, number of times he has repeated, work lost through illness, etc., are taken into account, and if it seems that he would do the work of the next grade with better advantage to himself, he is given the chance to try. I mention these facts to show that the tendency is away from rigidity rather than towards, and also that a reproduction of what has been learned should not be given too much weight in determining promotions.

Now as to Sunday school standards and methods: To begin, if there are to be definite promotions, there must be a course of study. The International Sunday School Association has undertaken to provide for this by establishing the international graded Sunday school lessons. Up to the present the courses are planned for the first twenty years of Sunday school life, and consist of the Beginners' series complete in two years, the primary complete in three, the junior complete in four, the intermediate complete in four, the senior complete in four. In a pamphlet, issued by the Pennsylvania State Sabbath School Association the following is stated as a basis of promotion: the knowledge of the story taught and memory work.

To discuss the graded system would take me outside the province of my subject. I have merely called attention to it as a basis for my treatment of promotions. This system provides four definite promotion points, viz., beginners to primary; primary to junior; junior to intermediate; intermediate to adult. These are not too many when we consider how pleasing the idea of promotion is to almost everyone. It serves to remove the vagueness by which too much of our Sunday school work has to be characterized. The State Sabbath School Association urges not only promotions from department to department, but yearly promotions from class to class. My point is, to go in the direction of frequency of promotions rather than infrequency.

Tangible recognition should be given when the pupil passes from one department to another. Recognition or promotion exercises should be held and a diploma or certificate given. The exercises can be made an interesting part of the Rally Day services.

A writer in the Sunday School Times spoke enthusiastically of their first promotion exercises with primary pupils:

"We therefore conducted a regular graduation service, over which the general superintendent of the school presided. At a certain place in the program on rally day, when the exercises were held in the church and in the presence of the entire school, all of the children who were to be sent into the Junior department were asked to come forward. The pastor of the church presented each one with a diploma, signed and sealed, and then he addressed them with a few words of encouragement and praise. We found that these graduation exercises made a deep impression upon the children, and the diplomas were kept among their treasured possessions."

This plan in part has been followed in our school, and we find it a very interesting exercise.

What shall be the requirements for promotion? What the standard? I know of one school, when they have, or at least had at one time, written examinations, and presumably based their promotions in part on the results of these written tests. However truly pedagogical this may be and however useful in standardizing, it is to be feared that, should it be adopted, our paths would be beset by all sorts of difficulties. I should like to hear a report of the results of the system in this school after a trial extending over a period of years. The nearest practical approach at this stage of Sunday school development would be, it seems to me, a promotion with honor for those who did required work, written or oral.

In the end, it seems to me, for the present we must be guided in our promotions largely by the age standard and in most cases promote entire classes.

Now arises the question, Shall the class go on and the teacher remain in the grade or department, or shall the teacher go on with the class? Theoretically the question is not difficult to answer. The class should go on and the teacher remain. At least in a promotion from one department to another In this way the teacher becomes skilled in teaching the work of her department, and loyalty to a teacher is transformed into loyalty to the school. In many cases it is difficult to carry this out practically throughout the school. As

(Continued on Page 5.)

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EDITORIAL

Considerable newspaper attention is being given just now to the fact that the Russian and French governments have asserted their power in suppressing the liquor curse. The move seems to be on a fair road to be imitated in England. For centuries the nations have been permitting the strong drink curse to weaken them and it seems that only the curse of a terrible war is leading them to realize how dangerous the drink curse really is to their existence. The United States should profit by the move and not wait until it finds itself in the throes of a terrible war, which, we hope, will never be the case, before it follows the example of these nations. England seems ready to put down its rum curse because of the sober realization that it is as deadly to those at home as to those in the trenches, as the newspaper comment shows:

"A man described as a labor leader writes to an English paper that there has undoubtedly been an increase in the use of liquor since the war began, and he gives a curious explanation of it. He says that the wives of soldiers suffer from depression of spirits and lonesomeness, and thereby they are led to frequent public houses to seek company and the consolation that they can purchase there. Middle-aged or elderly workmen are represented as suffering from the strain which the casualties of the war impose upon their emotions, and the requirements of the government impose upon their vitality, and they, too, invoke the assistance of John Barleycorn. The explanation may be well founded, but it seems rather curious, and we certainly get a striking contrast between the men at the front, who are growing pious, and their wives at home, who are taking to increased potations of gin."

THE LAST DAYS OF MENNO SIMON

(Selected from Cramer's "Leven van Menno Simons".)

(Continued.)

Although I cannot agree with his method of presentation and conclusions, I hold this to be not among the least of Menno's writings. It is systematic, concise and clear in style and is presented with a calm zeal for Christianity and the salvation of men. If we admit, without qualification, that the Christian church must insist, by the use of the ban, that all its members remain upright, then we must say that Menno remained true to himself and did not say too much. Yes, if we keep before us only what the Christian church, abstractly regarded, is, namely, an association of confessors of Jesus Christ, and what the society appears to demand, then, according to my understanding, we have nothing to bring against his argument. Then a member whose conduct belies his confession or who denies the Christian truth must be cut off from the Christian church and avoided so that we may not go to destruction together. But two considerations stand in the way of this, the spirit of Christianity and the difficulty of carrying it out. If we observe how our Lord dealt with the wandering and stumbling people, sympathizingly and gently bringing them back, and was only severe with the corrupt and seductive Pharisees, how He made brotherly love a chief duty for His disciples (John 13:34, 35; I Cor. 13), and how He regarded the Christian church more as a school for training, reforming and saving weak mortals than a society of perfect Christians, then we must not ban. We must not lock out those who seem to shut themselves out of the kingdom of heaven so long as there remains a single prospect of bettering them. We may, or we must only resort to the ban in extreme cases. So we regard the matter in the light of our calmer and maturer thinking age and I trust that all my readers can agree with me. We must, however, not lose sight of the right kind of a Christian society (as many seem to do) and regard the ban as wholly useless, but we must think of it only as a measure to be resorted to in extreme cases. Such a view, however, was foreign to the time of Menno. The second objection we find to the ban, namely, the possibility of carrying it out, appealed so much more strongly to him then. Had everyone acted with the spirit of mildness and impartiality and had they rightly taken to heart the text, Phil. 2:3, perhaps the cause would have made more progress with less opposition. But in Menno's life-time, many seemed to have opposed it greatly and many more did so a few years after his departure, as one may observe in the disputes between the Flemingers and the Friesians. It is indeed a most trying matter when human limitations and passions are brought into play in place of pure zeal for the cause of Christ. And this is well the chief reason why the ban was almost altogether discarded. This was the principal reason why many declared themselves against Menno's strict notions. Many of his supporters were bordering on doubt, but it is to be wished that the other party had brought forward better reasons for their opinions. Since the one stood for severe principles without regard to reason and the other only knew how to oppose these principles, how could they then come to unity and peace? The door was then open for endless disputes. One sees this in the last of Menno's writings, concerning the date of which we are certain. This is **"A Thorough Answer to Zilis and Lammekes."** It is dated Jan. 23, 1559. I am not acquainted with the persons named, they certainly must have been teachers among the High German Doopsgezinden. From reading the work one gets the impression that they had been disciples or at least earlier friends of Menno. They had now, however, expressed themselves unfavorably in word and writing, particularly concerning his latest book on the Apostolic Ban. Menno defended his position. Much as this work appears to be merely an answer in the beginning, it leads considerably farther in the end and contains a warning to the brotherhood and a declaration of the ban, although mildly stated. "Thirdly, that you may know that I, and the pious with me, dare not, by the fear of our God, be your brethren so long as there is not found with you such doctrine, obedience, confession, reconciliation and repentance as to pacify the church of our Lord and to be pleasing with Him. This is written in sorrow. If you fear God, then take heed and reflect. The God of all grace and the Holy Spirit of Peace and of the Love of Christ grant you grace that you may read with impartial hearts and that it may be to your service. Amen, Amen, Amen."

(To be concluded.)

Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them.

CO-OPERATION IN EDUCATION ON THE FOREIGN FIELD

On January 13, 1915, there was organized, at Garden City, the American Section of the Board of Governors of a Christian College for Women to be located at Madras, India. Interdenominational co-operation in educational institutions is no novelty on the foreign field, but some of the details of this particular union are of interest.

Nearly four years ago one of the missions working at Madras suggested the co-operation of others in a Christian college for Indian women. It was found that a few Indian women had become so desirous for higher education that they were willing to attend the colleges for men in Madras. Whatever may be said for co-education in America, the arguments against it in India are exceedingly strong. It was felt not only that the women who had already come forward should have more satisfactory provision for their needs, but that such provision would encourage a much larger number to present themselves. As the possibilities became clearer the missions on the field approached the British Section of the Committee on Christian Education in the Mission Field, which had been organized by the Continuation Committee of the Edinburg World Missionary Conference. The British Section corresponded with missionary societies in Great Britain, and in October, 1913, arranged for a meeting as a result of which proposals were drafted as a basis for discussion. Meanwhile, the co-operation of American societies having educational work in the territory in question, was invited. In May, 1914, a meeting of the representatives was held in New York under the auspices of the American Section of the same Committee on Education, and several societies signified their willingness to enter the combination. The last steps leading to organization were taken when the British Board of Governors was formally constituted in December, 1914, and the American Board in January, 1915.

In all, six British societies, representing the Church of Scotland and the United Free Church of Scottland, the Church Missionary Society, the London Missionary Society, the Wesleyan Missionary Society, the Church of England Zenana Missionary Society, and five American societies, the American Board, the American Baptist Foreign Missionary Society, the Women's Board of the Methodist Episcopal Church, the Reformed Church in America (Dutch), and the Canadian Presb. Church, have agreed to contribute $1000 per annum each. The sum thus made available will be used, not only for running expenses, but to purchase land and buildings on an installment plan whereby the property will become the joint possession of the societies at the end of ten years. It is expected that the government will make a grant to cover a considerable portion of the initial cost. Each co-operating society has appointed two members of the Board of Governors of its respective country, which boards have ultimate control of the college. The administration on the field is as is usual, in the hands of a council, composed of representatives of the missions.

Miss Eleanor McDougall, late principal of Westfield College, which is affiliated with London University, was unanimously elected prnicipal of the Madras College, and has been spending part of January and February in America to become acquainted with the American Boards, study American Education and select American members of the college staff.

No educational institution on the foreign field has as yet secured so large and evenly distributed co-operation of missionary societies on both sides of the Atlantic. It seems probable that other societies will also join. The case is full of interest as the best example of the creation of a college by joint effort instead of the union of existing institutions. We are rapidly entering the period of united planning for the strategic educational occupation of the non-Christian world.

For many years the missionaries in Japan have felt the need of a Christian university to stand at the head of the Christian educational system of that country. In recent years more specific plans have been made to secure the co-operation of the missions on the field, but, as is frequently the case in adjustment between existing schools with roots deep in the soil, it has been found difficult to formulate a plan satisfactory to all. A meeting, held in January, 1914, seemed to result in a deadlock. It is, therefore with relief that we read in The Japan Evangelist of November, 1914, of a later meeting, held in October, at which modified proposals were adopted, leading to organic union both in university and university preparatory work. While the proposed university hopes to attract large gifts from American friends of Christian education, it now expects to begin along lines more like those of the Madras College.

The plan of union in Mission educational enterprises has been tested more extensively in China than in any other foreign mission field. In China and Korea there are 54 schools that are under international auspices. All of them except the College of Yale in China at Changsha, and the Canton Christian College, are institutions where there has been a definite union of forces on the part of two or more denominational societies. It should be explained that in cases where one institution has several distinct departments — as medical, theological, arts and sciences—each of these is counted separately. Such is the case as Peking, Nanking, Shanghai, Chengtu, Kingchowfu. Where departments differ merely in grade, however, as high school and college, the highest department only is counted.

Important union centers are Peking, Tsinanfu (where the three departments of the Shantung Christian University now at different centers are soon to be brought together), Nanking, Foochow, Canton, Changtu, Changsha.

A scheme of union is being planned for Peking, by which all the denominations there represented may combine forces. Plans for this union are not yet perfected.

To the schools in Nanking will soon be added a Union Woman's College which is to become a center of Christian education for the women of Central China such as the Woman's College at Peking is for those of the North. It is hoped that this institution may be opened in the fall of 1915.

In Foochow a scheme of union has been prepared which all the societies have accepted, but funds for property and equipment are yet to be secured. Such an institution will include as departments the various union schools now in existence.

Canton Christian College, whether it be called undenominational or interdenominational, serves the purpose of a union school for South China. The Theological school at Canton is one of the very late additions to our union list, having been opened in October, 1914. Plans for a union medical school there are under consideration.

The status of the College of Yale in China is similar to that of the Canton Christian College and for the same reasons it is included in our list. It is soon to open a medical department also. The theological school at Changsha was opened in the spring of 1914.

Space is lacking in which to tell of union schools in other less important educational centers: Mukden, Shanghai, Hangchow, Amoy, Wuchang, Hankow, Shekow, Kingchowfu, Paoning; also in Pyengyang, Wonsan, and Seoul, Korea. The most interesting union enterprise in Korea is one not yet in operation, but for which definite plans are being made—that of a union Christian college, to be later developed into a university and to include some of the institutions now in existence.

In the preceding paragraphs reference has been made to various schools that are yet to be, being at present in varying stages of evolution. Considering how fast things are moving in this direction, however, it is very probable that by the time this is printed some of these scemes now on paper may have become realities. These include the Union University at Peking, the Union College at Foochow, the Union Woman's College at Nanking, the Union Medical College at Canton, and the Union College in Seoul.

The 54 schools designated include 10 colleges of arts and sciences (a few of which should properly be called "institutions giving some college work"), 15 theological schools, 9 medical schools, 5 Bible training schools, 6 high schools, 2 nurses' training schools, and 7 normal schools. Three language schools for missionaries, at Peking, Nanking, and Changtu, being in a class rather different from the others, are not included on the map. The Societies co-operating in one or more of these institutions number 38. Twenty-two of these are American (including 2 Canadian), 10 are British, 4 Continental, 2 representing Australia and New Zealand respectively. The denominations taking the lead in this matter are the Presbyterian North and Methodist Episcopal North; the former has a share in 27 of these union schools, the latter in 23.

PROMOTION, STANDARDS AND METHODS

(Continued from page 3.)

far as the change from primary to junior, it usually is not difficult, and is always carried out. The children are easily reconciled to a new teacher and do not question the change. After that it becomes increasingly difficult. It often happens that a teacher gets the pupils into class through personal efforts and by reason of personal attraction. To disturb this tie is often fraught with the possibility of losing the pupil to the school as well as to the teacher's personal influence and power in his or her life. After all, some very desirable considerations must give place to the most desirable, that of continuing to hold the opportunity of sowing the seed when in the years to come, if not now, it may bring forth fruit unto life eternal. If the pupil has not already decided for Christ, it is of the weightiest importance that the teacher's relation shall continue to be exerted in that direction. Hence the necessity of continuing the teacher with the class in such cases.

Below are given the promotion suggestions named by Mrs. Mary Foster Bryner, the international elementary superintendent:

1. The last Sunday in September is preferred with graded lessons.

2. The scholars should be promoted while teachers remain in a grade or department.

3. A public service is desired to which parents and friends are invited.

4. Decorations in Elementary colors (green and white) are appropriate.

5. An exhibit of pupils' work done should be arranged.

6. Certificates may be given from grade to grade and a diploma tied with ribbon upon promotion from a department.

7. Age, ability and development, and a reasonable amount of grade work accomplished should be considered in promoting pupils.

8. The promotion service should consist of selected material from the course outlined for a grade or department.

9. It may be necessary to transfer, without honor, some who have been wilfully negligent in preparation.

10. If promotions occur on Children's Day, the summer work is important, and should be continued through September so that the work of a new grade may begin with October.

Seward M. Rosenberger.

THE C. E. TOPIC

April 18.

One Day in Seven for the Highest Things. Ezek. 20:1-20.

"And hallow My Sabbaths; and they shall be a sign between Me and you, that ye may know that I am the Lord, your God." This is God's message to all ages of His people. The Sabbath is the mark by which they proclaim themselves as belonging to God and by which God knows that they want to be His people. There never was an age without a Sabbath being required. God created the Sabbath, as He did the world, and the things that inhabit it, in order to be a glory to Himself. He proved His consistency to His own law by Himself keeping the law of the Sabbath. When God gave Israel the Commandments

He commenced the commandment concerning the Sabbath with "Remember." It then was already a thing of old and not a new institution. It was the period of blessing He instituted for the happiness of His creatures when He created them. When this blessing of the Sabbath is either neglected, ignored or defiled, one of the best of all things intended for earth's happiness is lost.

We must remember, first of all, in regard to the Sabbath that it is a law of God which cannot be violated without grave consequences. All of God's laws are lesignated for His glory, for our happiness, and for the good of our fellow creatures. When we violate any of them, we dishonor Him and injure both ourselves and our neighbors. The Sabbath, as a law, was to be strictly observed and violators of it suffered the extreme penalty. Some people can see in a law only a tyrant bent upon torture. If our attitude toward God is not right we are sure to feel that way. But laws are for the common good and if we sincerely submit to them we learn that, instead of being a hardship, they are a gracious privilege by which higher and better things are made possible. The Sabbath law is no exception to this. The Sabbath-keeping nation is, by the very nature of the case, the most God-fearing; the Sabbath-keeping individual is a better, happier and more useful member of society than the one who does not keep it; the Sabbath-keeping community is the safest, the most contented, and the best place in which to raise children into useful citizens of the state. No one would want to live in a city or state which altogether abolished the Sabbath, for such a move would be a certain step in the direction of anarchy.

The Sabbath law is a great physical blessing. The body needs rest and recreation, without it vitality is lost and efficiency decreases. Observers have often discovered that those who are employed seven days of the week not only produce less in a given time than those employed six days out of seven, but degenerate mentally as well. One in seven is a natural proportion. Nature has so balanced things that this proportion is neither too little nor too much for effective work. The best way and the most helpful way that the Sabbath may be spent is in the exercise of those things which religion makes possible. Worship, meditation prayer and quietness give the soul a chance to develop and turn the mind in the direction of God and spiritual things.

Sabbath-keeping is good business policy. Sabbath-breaking is law-breaking and therefore makes Sabbath business a crime against the law of the land. Sabbath business makes the employee less reliable because he is sure to be discontented, improperly rested and irreligious. It does not, in the long run, bring greater gains and it does increase the cost of running the business. One of the most profitable boons Christians could confer upon business would be the making and enforcing of laws that would make Sabbath business impossible. When one wants pleasures or business accommodations on the Sabbath day he compels some one to work. To get what we want in a way by which someone else is deprived of that which he should have is to indulge in the meanest kind of selfishness.

The Sabbath is a social necessity. We need the association of our fellows away from the grind and monotony of labor and struggle. The Sabbath is not intended to be a period for flocking by one's self. Its religious exercises and opportunities make possible the fellowship that satisfies, inspires, and cheers. To miss the exercises of God's house on the Sabbath day is to miss the possibility of a happiness to be found nowhere else.

The Sabbath Day is a type of heaven. Eternity to the believer will be a perfect Sabbath with God and the dear ones. It will satisfy the cravings of his spiritual nature which he developed while keeping earthly Sabbaths: it will permit the exercise of praise and joy which he only will want as he cultivated them as a talent in this life.

THE S. S. LESSON

April 18

The Shepherd Psalm. Ps. 23.
Golden Text—The Lord Is My Shepherd. Psa. 1:1.

We think of the 23rd Psalm as the master-piece of David, the master-singer of Israel. It is more than a literary gem, it is the precious comfort which millions have found dear to their troubled souls from the time it was written to this hour. As long as souls shall be troubled it will be the voice of the Almighty speaking peace to it. In this Psalm we find that, like the sheep, look to their Shepherd, so we may look to the Lord our great Shepherd, to feed us, to lead us, to restore us, to protect us and help us carry us when weak. All our needs are supplied; for food we have "green pastures" that is all the good and best things we need for sustaining life; for drink we have the "still waters", that is the soul-refreshing comforts that God brings to the weary and tried; for strength "He restoreth the soul", that is, we are made strong in our weakness, we have one who can give us power to meet any emergency; for guidance "He leadeth me," there is no danger of going astray or falling into dangers when we follow His lead; for comfort "He comforteth me," the peace of God that passeth understanding is ours in the face of the greatest troubles we may be called to face; for satisfaction He gives plenty, more than we know how to use, "my cup runneth over"; for life we get the highest, best, most pure and perfect type of life, "dwell in the house of the Lord." These things shall be everlastingly ours if we seek them in following Him, for they are assured to us "forever".

In the study of the 23rd Psalm we begin by getting the impression of possession, The Lord is my Shepherd," He belongs to us and we to Him. Others may be under the care of another shepherd, but ours is "the Lord", the mightiest, the best, the purest and the most loving. In His hands there is nothing for to desire, nothing to fear, nothing about which to trouble. How foolish then, that men should follow in paths and under the lead where there is no certainty of their shepherd's goodness or power! There is nothing so much desired in this life of trouble and trial as rest. From the first day of one's life to its very end the heart yearns for rest. Can we find it? Yes, but in one place. "He maketh me to lie down". The rest we need then only comes as we obey God and in confidence repose where He directs. Jesus speaks of the Good Shepherd knowing His sheep by name. "He restoreth my soul." The relation to Him is one in which He concerns Himself about the individual soul. There is purpose in His guidance, for it is "for His name's sake". When the hour of parting from earthly things comes, a separation is necessary, but it is to be one without fear for "I will fear no evil." Why? Because there is protection. "Thou art with me." The means of progress and protection are supplied in the "rod and staff". Beyond the journey, beyond the dark troubles there awaits plenty, the cup is running over. Preservation, goodness and mercy have made that possible to me and finally comes endless intimate fellowship. "I shall dwell in the house of the Lord forever."

REPORT OF THE ORPHAN HOME "Children's Home", Valanvron near Chaux-de-Fonds (Switzerland).

Bro. Henri Ummel, who some years ago visited some of our congregations in America, and his family used to have a boarding house in summer and a waiters' home in winter. Since this year their home is empty they have decided to take orphans into their home. They have formed an orphan society and elected officers, the Ummel family being the managers of the orphan home.

They have received substantial aid through the Emergency Relief Commission and hereby express their gratitude and appreciation for the gifts and prayers of the givers.

It would have been almost impossible for them to carry out their plan if it had not been for this timely, generous help.

The children which they have under their care represent all nations of the neighborhood now engaged in the war. They are children of people, who have lived in Switzerland and which stand alone, nobody helping them. "We take them out of most miserable and pitiful conditions," says the report, "and what we have to see and hear is heart-rendeing. We have some Swiss, which the committee for the poor entrusts to our care for a small consideration. The government committee for the poor has at this time a great work at hand. Chaux-de-Fonds is the center of the watch manufactury and 12,000 Francs ($2400) worth of tickets are distributed every week to the poor for provisions.

In some respects the nations who are at war are better off than Switzerland because they have more opportunity for work, while Switzerland without work tries to alleviate suffering on all sides and brings great sacrifices, hoping soon to see peace.

"We thank you once more that you so generously have thought of us, knowing that there are many demands made on your generosity, and we ask you to kindly think of our work in the future with your gifts and your prayers. The Lord will richly reward you.

"We close with James 2, 14, recommending you all to the grace of our Cord.

"Henri Ummel.
"J. Rosenberger-Ummel."

DEATHS

Remseyer.—Christian Remseyer died March 19 in Reedley, Cal. Age 72 years, 11 months and 13 days. Br. Remseyer was born in the Canton of Berne in Switzerland. In 1863 he came to America and located in Wadsworth, Ohio, from there he moved to Missouri and later to Hillsboro Kansas. 1887 he was called to the ministry and was active in the ministry in Kansas and Okla. and in California to which state he moved in 1913. Funeral at Reedley Mar. 21.

NEWS OF THE WEEK

ATLANTIC COAST SWEPT BY SEVERE EASTER STORM

Deep Snow And High Wind Interfere Traffic.

New York, April 4.—An Easter storm of unprecedented proportions swept virtually the whole Atlantic seaboard yesterday. Wet, sticky snow, driven by a northeast gale which at times blew seventy miles an hour, held up ocean travel, crippled telegraph and telephone communication, delayed steam and electric trains and dashed the hopes of the Easter paraders in New York and New England. Early today the weather bureau said the worst was over and that sunshine might be expected at some places in the stormswept region today.

The only large ocean-going steamer reported to be in trouble was the Prins Maurits of the Royal Dutch West Indian line, which wireless message said was in distress off Cape Hatteras. It was reported that other ships had gone to her assistance. She carried only four passengers.

The Cunard liner Lusitania, bound for Liverpool, was among the big trans-Atlantic liners held in the port of New York by the storm. Only two trans-Atlantic liners ventured out of that port during the day.

In Greater New York nine inches of snow fell, a record for April, and the heaviest of the year. It was accompanied by a sixty-mile an hour blow and early crippled all surface traffic in the city and environs. Hundreds of accidents occurred. Upward of 15,000 men attacked the snow and paid special attention to Fifth avenue in an effort to clear it for the Easter paraders. In New York and other large cities the snowfall proved a boon to the unemployed.

Nineteen inches of snow blanketed Philadelphia.

Norfolk, where no trains arrived during the day, and other places along the Virginia coast, were hit hardest by the storm. They also suffered from lack of any communication.

AMERICAN STEAMER IS SUNK BY A MINE

Berlin, April 3. — The American steamer Greenbrier, which left Bremen yesterday, struck a mine in the North sea and was sunk. Ambassador Girard cabled the state department at Washington this afternoon. Her crew was saved. The Greenbrier carried a mixed cargo and was returning to America.

The Greenbrier sailed from New Orleans for Bremen on December 10 with a cargo of cotton. On her arrival here Captain Farley reported that on December 30 a British cruiser stopped his vessel with a solid shot across her bows. The boarding party from the cruiser hauled down the American flag, according to Captain Farley, and took the Grienbrier into Kirkwall. The steamer was then ordered to proceed to Leith, Scotland, and after three days was allowed to complete her journey. Captain Farley cabled a protest to the state department at Washington, which replied with a note to the British government.

It was stated this evening that until complete details are received, it will not be known what action if any the United States will take in the matter.

GERMANY BARS PINCHOT FROM BELGIUM

The Hague, Netherlands, April 5. —Gifford Pinchot, ex-chief forester of the United States, who it is understood has been acting as special agent for the state department at Washington in the European war zone has been expelled from Belgium by the German authorities.

Pinchot, according to advices to the state department, reached Antwerp, Belgium, but was not permitted to proceed further in his work as member of the American relief commission in Belgium, although detailed as a special diplomatic agent of the American government.

The German authorities objected because Mr. Pinchot's sister is Lady Allen Johnston, wife of the Former British minister to Denmark, who is still in the British diplomatic service. Germany has insisted from the beginning that all agents and consuls of the American government in Belgium territory under German military occupation should have no connection, however remote with her enemies.

U. S. PROTESTS TO GREAT BRITAIN

Washington, April 5.—The United States government to-day made public its note to Great Britain, announcing that it "could not admit" either the right of the allies or their claims for justification in placing an embargo on all commercial intercourse between Germany and neutral countries.

"To admit it," says the communication, "would be to assume an attitude which would be obviously inconsistent with the solemn obligations of this government in the present circumstances and for Great Britain to make such a claim would be for her to abandon and set at naught the principles for which she had consistently and earnestly contended in other times and circumstances."

BRITISH BATTLESHIP IS REPORTED LOST

London, April 5.—A report received from Athens by way of Berlin says the British battleship Lord Nelson, stranded inside the Dardanelles straits, has been destroyed by the fire of the Turkish guns on shore. This information was given out today by the Overseas News Agency in Berlin.

A council of war held by the British and French admirals, the Athens dispatch continues, decided to postpone the attempts to force the Dardanelles on account of the insufficient strength of the landing expedition.

STEAMER SUNK BY GERMANS

London, April 3. — The British steamer Lockwood was torpedoed by a German submarine last night, off Start point, in Devonshire. The members of the crew were saved.

The steamer Lockwood was owned in London. Built in 1896, she was of 677 net tons and 236 feet long.

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ORGANIZE TO BUILD NEW DIXIE HIGHWAY

Chattanooga, Tennessee, April 3. —Formal organization of the Dixie Highway Association was completed here today at the Governors' conference and it was voted to leave to a commission of fourteen men the selection of the route to be taken from Chicago to Miami, Fla.

Two commissioners each are to be appointed from Illinois, Indiana, Ohio Tennessee, Kentucky, Georgia, and Florida, the states through which the road will extend.

The conference adopted a resolution memorializing the national congress to appropriate money for the construction and maintenance of the highway, and President Wilson was thanked for his interest in the highway.

The importance of the highway as an impetus to road building and industry in the several states was touched on in addresses tonight at the banquet which ended the conference.

PAYMENT FOR HULL OF FRYE WILL BE ASKED

Washington, March 31. — It has been established to the satsifaction of the state department that the wheat cargo of the American sailing ship William P. Frye was not American owned when the ship was sunk in the South Atlantic on January 28 by the German converted cruiser Prinz Eitel Friedrich, and the American note which will go forward to Germany on the subject presently will ask only for payment for the hull of the Frye.

Officials, however, are taking the position that there was no warrant in international law for the sinking of the Frye and they expect Germany will readily consent to pay the damages and express regret.

Counselor Lansing, of the state department, conferred with President Wilson today over the note on the subject, which soon will be dispatched to Berlin.

RUSSIAN NUMBERS FORCE FOE BACK

Vienna Admits Austrians Have Retreated From Region of Beskid Pass.

London, April 4.—Retreat of the Austrian forces in the Beskid region of the Carpathians, were some of the heaviest fighting has taken place in the struggle for control of the mountain passes leading into Hungary, was announced today at Austrian headquarters in Vienna.

All Przemysl Troops There.

The Austrian war office says it has been ascertained that all the Russian divisions which were before Przemysl are now on the Carpathian front. These Russian reinforcements, Vienna admits, have forced the exposed Austrian troops fighting on both sides of Cisna and Berechny Gorne to retreat "somewhat." But the Austrians declare they have defeated the Russians who attacked positions north of Ussok pass, in a sanguinary engagement.

Meanwhile Germany is sending troops into Hungary, and strong support of this kind is likely to have an encouraging effect on the Austrians, whose resistance has been described as most determined.

The difficulties to be surmounted by the invading Muscovites seem almost beyond human endurance, but the Russians, faced by the necessity of driving their way through the passes if they are to reach the Hungarian plains, are fighting with desperation, those in the front ranks knowing that they have reinforcements are behind them and coming up with all speed.

Reserves Seem Endless.

A correspondent of a Vienna paper describes the efforts of the constantly increasing Russian forces as almost superhuman and says they are directing their operations against the center of the Austrian line along a front of about forty miles.

"The Russian forces," he adds, "show no signs of diminution in this constantly alternating fight. They seem to posses endless reserves.

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NOTES AND COMMENTS

As in former years the College will again celebrate the annual May Day Festival on Ascension Day. In what more appropriate manner could this day be observed in this community? Arrangements are being made for an exceptionally good program to which the entire day will be devoted. Part of the Sioux Falls Symphony orchestra has been engaged for the occasion. In the evening the College Choral society, assisted by competent soloists from Sioux Falls and accompaniel by the Symphony Orchestra, will sing the "Messiah". Under the direction of Prof. Amstutz the students have been practicing the "Messiah" since the beginning of the year. In the afternoon a concert will be given by the Symphony Orchestra and in the morning the College will give a program consisting of music and calisthenic demonstrations by the Girls' Physical Culture class.—Freeman College Bulletin.

The present building occupied by the First Mennonite Church, Allentown, Pa., being inadequate to the needs of the congregation, a new building is to be erected. The present structure is to be moved to the back of the lot and the new one is to be erected in front of it. Plans have been drawn and a building committee appointed.

Rev. Elmer Graybill, pastor of the Richfield Mennonite church in Juniata County, Pa., spent Sunday, March 28, with Rev. J. W. Schantz and preached in the churches of his charge. His visit was greatly appreciated by the brethren. On the following Monday he returned to his home church where they have recently enjoyed the blessing of a successful revival.

Bluffton College Quartet visited Freeman College, Freeman, S. D., and gave one of their excellent concerts on April 10.

"If the Krupp gun factory in Germany was suddenly changed into a plant for the manufacture of agricultural implements, it could turn out enough plow shares in one day to last the entire United States for 50 years. The wealth which is required to operate this great cannon factory for six days, if applied to the manufacture of grain binders, would make enough binders to supply every wheat grower in the United States for the next 25 years. The uselessness of war can well be demonstrated by these figures."—Farm Machinery.

In spite of the assertion made by the Roman Catholic press, that, after 15 years of effort and the yearly outlay of $400,000, there are no Protestants in Cuba, the Methodist Episcopal Church South claims a membership of nearly 4000 on the island with 49 organized churches and the Protestant Episcopal church claims a membership of 1800 with 50 organizations while other churches from whom we have no statistics at hand, are claiming a prosperous growth in churches and members.

ALTOONA MISSION

Dear Editor:—Hope a few lines at this time will be appreciated. We have been having showers of blessings. This is especially true of the Mission in Altoona which was accepted last year by the Conference. A series of meetings was begun three weeks ago by the pastor, Rev. E. C. Miller and continued up until last Thursday night. In all some twenty souls confessed Christ as their personal Savior. Seventeen of these united with the church, which was very encouraging. A number of them were heads of families. This speaks well for the work of Bro. Miller who is giving much of his time to the work without any numeration whatever.

On Sunday evening we celebrated communion and observed the ordinance of feet-washing. The hall was packed at the Mission. Twenty-seven precious souls partook of the broken emblems and in so doing are looking for the Master's coming again.

The Sunday school is active. There were fifty-five present last Sunday, as the hall holds only sixty you can imagine that the capacity of the present structure has been reached. They have also organized a Christian Endeavor society with active officers who are at work. We give those who are interested in our work and wish to encourage us still more a chance to pray for this worthy cause. We are the only Protestant organization in the Fifth Ward in the city of Altoona. Will you pray for us? Will you help us to reach out and bring more precious souls to Christ?

With best wishes to all, we remain yours in Christian love,

J. S., Elder in Charge.

MILITARY TRAINING IN THE SCHOOLS

One of the most immediate effects of the great war in Europe has been to stimulate among the American militarists the determination to secure military training among all the school boys of our country, with a view ultimately to develop a great army after the European pattern.

At a meeting of the Department of Superintendence of the National Education Association, held at Cincinnati, February 24, 1915, the War Dept. proposed the appointment of a committee of conference, in order to secure the introduction in the public schools of military drill as a direct preparation for the event of war. The educators, however, immediately scented danger. The superintendent of public instruction in the state of Pennsylvania, Dr. Nathan C. Schaeffer, made a signficant speech of protest, and succeeded in counteracting the proposals of the War Department. Practically the entire audience of superintendents rose and vigorously applauded, giving Dr. Schaeffer a genuine ovation.

The military men, though much disturbed by the attitude of these leading educators, are not discouraged, and are following up their proposals by the usual appeals to patriotism to rally their forces. It is a situation fraught with grave danger to the nation. The friends of peace ought at once, all of them, to bestir themselves, for unless strenuous efforts are made to prevent militarism from invading our schools, it is certain not to be long before we shall see it an accomplished fact.

Some of Dr. Schaeffer's remarks deserve careful consideration:

"It is a widespread notion that military drill benefits a boy's physique and that it is an essential part of physical education. If this be so, why are the girls excluded from military drill? The war brides need as much bodily health and vigor as the soldiers who marry them, if future generations are not to show signs of decadence. Military drill for girls would be the logical conclusion if military drill were essential to the development of a healthy body and a sound mind. Investigations show the contrary to be true, and in these days nothing in educational practice is considered conclusive unless based upon scientific experiments."

Dr. Schaeffer then quoted various authorities to show the defectiveness of military drill as a means of physical culture. From the consideration of physical ground he proceeded to the moral aspect of the question:

"Military drill seeks to develop unquestioning obedience, . . . but it does not develop obedience to conscience, to a sense of right, and to the divine imperative of duty." . . . "Having been taught by militarism that it is permissible to suspend the Decalog for his country's sake, he (the pupil) is in danger afterwards of repealing the Ten Commandments for his own sake whenever any advantage can thereby be gained in the political or financial world."

Continuing, Dr. Schaeffer asked the question, Will preparedness for war prevent war? "The present European struggle is the answer to that question . . . There might have been no war if there had been no military class anxious to try the inventions and preparations which had been made during four decades." In conclusion, he pleaded for the teaching of history from the peace point of view, and, after referring to the Civil War, exclaimed: "If we would avoid plunging the land of the Stars and Stripes into another hell, let us keep military drill out of the public schools."—Advocate of Peace.

OUR SCHOOLS

Report of the Field S. S. Secretary of Eastern District Conference.

It is almost impossible this year to keep posted on all the forward movements in the eighteen Sunday schools in our Conference district. As the field secretary visits the different schools, there is usually a surprise awaiting her in the form of especially good work done along a particular line. The first school visited last fall announced that on one Sunday each month a missionary talk should be given to the school; and on another Sunday a temperance talk. The social atmosphere of this school and the promised treat proved so inviting that the secretary found it a little difficult to refrain from visiting this school every Sunday. They have a wide-awake superintendent and a progressive body of teachers. Reports have reached the secretary of some excellent speakers on these special Sundays.

In another of our city schools, the secretary was permitted to visit the Primary Dept. in session, and observe the graded work in actual practice. This Primary school is fortunate in having a room equipped with sliding partitions, to separate the different grades. Each grade has its teacher, all under the Primary Supt., and each grade has its particular lesson. The lesson of the first grade, the "babies", was particularly interesting—the Good Shepherd; but the secretary must confess she was more interested in noticing the personality of each child as shown in attention, appreciation, and understanding of the lesson. The gentle, sympathetic manner of the teacher had a quieting influence on the little ones. It is a great privilege to try to sow good seed into these tender, trustul, credulous little hearts.

In a country school, visited also in the fall, the secretary was informed that practically the whole of the main school had, within about four months, memorized for concert recitation the Scripture passages suggested by the secretary in the early summer, namely: Matt. 11:28; Rev. 22:17; Ps. 51:10; Isa. 1:16-18; Rom. 10:9, 10; John 6:37; 1 Cor. 13, and a Psalm. It was good work, better than was reported from any of the other schools. This school has always been a strong believer in memorizing Scripture.

In the same school they have a Teacher Training class of twenty-six, only six of whom are regular teachers. Also, a Young Ladies' class was recently organized. They showed the right spirit by immediately demanding work; as nothing else was practicable on the instant, they set to work to piece a quilt, which is no doubt by this time finished and donated to a good cause. Where there's a will, there's a way. The wide-awakedness and earnestness of this school is quite inspiring.

There are other schools with interesting doings, to be mentioned another time. **Anna G. Stauffer,**
Field Sec'y.

IMMIGRATION

The Plain Dealer published the following in a recent issue:

Immigration to this country during the first seven months of the present fiscal year amounted to 220,365, and during the same period 161,325 emigrants left this country ,according to the January bulletin of the immigration authorities at Washington, which has just been issued.

Of the 220,365 immigrants, 123,644 were men and 96,721 women. There also arrived 76,213 non-immigrants and 179,276 citizens of the United States. These figures do not include 14,848 immigrants who were deported upon their arrival. During this entire period, therefore, there arrived in this country a total of 490,702 persons.

The classification of immigrants showed 6,614 to have come from Germany proper, while altogether 15,563 were classed as Germans.

A total of 425,173 persons left this country during the above seven-month period, of which 161,325 were emigrants, 136,669 non-emigrants and 127,189 citizens of the United States. Among the emigrants there were 2,437 Germans.

A comparison of the arrivals and departures of non-citizens during these seven months shows the departures as leading by 1,415 persons.

During the month of January alone 13,000 more persons left the United States than arrived here. During the same month 10,872 more non-citizens departed from this country than arrived here. This was due to the continued return of Italians to their native country.

The total number of passengers arriving in January were 30,199, divided into 15,841 immigrants, 5,203 non-immigrants and 8,623 citizens of the United States.

Departures during January amounted to 43,315 persons, of which 17,238 were emigrants, 14,318 non-emigrants and 11,759 citizens of this country.

The number of Germans arriving amounted to 1,068, while there were only 108 German emigrants.

There arrived in Ellis island during February, 9,124 immigrants. Of these 1,079 were held for the inquisition. Of the latter 831 were admitted after the first hearing, 246 were excluded and 155 deported. On appeal, 65 persons were admitted by the highest authority at Washington.

IMPRESSIONS ON RETURNING TO AMERICA

D. C. Eby and Wife.

Perhaps our impressions on returning to America, after almost five years' absence, are almost as varied as our impressions were on first entering Turkey—the land of the Sultan, the land of sunshine and sadness, blue skies and black sorrows. We see through a new eye, as though for the first time we were beholding our country and its people.

As we left the warm waters of the Mediterranean, and passed out into the cold billows of the Atlantic, a fellow-passenger remarked: "Now we are leaving behind us the cheerful blue skies of the East, for the dull gray skies of America."

But somehow none of us were sorry: we loved the dull gray skies best. They meant freedom, peace and happiness to us. We were leaving the land of bondage, and were coming back to the best land on earth—"God's own country", as someone put it. God's smile surely rests upon our dear America.

We were pleased to discover while abroad, that Europeans think of the American people as a race of teetotalers. When you refuse to drink wine at meals they look at you in puzzled surprise. When you have refused several times you become quite an interesting person to them. When you have refused a great many times they look at you with the light of a great discovery in their eyes, and exclaim: "Why surely, you must be an American. You must be what they call a te- a tee-a- let me see what's that word now? tee—oh yes, a teetotaler."

One thing, however, saddened us. Some Americans, professing Christians, and — we blush to say it—even ministers and missionaries as well, who say they never drink in America, seem to depart from that custom to an alarming degree on shipboard. "The water, you know," they say, "is so bad, you know, and if you drink wine along with it the germs will be killed, you know." Some say, it keeps them from being seasick, etc. May God help the American people to keep this record of teetotalerism unspotted!

As we neared New York we realized that we had left the warm eastern sun behind us. While getting acclimated in Turkey, our blood had become thin; we are more sensitive to the cold now, and begin to think of our stolen clothes.

In May we ordered a box of clothing from Chicago (our winter clothing having all burned when our missionary home burned) and it arrived at the coast of Turkey in October. Now, thought we with satisfaction, we can dress up in our new clothes, so that our friends in America will not be ashamed of us when they come to meet us.

But, lo! when we arrived at the coast, our box was empty; our clothing had all been stolen; not a single garment remained. At the time this loss seemed very insignificant to us; we were only too glad to escape with our lives, and did not worry about clothes. But such is human nature that as we neared New York we began to think about that box, and to wish that everything had not been stolen. Each hour the wind grew more piercingly could. We put on all the warm clothing we had. What matter if it was old-fashioned and of a non-recent cut?

In New York we went shopping. Oh the joy of shopping in America! How different from Turkey. The people on the streets did not stop to gaze rudely in our faces, and to look at our clothes; they did not follow us from shop to shop, crowding round to ask us what we were buying, what we were going to use it for, and how much we paid for it.

And our first American meal—how good it tasted! and the bread, the sweet, white bread; we called it angel's food, it tasted so good; and we didn't find endless hairs in all the foods we ate, as in Turkey. The foods here come from the store in nice clean sacks, or in paper bags and parcels. In Turkey the foods are carried in coarse hairy sacks on horses' backs into the interior, as we have no railways, no roads and no wagons, only mountain paths from town to town. These sacks are woven from goat's hair (after it is spun) and small pieces of hair are constantly breaking off and mixing into the food—the rice, sugar, salt, etc., as it is being transported by caravan from town to town.

Ah, America! Dear old America! It looked like heaven to us, and the people looked good to us. They may not be all that God wants them to be, nor all He requires of them, but, when we put them side by side with the peoples of the East, they looked exceedingly good to us. Their cheerful spirit, their optimism, their strong clean wholesomeness, their

vim and energy we could not but admire. Nowhere in the East do you see the American push and hustle. The Oriental is oblivious to the value of time. "What we don't get done today we'll do tomorrow." You would think they expected to live as long as Methuselah, and had to kill the time.

Then, too, everywhere we found such indifference to truth. Not the slightest shame has an Oriental about lying. It is always easier for them to lie than to offend one. It seemed so nice to get back to a land where people tell the truth.

Each year we lived in the East deepened our love, our respect and our appreciation of America. America, the youngest of the nations, and yet the best, because in her heart flows the richest and best blood of many nations. The Americans have grown out of the very best life of Europe. Only the bravest and most enterprising of men had the courage to cross the ocean from Europe, and carve out a new life in this unknown and distant land. Only the most energetic, the wisest and the most gifted could succeed in the severe struggle, so that our ancestors were the cream of the old world. That is why the human standard is higher in America today than in other countries.

Of all the many splendid qualities Americans possess, the one that impresses us most is the great tireless energy of the people. On every side we see the spirit of aggression; it is the spirit of our age. Everything and everybody is pushing forward. Shall Christianity stand still? Shall it not be aggressive also? Shall not the living gospel of this living age overleap all obstacles, and take the world in its embrace? God sent our ancestors to this country on a divine mission, to found a nation that is leading all other nations in the evangelization of the world. Canada and United States are standing side by side in this great missionary movement.

The way is being prepared for Christ's coming. We are looking in trembling expectation toward the future, for what may it not have in store for missions? The work may go forward as never before. Who knows but soon the dawn that has broken over eastern lands may brighten into the full morning?—Gospel Banner. Ontario.

CHILDREN'S CORNER

CELLAR-KITCHEN STORIES

The cellar kitchen is a Pennsylvania-German institution. It is a large basement room in which the family lives, generally the whole year long. The great open fireplace, which in the days of wood fuel was always bright with the embers of hickory and oak logs, still is useful in times when the apple-butter is to be cooked or the winter's supply of scrapple and "pun haus" is to be made, but ordinarily this "fire-eck" is screened from view by a large door, while upon the mantel above it, the housewife gives expression to her artistic temperament by an arrangement of crockery, asparagus branches and candle sticks. A sight of the interior of the fireplace, usually black with soot and sometimes the convenient storeroom for the family's supply of hams, bacon and dried beef, is often enough to try the courage of any child, whose imagination needed little stretching to see bacon and hams converted into hideous monsters suspended by wires from the crane, making awful faces and ready to devour the luckless urchin who, for some breach of discipline might happen to be so unfortunate as to be condemned by paternal authority to an indefinite imprisonment in this "fire-eck".

It is a dark place, yet, one ray of light manages to find its way down the long chimney, permitting a view of about a square foot of the heavens above. The chimney swift builds its nest near the upper edge and during the entire summer keeps up the connection with his neighbors, which only adds to the creepy sensations the fearsome youngster experiences. Should a boy happen to be abiding in that particular farmhouse on a visit, let us suppose it is a grandchild of the aged farmer and his wife, and get an attack of homesickness, the chimney offers a sure cure. He must get out of bed when everyone else is asleep, creep down to the fire-place, take no notice of the sqeeking mice that he might start across the floor, open the great door, step inside, turn aside the monsters that hang from the crane making faces as though ready to eat him, and look up to the sky until he sees a star twinkling. The minute he sees the star his homesickness will depart from him and he can go back to bed and sleep soundly. Every boy or girl who has successfully looked up the chimney in this way, without disturbing anyone in the house, bears testimony to the effectiveness of the cure.

Little Jim was a victim of homesickness. He had tossed for two nights under the feather comfortable in the great spare-bed in his grandfather's house, wishing and wishing he were at home in his own little bed in the town ten miles away, where his father conducted a store. Because the bed was seldom used, except by the preacher on his annual visit, and because the room was cold in winter and snuffy in summer Jim had heard his father refer to it as the "preacher-killer". He felt very uncomfortable at the thought of it. When he said his prayers he thanked the Lord that he was not a preacher and asked that he would never be called to become one, then he thought of all the wrongs he had done in his short life, and determined never to be naughty again; then he remembered that someone had said that counting was a sure cure for sleeplessness, if one counted long enough, so he counted to twelve hundred and fourty-seven, but sleep seemed to be a million farther away, but whatever his troubles were, his mind again and again carried him to the little cot in the room next to the store room ten miles away. Finally he determined to take the chimney cure. It required the bravest effort on his part to get out of bed and into the hall. Never did anyone exercise greater self-restraint than he when he bumped his toe against the chair without giving out a yelp that yould waken everyone in the house. The door creaked on its hinges as he turned it back to go into the fire-place, but he kept on, even hitting the monster, which the ham seemed to be, squarely in the eye with his fist, then he looked up:

"Who—are—you?" said a deep voice above him.

"I am Jim and I am home-sick," he answered desperately.

"Who—are—you?" again came the voice, but Jim did not wait. He rushed off to bed and pulling the covers over his head was soon in slumber land.

The next morning Jim's grandfather said to grandma, "If that owl keeps on getting into the chimney, I will have to board it shut for the summer."

Now Jim thought his grandfather referred to him as "the owl" and supposed he had in some way been awake and knew of his taking the cure. "Anyway," said little Jim, "it cured my home-sickness."

It was in the great cellar-kitchen that the family received and entertained Levi Clemmens, the minister, when he came the next day to pay his yearly visit. Levi preached in the little stone meeting house where all the sisters wore bonnets and the brethren big broad-brimmed hats. He had long white locks, was clean shaven, and loved children. Jim wondered if the bed ever killed nice old men like Levi and asked: "Are you going to sleep in the preacher-killer tonight?" But before Levi could make reply, grandmother had led Jim by the arm into the yard and explained to him that if he would say another word about the "preacher killer" she would pen him in the fire-place for the rest of the day. Jim was discretely quiet after that, but as the hour wore on he was again standing with his arm about Levi's chair, listening to one of the stories for which he was famous.

"When we were children," he began, "our parents sometimes went away and left the house in charge of the older children; sometimes we were not as careful to behave ourselves as we might have been. My brother Adam was always up to mischief. Once he crawled into the bake-oven which, you know, in those days was built outside near the kitchen door. He just managed to creep through the door, but he did not know that heat causes a body to swell slightly and he did not think that the oven was not altogether cooled off from the previous day's baking, so he could not get out until they had broken off the door. Of course father was not pleased with that trick, but since he was already lame from treading in a rusty nail the week before, he escaped punishment. Did he behave after that? Not that I can remember. In the orchard was a large hornets' nest. Father had given strict orders that it be left alone, "because," he said, "they are here for some purpose and if you don't disturb them they won't disturb you." Adam had watched that hornets' nest for a long while and at last came to the determination that it should be destroyed, no matter what father would say. He suggested to the younger of the boys that they get the gun and shoot it to pieces, and so John sneaked into the house, father being away at the time, and brought it out. Each one of us took a turn at aiming at the nest, but we were afraid to shoot. At last Adam took the gun and said: "If you are afraid, I am not," and sent the charge squarely into the nest. Of course we all ran away, but, you remember, Adam had an injured foot and could not run. The hornets had lots of fun with poor Adam. We spent the rest of the day down by the spring-ditch plastering him with mud in order to take out the swelling. When father came home, he said: "I don't need to punish you this time, your own disobedience has brought its own punishment with it." That, my son, is the way with wrong-doers, they seem to get through the world without paying the penalty of their short-comings but, somehow, they meet with calamity after all.

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EDITORIAL

Both in England and Germany appeals have been made to the young women that they become war-brides. The preachers of the state church in Germany have added their voices to this appeal while in England the archbishop of Canterbury has addressed a note on the matter to all the churches.

A war-bride is a young woman who marries a soldier just before he leaves for the front. Young people get the notion that they are very patriotic when they enter into the sacred bond of wed-lock at such a time, the public applauds the act as one which is particularly commendable, but to outsiders such as we are, the whole procedure brings nothing but a shudder of horror. War-brides mean war-widows and war orphans, they mean unnecessary misery and struggle for the young widow left behind. She is doomed to carry the double burden of earning the living as well as raising her child.

When a man marries and then, under ordinary circumstances goes off and leaves his wife to struggle alone at a time when, above all other times, the wife needs the husband's care and protection, the state makes every effort to bring that man back and compel him to do his duty by his family. If he does not provide for their needs he is severely punished. But now, because they are at war, these countries deliberately encourage the marriage and then abandonment of wives in the name of patriotism. And why? Simply because the state realizes that the best of its manhood is to be blotted out and it wants to insure that some of his breed will appear when he is gone. The young women of the state are appreciated only as breeders, the matter of the hardships and struggles imposed upon the soldier's widow are not a consideration with the state, it knows it will get the "cannon fodder" in the end. But why try to gloss over the nasty side of the whole affair under the glitter of patriotism? The utter cruelty of the whole affair is appalling, poverty, suffering, struggling, all of which might have been prevented in a great measure, are deliberately invited in order that the strong healthy men of the nation, who should be by the sides of their wives and with their families, may be rushed off to satisfy the ambition of statesmen and rulers and help them sustain secret alliances and treaties is so remote from the happiness of those who must die that the whole affair can only be described as the most gigantic crime ever perpetrated upon humanity.

Some people, because they seem to take a certain satisfaction in being gloomy and making everybody about them gloomy, are always prophets of calamity. Others, again, because they do not want to admit the possibility of things getting better, discourage every good thing with the howl that it will not last. These two classes are among the commonest critics of the work accomplished by revivals. They predict that the converts will not hold out and that the greater portion of those who have accepted Christ will be back again in their old ways of sin before long.

We agree with the calamity howler that there are many disappointments in the Christian life and that the professions of conversion that some make are easily forgotten, but this is by no means a reason why the "won't hold out" argument should be a stock objection to revivals. By no means are all converts failures, the great body of consistent, God-fearing and God-serving Christians proves that a majority of professions made for Christ hold and even if some do at a later period backslide, the fact that for a time they did leave off the ways of sin and led righteous lives is worth something even though it may not be a satisfactory conversion.

To object to the conversion of everybody because a few do not come up to expectations is a silly policy. We don't refrain from doing business because a few of our ventures don't work out, neither do we quit learning because we fail in some of our lessons. Indeed failure is one of the best reasons why we should dilligently keep at any task, working all the harder in order to prevent a repetition of that failure.

But who are those who can see no good in the turning to God of those who desire to forsake the devil and live right? Are they not those who, instead of posing as judge, should be on their knees seeking the forgiveness of their sins through the blood of Christ? The sinner is not a qualified judge of the saint. If he has an idea how a Christian should live and what he should be, it is for him to take upon himself the obligations of a Christian and show the world and the church what a true and consistent life of a Christian really is.

An observation of the great revival movements which from time to time have swept the country does show that the number of those who don't hold out is not so great after all. The movements, headed by Whitefield, Finney, Moody and others, which swept over our nation, left their lasting impressions and without them the country would have missed the greatest chapters of its spiritual history. In every generation since Whitefield's time there have been great numbers of consistent, loyal Christians making up the backbone of the church who pointed back to the time of their spiritual awakening in the days of one or the other of the great evangelists we have just named.

It is, of course, too early to prophesy concerning the stability of the converts who have accepted Jesus as their Savior under the preaching of Rev. Wm. Sunday. In numbers these exceed those of former efforts by many thousands, and wherever he has labored there has been a decided change in life of the community; bad citizens become good citizens; drinkers become sober; swearers quit their profanity; less liquor was sold in the community and less crime committed. Things like these are rather an evidence of reform than regeneration, but they are a necessary result of conversion, and when we add to them the great interest in spiritual things, the increase in prayer and the growth of church membership, which follows a Sunday revival, we must conclude that it is one of the great efforts used by God for the salvation of the souls of multitudes of men and women.

The amusement business is always a danger to the morals of the public. People who go into business of that kind do so with the purpose of making money. It is all very well for the promoters of theatrical productions to say that their great devotion to art or their interest in morality prompts them to give a certain play. There may be art in its production, we admit, and it may have a moral as an excuse for its existence, but the box-office receipts determine whether that play is to be kept going or not. A play producer would no more continue giving a play that either brought no good profit or showed a decided loss on his books than a hat maker would continue making hats he couldn't sell. If the theatre happens to be decent in some of its productions it is because it pays the promoters to be decent; if it happens to be indecent (which is very frequently the case) it is because that indecency has a marketable value in dollars and cents. Every business caters to the taste of its patrons. People who want lessons in morality do not go to the theatre to get them, the usual thing for them to do in such cases is to keep away from theatres altogether. On the other hand, those whose idea of being amused includes the kind of spice that isn't altogether nice (and their name is legion) look to the theatre for it as naturally as a duck turns to water for a swim. The affectation of an attitude of superior culture, to which a class of people is given who want to make vice respectable bears too much the mark of hypocricy to be worthy of consideration. The present-day theatre needs no apologists to make it absurd; it is openly and frankly commercial. It goes just as far as the law will allow it to go and its profits warrant. It caters to a taste people are so anxious to have satisfied that they are willing to spend money for it. The general amusement-seeking public is bored by tight-laced morality and would not pay to have it inflicted upon itself. The theatre people would be the very last people in the world to invest their money in a losing proposition as they know the "goody-goody" sort of plays, as they call them, would surely be. To be teachers of morality men must have character and piety and these things are not necessary essentials to the theatrical business.

Closely akin to the theatrical business is the moving picture business which has in a few years advanced to the seventh place in the industrial world in America. It is the cheap amusement of the public and therefore patronized by the greatest number of people. Millions of dollars are invested and millions of nickels pass through the ticket windows every day. There are some splendid educational possibilities in the business but the educational end is not particularly featured by the promoters for the simple reason that the public patronize them for amusement, not for education. The possibility of cheap productions opens the gate for worthless and immoral productions which are a positive menace to the morals of the children. The boy who sees shooting and crime pictured before his eyes is in great danger of becoming a criminal by suggestion. The girl who at her most impressionable time in life gets detail after detail of the socalled "white slave" and "high life", plots, which are the feature of so many of the pictures, drinks in a poison which endangers her physical, moral and spiritual life. Yet, in cities and towns this is the diet set before hundreds of thousands of children every night. The insignificant cost of these productions is in itself one of the greatest dangers confronting childhood. The severe strain on the eyes which watching a moving picture involves will have its pitiful result in multitudes of blind men and women in years to come. We have discussed this problem with a number of physicians and all agree that there is an alarming increase of eye-trouble among children as a result. We have also heard policeman after policeman declare that observation has convinced them that moving pictures are breeding crime to an alarming degree.

To be sure, such a profitable business organizes itself to get all the privileges possible for its operation. In many states there is a censorship but in every instance its introduction has been resisted and when established there always follows a persistent effort either to abolish it or to make its work non-effective. Just now, in several quarters there is a determined effort on foot to secure the right to give performances on the Sabbath. This is a blow at religion and if the Christian people do not successfully combat the effort the most dangerous and deadly blow will be given to the Christian Sunday. Parents should carefully oversee their children's amusements at all times and in this case they should use every means to protect their morality and physical health. As citizens we should insist upon the laws being enforced and the public protected from dangerous aggression. As Christians it behooves us to protect our Sabbath and prevent everything that is conducive to crime and immorality. To the present censorship there should be added severer regulations There is too much at stake to permit our citizenship, our morality and our religion being undermined by the promoters who are after the nickels and dimes of our boys and girls, no matter if it destroys them.

When people want local option they should elect a legislature that is willing to give it to them In Pennsylvania the people want it, there is no question about it. The present governor was elected on a pledge to get it for them. But they made the mistake of electing a legislature about which there is no certainty that they wanted it. Indeed the tremendous fight that Governor Brumbaugh is putting up is an indication that the legislature is decidedly opposed to it and will not give it unless put under the severest pressure that a legislature has ever been compelled to endure.

Pennsylvania has remained a "black spot" on the map so long because the liquor element is at a decided advantage. They have a corrupt ring to back them in the large cities of Philadelphia in the east and Pittsburg-Allegheny in the west, as well as the control of a large foreign-born population in the coal-mining and other thickly populated counties. If it depended upon the country element Pennsylvania would not only have had local option, but prohibition long ago.

The only reason why so decent a man like Governor Brumbaugh, who, by the way, is a minister in the Dunkard church, was permitted to head the Republican ticket last fall, was that they had to make a respectable appearance to pull through. They took a chance with Brumbaugh, hoping to fool him. In this they are disappointed, for, it seems, he is fooling them by meaning to keep his pledges. But, after all, how ridiculous it is for people to elect a governor to give them local option who cannot give it to them unless he has the legislature with them and then elect a legislature that will resort to every possible trick to defeat the will of the people. When once the voting public gets sense enough to vote consistently we will get decent laws and a decent administration of them and only then.

An interdenominational organization of ministers in one of our large cities is keenly alive to the dangers that the summer vacation period offers to spiritual life and has spread broadcast the following warning which touches the root of the vacation evils:

"It has been said that the devil can afford to let the church be well attended during the winter since he knows that a week-end at the sea-shore will nullify all the work of the church for the previous season. We would arouse all Christian people to seize upon the summer season as the greatest opportunity for religious effort. Our sea-shore resorts, with their Sunday excursions, the vaudeville theaters, dance halls and even the dress of the women on the streets in styles which a few years ago would have caused their immediate arrest, will make sport of the religious awakening given this winter unless our Christian people rally to the colors in their various churches during the summer. Your church and your country need you! Report at your church for work at once!"

THE LAST DAYS OF MENNO SIMON

(Selected from Cramer's "Leven van Menno Simons".)

(Concluded.)

I do not know whether the High German Doopsgezinden were banned by the Netherlanders, but the separation between them and Menno and his followers was asserted and they afterwards made up two parties. This went so far that a certain brother of the High Germans, who had been invested with the teacher's office, would not be re-baptized and the office was taken away from him. (Re-baptism had been introduced in order to make the separation more distinct). When he persisted in his refusal he was shut out of the fellowship. There is, however, a doubt whether this happened in Menno's life-time or whether he voted for it.

The last information concerning the activities of Menno is that he was still alive two years later Although I cannot say with certainty how long he lived, it is to be assumed that he continued in the office of overseer to the end of his life.

Trustworthy information shows that during his last illness Menno grieved because he had consented to the severe application of the ban; Hans Alinson, later minister at Haarlem, writes: There is one of our older brethren whose mother was very well acquainted with Menno Simon; she visited him during his last illness and, after speaking on various topics, he (Menno) said to her (so he declares to have often heard from his mother), "How I regret that I ever consented to man and wife shunning one another in the ban." An old brother, Alle Fisher by name, a good friend of Menno and well acquainted with him, visited him in his last sickness and requested of him something by which he might remember him. Menno then said to him: "Do not become the slave of men as I have been." Both accounts may be true. At all events it seems that by the rashness of the ban (of which the fervent D. Philips was a passionate defender) and the quarrels and bitterness and divisions incident to it, his eyes at last were opened so that he admitted he had gone too far. I, however, am not inclined to attribute this self-condemnation on his part to melancholy because in his time he appeared to be acting in accord with his own convictions, however, the searcher of hearts shall reveal that. Certainly it is to be regretted that he could not in his last days cheerfully look back on his by-gone career and that a matter of such small importance was a trouble to him, in his age, however, so much weight was attached to it that only his declaration concerning it is preserved for posterity.

Menno died on Friday, Jan. 13, 1561, and was buried in his own garden in Woestenvelt near Oldesloo. Rest there, weary wanderer until the happy resurrection day! You labored hard and had much to endure because of your life's work many brethren to whom you were a true friend and a well-meaning guide in persecution, strife and trial, will thank you. Your task may have been a severe trial to you because of human weaknesses and errors, but you prayed hard, and therewith you have endured because of the name of Jesus and that shall not go unrewarded! It shall always be that those who continue in well-doing and seek God's glory and purity shall inherit eternal life!

South African Sunday School Union Organized.

From Port Elizabeth, Cape of Good Hope, comes the report of the successful organization of the Sunday school forces of the Christian churches of South Africa. The need of such an organization has been felt by Christian workers in South Africa for several years. The World's S. S. Asso., in 1911, offered $750 per annum for two years toward the salary of an organizing secretary. At the time the offer could not be accepted, but the organization has now been affected and strenuous efforts are being made to win the million and a half children in So. Africa to the Sunday school and the Sunday school's Christ.

SUNDAY SCHOOL LESSON

April 25.

David and Goliath

I Sam. 17:38-51.

Golden Text—Rom. 8:31.

Israel was dismayed because Goliath looked big to them. They had forgotten to look up, for there was one ready to fight for them who was bigger than all the giants on earth. They had forgotten how that in the days of their wilderness wanderings the fear of giants had kept them out of Canaan for forty years. Also, they had forgotten how easily they had conquered the land when they went into it trusting in Jehovah to fight their battles. The reason present difficulties look so big to us is because we are too short-sighted to look up and be-

cause we forget how easy past victories were when we went into them determined to win by the help of the Lord.

Saul had on many other occasions given evidence of bravery and determination. What was the matter with him now? He had forgotten the Lord and trusted in himself and at the first real trial he had to give up and shamelessly tried to get some one else to fight the battle he should have been fighting. When the leaders of the people are not equal to the occasion the people become like their leaders. There is nothing so contageous as fear. The reason why the ugly giants of graft, corruption, intemperance and immorality can raise their heads so defiantly in our day is simply because the leaders of the people are lacking in "spunk". Righteousness has nothing to fear so long as its leaders trust in a righteous God and serve and follow Him.

There were those who tried to discourage David, particularly his brothers. It is as bad to be discouraging those really in earnest as it is to be deficient in one's own duty. Relatives and friends should help, not hinder, those who are enthusiastic for the Lord's cause. Frequently it is their own neglect that prompts them to hinder those who would shame them by doing a plain duty for them..

Saul wanted David to wear his armor, but if the armor was such a good protection, why didn't Saul put it on himself and get out and fight? Nothing is so inconsistent and betrays such a lack of faith as the effort to get someone else to do that which we would not do ourselves. It is a mean species of cowardice. In getting away from God Saul lost his bravery, his greatest asset. When we get away from God we lose the best that is in us.

David's next step was to arm himself with weapons with which he was familiar. The use of the sling while a shepherd was a training for the battle that was to overthrow Goliath. Little tasks, common-place duties are never in vain, the same effort, skill and the same material at our disposal in very ordinary occupations are our most useful standbys in extraordinary occasions. God wants us to do our best with the talents we have. In soldiers' armor David would have lost; with the shepherd's sling in his hands the armor of Goliath was useless.

David went out in the name of the Lord. Goliath came in his own strength, confidently boasting of what he would do. The weak with God on their side are always more than a match for the strong who don't trust in God. David is a type of faith, Goliath of unbelief. His victory is but one of the multitudes of victories that are won in all ages by the power of faith over the might of the world.

Goliath is a type of all the things we are apt to fear, things that sin makes look big and powerful; things that inspire terror to the weak. But there was one weak spot in the giant's armor and David found that. Every giant that stands in our way has a weak spot through which he may be destroyed. Faith in God enables us to find it and strike the fatal blow. The defeat of Goliath meant the defeat of the Philistines. Every great difficulty mastered means the mastery of many lesser ones.

CHISTIAN ENDEAVOR TOP
C. E. TOPIC
April 25.

The Bible the World's Supreme Book. Deut. 6:1-9.

Were one to ask: What is the greatest of all histories? the answer would of necessity be, the Bible, because without it 5000 years of the world's history would be unaccounted for; it has to do with the people who have had a greater influence on the world than any other; it gives the secret of the world's progress and, as no other book in history can, it applies the lessons of past history so that every nation and every individual may know what is best to do and best to avoid.

Were we to ask the greatest law book we again would have to turn to the Bible. It lays down a scheme of laws without which orderly and progressive society would be impossible. Its law is the base of all righteous law. He who obeys its precepts is the best citizen and no matter where he happens to be he is in no danger of coming into conflict with the laws of the land designed to protect society and promote justice

The science of ethics is simply the science of duty. It shows us what we ought to do and be. Many volumes have been written on this science by great thinkers but were we to lose all their productions we still would have the supreme guide of what we ought to do, we would have the Bible. There can be no question in the mind of man or woman as to what he or she ought to do when they know their Bibles. The Bible, when it is read and obeyed, is the surest guarantee that men and women will do their duty by one another. Justice, order and fidelity are to be found in Bible lands as we find them in no other.

Much is made of the Bible as literature. Its 66 books are the greatest literary productions of all time. In them we find accurate history, noble poetry, correct philosophy. When Martin Luther gave Germany the Bible in the tongue of the people he fixed German as a literary language and the same thing is true of other nations, the getting of the Word of God in their own tongues fixed the Bible as the standard of national literature. When we seek the highest type of eloquence and the most effective forms of expression we must go by all the splendid examples in literature and seek them in the Bible, for there we have them. The poetry of the Psalms and the other poetical books of the Bible holds a unique place. It is the poetry of all classes because it is the poetry of the soul. It enters into the life and experience of millions of men and women in all ages.

Unbelievers frequently scoff at the Bible because they think it does not agree with science. The science of today is a changing thing. Five years is enough to put any modern scientific book out of use. The Bible has stood the test of ages of unbelief and opposition and in spite of the most clever attacks aimed at it, it has always come out supreme. Modern investigation with opportunities for thoroughness and accuracy such as no other age has possessed only goes to confirm the truths which Moses took for granted when he penned the first line.

But the Bible does not set itself up as merely a text-book of history, law, ethics, literature or poetry; it is all that, but only incidentally, the purpose of the Bible is to reveal God and unfold to mankind the whole story of its redemption. It is to reveal the scheme of salvation which may only be known as God sees fit to show it to us.

The Bible is a book of the soul, to it we must go for all the soul's troubles and joys. It is a book to be lived, it is not the printed word so much as the word laid up in the heart and expressing itself in life that counts. It is the book of hope; failure, disappointment, trial and trouble find their cure in it. It is the book of assurance; it makes death a stepping stone into life; it gives us the comfort of an ever-present divine Savior; it brings to those who will accept it the assurance of heaven and everlasting joy.

MARRIAGES

Steiner-Lugibihl.—On March 18 at the home of the bride, near Bluffton, O. by Rev. W. S. Gottshall. Milton Emery Steiner and Sadie Mae Lugibihl both of Bluffton, O.

Hinkle-Landis.—At the home of the brides parents, deacon Mr. and Mrs. Jacob M. Landis their only daughter Carrie F. was married to Mr. Harry Edgar Hinkle of Richmondtown. The bride's uncle Rev. A. M. Fretz performed the ceremony with the ring service of the Mennonite Church.

Brabham-Basinger.— On April 4, at the home of the brides parents near Pandora, Ohio, by Rev. W. S. Gottshall, William Marshall Brabham of Lima, O., and Salome Basinger of Pandora, Ohio.

DEATHS

Myers — On March 10, 1915, at the home of Henry Fretz, near Dublin, Pa., Anna Myers, nee Benner, widow of David B. Myers, aged 86 years, 5 months and 29 days. Interment on the 13th at old Deep Run Mennonite church. Services at the house by Revs. Rush, Histand and Witmer; at the church by Henry Rosenberger and A. M. Fretz.

Clime.—On March 12, 1915, near Levin, Pa., Sarah, nee Landis, wife of John Clime, aged 56 years, 2 months and 12 days. Interment on the 18th at Doylestown Mennonite church. Services by Rev. A. M. Fretz, A. C. Histand and David Gehman.

Shelly. — On March 26, 1915, near Quakertown, Pa., Catharine Shelly, aged 76 years, 6 months, 16 days. Interment and services on the 31st at Flatland Mennonite church. Services conducted by A. M. Fretz.

Little.—Annie, the wife of William Little, died March 2, 1915, aged 37 years and 1 day at Frederick, Pa. Funeral March 6, officiated by J. W. Schantz.

Keller — Jacob H. Keller of Souderton, Pa., died Feb. 28, aged 44 years, 11 months and 12 days. Funeral March 3, officiated by Revs. Lukenbill and Schantz.

Longaker. — John K. Longaker, the oldest member of the Eden Mennonite church, Schwenksville, Pa., of which he was janitor for many years, was buried April 1, 1915, aged 76 years, 4 months and 28 days. Rev. J. W. Schantz officiated.

CONTRIBUTIONS

HOME MISSION

Springfield (Pa.) congr., by Jacob M. Landhis, $6; Upland (Calif.), congr. by M. Horsch, $39.21; Deer Creek. Okla., by J. H. Hohmann, for City Missions, $8.50; for Hutchinson, $10.50; Wadsworth, Ohio, $15.26; Friend of Missions, Newton, Kan., $10; Upland (Cal.) congr., for city mission, $30; congregation, Escondido, Calif., by H. H. Adrian, $7.90; Upland congr., by M. Horsch, $20; Garden Twp. Congr., for Mission Building in Los Angeles, by P. S. Vogt, $18.40; Trust Fund of General Conference, by C. F. Claassen, $21.90.

G. A. Haury, Treas.

For Los Angeles

for February and March.

Jr. C. E., Upland, $6; Jr. Mission Society, Halstead $15; Aid Society. Geary $5; Bernard Wall $5; Mrs. Goerz, $1; Reuben Goerz $10; Free will offerings $4.81. Circle Girls, Upland, 1 bag clothing, 25 girls' dresses.

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NEWS OF THE WEEK

TERRE HAUTE MEN SENTENCED

116 Election Corruptors Receive Their Sentences from Federal Court—From Six Years and $2000 to One Day and $1.

Indianapolis, April 13. The Terre Haute election conspiracy defendants, Donn M. Roberts, mayor of Terre Haute; Eli Redman, judge of the Vigo circuit court, and Dennis Shea, sheriff of Vigo county, included, were in the marshal's quarters at the Federal building Monday afternoon, under guard, waiting to go to the Marion county jail, sentenced to terms that ranged from six years in Leavenworth prison to one day in the Marion county jail, and fines from $2,000 to $1. Only eight of the 116 were absent. Four of these had received suspended seutences, and judgment had been suspended in the case of the other four.

Mark Storen, United States marshal, announced that the prisoners would be held in jail until opportunities had been given them to obtain bonds pending the deciding of appeals which a number had taken from the judgment to judge A. B. Anderson.

Nineteen Appeal.

As soon as the court had completed his judgement against the 116 conspirators, the defense for nineteen of the leaders appealed the case to the circuit court of appeals. The bonds of each was set at $10,000 for each year of sentence.

The judgment of the court is summarized as follows: Prison sentences to twenty-one; jail sentences of six months and $10 fine to ten; jail sentences of four months and $10 fine to twenty-four; sentence of three months and $10 fine to thirty-two; jail sentence of one day and $$100 fines to three; jail sentence of six months to one.

Roberts Gets Severe Penalty.

Donn M. Roberts, head of the conspiracy, received the most severe sentence, it being for six years and a fine of $2,000.

In pronouncing the sentence on Roberts, Judge Anderson did not take up much time in commenting on his case.

"Everybody knows that the guiltiest man is the defendant Roberts," said Judge Anderson, who then pronounced the sentence of six years at Ft. Leavenworth, and a fine of $2,000. "I will restrain myself and make no comment whatever on this man's guilt," the court concluded before leaving Roberts' case. Judge Anderson said that the general execration of Roberts' career is enough to point out.

Denounces the Saloon.

An important feature of Judge Anderson's remarks was his denunciation of the saloon. This came when he was considering the cases of several saloon keepers who had taken an active part in buying votes and sending out repeaters.

"My notion is that the saloon will have to go," and Judge Anderson.

"I believe the time will come when the people will rise up and smash the saloon, at least as we have it now. The evidence in this case showed that the saloons were the centers of nearly all the corruption in the election at Terre Haute."

Judge Anderson said he had noticed that the saloon keepers who appeared on the witness stand looked good physically, and seemed well and strong. "God Almighty meant for them to work with their hands," he said. "I don't approve of this saloon business, at least as it is conducted in Terre Haute."

ELUSIVE SEA ROVER IN HAMPTON ROADS

Kronprinz Wilhelm at Newport News After Many Commerce Raids.

Newport News, Va., April 11.—The German auxiliary cruiser, Kronprinz Wilhelm, another of the elusive German sea rovers which have been destroying commerce since the outbreak of the war, arrived in Hampton Roads early today.

Presumably the Kronprinz Wilhelm comes here like her sister ship, the Prinz Eitel Friedrich for repairs and provisions, or possibly to be forced to intern for the war. The German auxiliary cruiser, Kronprinz Wilhelm formerly one of the North German Lloyd liners, suddenly slipped out of her birth at Hoboken on the evening of August 3, 1914, and began a raid on the commerce of the allied countries in which she is reported to have sunk thirteen vessels.

When the auxiliary cruiser sailed out of New York harbor, her hull was painted a dark gray, and she had on board 2,000 tons of coal in excess of what she would need to cross the Atlantic. She also carried hundreds of tons of sea stores which led to the belief that her mission was to transfer supplies and fuel to the German cruizers, Dresden and Karlsruhe, which at the time were reported to be in the North Atlantic dodging the British warships and seeking an opportunity to replenish their stores.

The Kronprinz Wilhelm was last sighted at sea on March 14. On that date she was reported accompanied by a collier to be steaming 400 miles off the island of Fernando de Noronha in the South Atlantic.

The commerce-raiding operations of the Kronprinz Wilhelm were confined chiefly to capturing and sinking British merchantmen on the shipping routes to South American ports.

When the Kronprinz came into port here it was learned she had sunk fifteen vessels during her commerce raiding cruise after leaving New York last August. She has on board sixty-one prisoners.

MASS MEETINGS IN ITALY FORBIDDEN

Police and Military Authorities Act to Prevent Disorders in War Crisis.

Rome, April 10.—Both the parties which favor the intervention of Italy in the war and those which favor a continuance of neutrality have made preparations to hold mass meetings tomorrow throughout the country, but the police have forbidden such gatherings. The leaders in both movements, however, insist that the meetings will be held either privately or in public squares. The authorities already are arranging police and military measures to prevent disorders.

Democrats, Radicals, Reformists, Socialists and Nationalists have arranged a great meeting to be held tomorrow throughout Italy, in an endeavor to bring about the participation of the country in the conflict.

Thinks Revolt Threatening.

The Courriere D'Italia, commenting on the event, says that it has assumed the character of a warning to the monarchy, since the National League, which aranged the meeting, adopted a resolution containing this sentence:

"If, after long waiting there are disillusions, no matter of what nature, a profound political upheaval is inevitable.

Official denial of the report that Austria has asked the good offices of the holy see to obtain peace proposals, is printed in the Osservatore Romano, the organ of the vatican.

The Russian successes in the Carpathian mountains have revived unofficial talk of separate peace for Austro-Hungary, and seemingly increasing anxiety on the part of the interventionists in Italy for their country to take up arms on the side of the allies and obtain territory which they have failed to get in the negotiations through Germany with Austria.

GERMANS' CHARGE WILL MEET DENIAL

Berlin Says U. S. Virtually Submits to Recent Brittish Order in Council.

Washington, April 10. — Vigorous denial, it was said today, would be made by the American government to the assertion that it had virtually acquiesced in the British order in council prohibiting trade with Germany, as intimated by the German governmnet in a note complaining of the United States' failure in its negotiations with the allies to obtain for American exporters the right to ship foodstuffs to the civilian population of a belligerent.

Germany contends that regardless of formal aspects of the question of arms shipments to belligerents, the spirit of neutrality should be observed, and in support of this contention, reference is made to utterances of President Wilson before the congress, in which he said that shipment of arms into Mexico would be forbidden.

Mexican Situation Different.

Officials point out the relations between the United States and Mexico can not be compared to those with the European belligerents and that the President is without legal means to exercise the same authority with reference to the belligerents.

BELGIAN RELIEF SHIP IS SUNK IN NORTH SEA

Members of Crew Picked Up by Dutch Vesels—26 Are Believed Drowned.

Rotterdam, April 10. — The British steamer Harpalyce, the first relief boat of New York state and under charter to the commission for relief in Belgium, has either been torpedoed or sunk by a mine in the North sea.

Dutch steamers picked up twenty-seven of the crew of the Harpalyce. The steamer carried a crew of fifty-three men, twenty-six of whom, it is feared, have been drowned.

The Harpalyce, under its charter to the Belgium relief commission had a permit assuring immunity from attack. The captain of the Elizabeth declares he clearly saw the periscope of a submarine.

The Harpalyce, which was of 3,691 tons, was a comparatively new steamer, owned by J. and C. Harrison, of

ACQUITTED OF SLAYING HIS WIFE AT THE FRONT

Paris, April 10.—Captain Jean Herail, an officer in the French cavalry, was tried by court-martial for killing his wife at Compiegne last November, because she persisted in following the army to be near him, in direct violation of orders issued by the military authorities, and was acquitted.

A superior officer remonstrated with Captain Herail and though the captain endeavored to persuade his wife to return home, she continued to postpone her departure. He was told he would be cashiered unless Madame Herail immediately left. This she refused to do and the cavalry officer, fearing dishonor and degradation, shot and killed the woman.

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VOL. XXX. BERNE, INDIANA, APRIL 22, 1915. No. 16.

THE VISITOR

By W. Lomax Childress.

Out on the hills so gray, so gray,
I heard a song the other day,
And a golden timbrel beat;
There at the edge of the melting snows,
The grass grew green and red with the rose;
What wonder-worker is it that goes
Shod with the south wind sweet?

A yellow buttercup came and stood
On the hillside, close to the listening wood,
And a violet veiled its eyes,
And a blackbird tilted high and low,
Its yellow and red-winged coat to show,
On a trumpet vine by the still bayou,
Under the cobalt skies.

Woven of light in a fairy loom,
The peach tree broke into sudden bloom;
And the pear was a bride in white;
And the beetle called by a sudden sign,
Tuned its voice like a fiddle fine,
And the air was drenched with the magic wine
Of the April-times delight.

The blood of the sap in the veins of the trees,
Called for the summer's argosies,
And there where the mosses cling,
From the midst of the interlacing bowers,
Yellow and red and white with flowers,
A queen with the train of her golden hours,
Came the radiant form of the Spring.

—The Watchward.

NOTES AND COMMENTS

Dr. S. K. Mosiman of Bluffton College, Ohio, spent Sunday, Apr. 11, in Philadelphia, preaching in the First church in the morning and in the Second church in the evening. He expects to remain east for several weeks.

The Foreign Mission Board will hold its annual meeting at Mt. Lake, Minn., this year. The board, like the boards of other denominations, is confronted with some of the serious problems incident to the present great war.

It has been reported that since the beginning of the war the sale of Bibles in China has fallen to one-third the usual number. The people of China cannot see the consistency of Christian nations being at one another's throats and therefore are not as anxious to know what the great book of the Christians has to teach about peace and brotherly love.

Rev. P. J. Boehr will graduate from McCormick Seminary this spring. He is prepared to enter the mission work in China, but will not sail for the field for some time, in the meanwhile he will be in charge of a mission recently started in Hutchinson, Kan.

The Mennonite churches of the Russian Mennonites, who have always been German, are forbidden to use the German language in their services. This is a hardship owing to the fact that the home language of these people has never been Russian. It is expected that the government will permit a return to the use of the German language in the churches just as soon as the war ends.

On March 12 a large gathering of men was held in the Second church of Philadelphia to hear Rev. Mr. Dowie, the field secretary of the Philadelphia Sunday School association, on The Work of Men in the Sunday Schools. As a result of that meeting a determined effort is being made to increase the Men's Bible class to 100 within the next four weeks.

A new chapel has been erected to take the place of the one destroyed by storm at Busby Mont., on the Cheyenne reservation. Our mission already has three chapels among the Montana Cheyennes and the erection of a fourth one is in contemplation.

Writing from Beatrice, Brother Peter Jansen says: "We had the pleasure of entertaining the Bluffton College Quartet over Easter and enjoyed them so much; they really sang themselves into the hearts of their audiences. They gave a sacred concert at the country Mennonite church on Easter Sunday in the evening and a mixed program at the First Presbyterian church on Monday evening. Both audiences were large and quite liberal." This quartet also visited the church at Noble, Ia., and gave a concert which was very much appreciated. An arrangement which indicates a splendid thoughtfulness provided for a visit by them to several sick and shut-ins to whom the visit was an excellent treat.

The work near Quarryville, Lancaster Co., Pa., under Brother Jos. Leumond is so far advanced that a tabernacle seating 500 people, has just been completed at Mechanics Grove. The dedication took place April 11. Bro. Jacob Snyder of Roaring Spring assisted at the dedication.

The annual session of the Eastern District Conference will be held this year in the Second church, Indiana Ave. and Franklin St., Philadelphia, May 2-4. Communion will be celebrated on Sunday morning, the conference sermon will be preached by the president, Rev. J. W. Schantz in the evening and the business of the conference will be transacted on Monday and if necessary, on Tuesday. The Second church hopes to welcome a large number of delegates and visitors.

Mr. C. B. Schmidt, whose very interesting and very valuable series of articles from a historical point of view, appeared in the Mennonite on the subject "Kansas and the Mennonites", was in Marion County, Kan., last week renewing old friendships among those whose coming to Kansas was greatly influenced by Mr. Schmidt. We shortly expect to present another interesting contribution to our readers, prepared by Mr. Schmidt, on this very interesting subject, which, as he says, has become a hobby with him.

In the midst of all the distractions of the holiday season in Sunday school work, an appeal was sent out through the press for "a million nickels from a million Sunday school scholars for a million Testaments for a million soldiers" in the camps, hospitals, war-prisons and battle-fields of Europe. The appeal met with a quick and hearty response from Sunday school scholars all over the United States. By the middle of January there had been received by the treasurer, Mr. Arthur M. Harris, more than $2,000, representing more than 40,000 nickels, and in most cases there was but one nickel from a person. The effect of this popular Christian movement upon the Sunday schools is sure to be good, especially in view of the fact that each scholar who gives a nickel is presented with a book-mark receipt on which is printed the request, "Place this book mark in your Bible, and remember in your prayers him to whom your Testament is given—God knows his name."

LIVING PROOF OF FAITH

Nothing is more certain than that the Christian religion witnesses of itself and unto itself by its fruits. The individual follower of Christ is expected to bring forth the fruits of faith. Men expect it and God requires it. Jesus said, "By their fruits ye shall know them." To be saved from sin, means to be a "new creature in Christ Jesus." The new life is the conclusive proof of the new birth. Not by word of mouth alone, but by his works, his daily life, shall a man give proof of faith.

The first place to show the fruits of faith is in the home. This applies to parents and children alike. There is no better place to show that faith is unfeigned and that the religion professed is genuine than in the home. And there is no other place where religious hypocrisy works so much harm as in the home, especially if it be parental delinquency. Nobody more quickly discerns the lack of fidelity to the standards of the Christian faith than the children of today. Blessed are the children who, through all the years, find the faith and profession of their parents expressing themselves in terms of life, holy life! Should it be thought a strange thing if the sons and daughters from homes where the standard of daily living of so-called Christian parents is openly at variance with the plain teachings of Jesus and leagues below the profession of faith and the standards of the church, should spurn the claims of God and forsake the church with bitterness of heart? Not all the lying, blasphemous words of avowed infidels can do so much harm in the world as such parents as profess to be Christians and do

not adorn their profession with godly living before their children. It is the first duty of parents to be Christians. How shall parents answer to God for rearing children in prayerless, godless homes? Is it a small matter to rear immortal souls without Christian nurture, without God and without hope in the world? It may be more tolerable for Sodom and Gomorrah in the day of judgment, than for such godless parents of the Christian era."

Even some parents who bear the name Christian and "belong to church", are woefully derelict in this respect. With some there is not even the semblance of family religion. Nothing in their manner of living, nothing in their attitude toward the interests and activities of the church would stimulate faith in their children, or develop attachment for the church or awaken an interest in their personal salvation. On the contrary, just the opposite results follow that kind of a family life. Somebody must give account of that moral and religious delinquency.

Can it be expected of those who fail to give proof of their faith in the home, that they will do any better in society, in businses, in public worship or in any other relation of life! Nothing else that a so-called Christian father can do, will atone for the neglect of his own, spiritually or temporally. Not even going up and down in the earth preaching the gospel is sufficient to justify such neglect. Paul says: "If any provide not for his own, and specially for those of his own home, he hath denied the faith and is worse than an infidel."—Evangelical Messenger.

CORRESPONDENCE

Napier, Pa.—A series of meetings was opened at Napier Mennonite church on March 13 and conducted by H. Miller of Hollsburg Pa., and our minister, Bro. H. G. Snyder of Roaring Springs. The brethren had the burden of souls and preached the Word with power which brought conviction on the people; 24 stepped out on the Lord's side. Some heads of families and others, we believe, were considering the matter but rejected the call and wait for a more convenient season, which we hope may be, but it possibly may go with them as with so many others, that convenient time never came. Friends, today is the day of opportunity, so get right with God, take up your cross and erect a family altar in your home and your children will rise up and call you blessed. Pray that the Lord may have His way in this community; there is much to be done. Pray for your unworthy sister,

E. Burket.

Reedley, Cal., April 9, 1915. Last week Paul, my eldest son, became 27 years old and he had a week's vacation at Stanford University. So I decided to take my youngest son with me to San Francisco to have him meet us there and celebrate his birthday by attending the exposition. This plan was carried out and enjoyed greatly by the three participants, nothwithstanding the fact that it rained for nearly two days during our stay.

The Exposition is on such a grand scale that I shall not attempt to describe it, but there are two features which stand out above all others. These are the landscape gardening and the electrical illumination. The main exposition buildings are eight large oriental palaces connected with each other by corridors between which lie gardens with fountains and lagoons. The outer walls of all the buildings are screened by evergreens and eucalyptus from 40 to 60 feet high and bordered by lawns. The illumination by search lights of the statues and the Jewel tower decorated with 135,000 novagems of different color and the play of the battery of 48 searchlights on the Bayfront which can be changed to all the colers of the rainbow is the most wonderful light effect ever produced in the history of the world. We visited some of the concessions, the majority of which are very instructive, such as Panama Canal, Trip to South Pole, Dayton Flood and others.

In the Bay, about two blocks south of the Ferries, there lies at anchor the convict ship "Success". It's the oldest ship afloat, having been built in 1790 in India. In 1802 she was bought by the English government and used as a transport for convicts to Australia. "Ocean Hells" they were called and well did they deserve that name. The beginning of last century, 939 convicts were sent to Australia in three of these ships. Dr. White reports after the trip that 251 died on board, 50 since landing and 450 were sick and some of the remainder so weak they could not walk.

The most horrible history of this ship was, when in 1851 she became a prison ship in Hobson Bay, Australia. Strong iron cells were constructed on the 'tween and lower decks. Leg chains weighing 32 lbs. were riveted on the ankles of the prisoner and only one hour in the 24 was he allowed to exercise on the main deck. If one proved refractory he was scourged and put into the "Black Hole", a dark dungeon in the rear of the lower deck where in absolute darkness he was handcuffed to an iron ring in the side of the ship so that he could neither stand nor lie down. Some became insane in this cell and others died here. 1857 the disclosure of the brutal and inhuman treatment meted out to the prisoners on these ships created a fierce outcry which almost amounted to a revolt against the English government and resulted in the abolition of the prison ships. After seeing these things made real by wax-figures in the cells of the criminals who had occupied them the longest period, we were very thankful for the progress made in the treatment of the delinquent, especially when we remembered for what small offences such severe punishment was imposed.

Our visit to the Exposition was made all the more pleasant by our stay at the Bachmann Exposition Home, 1538 Morgan St., Oakland. Not only because we enjoyed the pleasant rides across the bay each day, but also because of the home-like atmosphere which pervades this home. I recommend the Bachmann Home to all who visit the Exposition.

Last Sunday morning we had an Easter service and celebrated the Lord's Supper. In the evening our choir rendered an Easter cantata, which was attended by so many people that the main auditorium and the Sunday school room could not accommodate all. This evening the choir is going in 10 autos to give the cantata at Woodlake. Sunday, March 28, Bro. P. J. Wiens and family from India were with us and told us of their work in India. After speaking on Wednesday evening in the Mennonite Brethren church they went to Upland.

Quite a number of Exposition visitors from Kansas and Oklahoma have stopped here. We are expecting Aunt S. Krehbiel, widow of Rev. Chr. Krehbiel, from Halstead today. Mr. J. Latshar of Meade, Kan., is here at present. Uncle John A. Ruth and family arrived here about two weeks ago; they intend to make this their future home. We are glad to have them in our community and congregation. Next week 7 or 8 members of our Sunday school are going to attend the State Sunday School Convention at Stockton. At the County Convention our Sunday school received the banner for the largest number of Teacher Training graduates.

H. J. Krehbiel.

Quakertown, Pa., April 15, 1915. The services in Bethany Mennonite church on Easter evening were under the direction of the music committee of the Young People's society. The Easter message was presented to the audience by the choir of the church in a service of song and story, "A morning in the Orient", by Adam Geibel. The events leading to the crucifixion and resurrection of our Savior were beautifully sung in solo and chorus form, interspersed by the reading of the Easter story by Raymond Mohr. The congregation joined in singing several appropriate hymns, and Rev. H. G. Allebach spoke briefly on the Resurrection and its meaning for the Christian.

Services, preparatory to the celebration of communion, were held on Saturday evening, April 10. One young man was baptized upon profesion of faith and received as a member. Twelve more were received by transfer from other churches. We rejoice in this addition to our membership, and hope that the church is growing spiritually as well as numerically. Most of the members were able to attend the communion services the following day, and we were glad to have with us again some who cannot be present regularly on account of living at a distance.

Bible Study class is being conducted each Thursday evening under the leadership of the pastor. The Sunday school lessons form the basis for study, and in connection with them certain thoughts are brought out very strikingly by reading many Scripture passages bearing upon them. These meetings are intended not only for the teachers of the Sunday school, but for all who have a desire to know more about the Bible. Some besides teachers have already made use of this opportunity and we hope more will do so.

Upland, Cal., Apr. 5, 1915. A short message from this well-favored southland. After a splendid winter we are again in this, the ideal time of the year. Although the whole year here is a kind of continuous summer time, yet spring is the ideal season here as well as elsewhere. The perfume laden air is the most balmy and inspiring. The birds sing their sweetest. The flowers bloom in richest profusion. The golden orange is full of juicy sweetness. Garden vegetables are here in great abundance and appetizing crispness. Strawberries are here with their red-ripe lusciousness. Spring, beautiful spring is here to gladden our hearts and cheer our lives.

The Mennonite church of Upland has once more enjoyed a glad Easter season. Communion services were conducted on Sunday morning. Almost the entire membership (178) took part in communion. Missionary Wiens from India preached the sermon which was very helpful and uplifting. The evening service was in the

hands of the C. E. society. It consisted of a song service, given to an appreciative house crowded to overflowing. On the evening of March 25 the church gave a farewell reception to Rev. M. Horsch, the retiring pastor. Talks were given by Revs. J. H. Danner, J. J. Voth and J. C. Mehl. The attendance was large and the meeting was one of those from which everyone returns feeling that this is a pretty good world to live in after all. Missionary Wiens will have charge of the congregation until the newly elected pastor, Rev. A. S. Shelly, arrives. He is expected here about the last of June. Rev. M. Horsch starts this week on his evangelistic tour, Rev. J. S. Hirschler who has been confined to his bed for many weeks, is very little better.

V.

BETHEL COLLEGE

J. F. Balzer, A.M., Dean of Bethel College.

Bethel College is situated in the very heart of the state of Kansas. It was founded and is supported by a corporation of Mennonites and is governed by them through a Board of Directors, whose members are elected at the annual meeting. The college owns eleven buildings the Main Building, the Ladies' Dormitory, the Gymnasium, the Heating Plant, and six frame buildings, one of which is used as a Boarding Hall, another as a residence for the janitor, and the remaining five as homes for the men students. The campus, about a mile north of the city of Newton, enjoys the advantages of half-hour interurban service to the city and outlying points, and is provided with electricity and city water.

The doors of the College were opened on September 20th, 1893. Work began, as the first catalog states, "with instruction in elementary and academy branches in order to create a solid foundation for the healthy growth of the institution and to make it possible, in time, to build up a complete college course". In the year 1895-06 a so-called collegiate course of two years was outlined. The following year a Bible Institute Course of three years was added. The aim of this was to get men prepared in the shortest possible time for the work of preaching and teaching and also to prepare workers for the mission fields. In the year 1898-99 a Normal Course of three years was introduced and the Collegiate Course was expanded to three years although it did not cover present standards. Ten years later the Academy was expanded to four years and the Bible Institute was changed to an Academy Bible Course of five years. The following year the Academy was admitted to the North Central Association of High Schools and Academies and the College was reorganized to include four years of standard work and a College Bible Course was added covering four years. Thus after many years of steady and healthy growth the aim of Bethel's founders was realized and in the spring of 1912 a class of five men was graduated with the degree of Bachelor of Arts. The past twenty-five years have been a period of continual adjustment to the immediate needs and, at the same time, a period of growing vision as to the actual needs of the future.

The fruitage of these years is first of all to be seen within our own circles. This is but natural. Practically all the missionary workers of the General Conference both in the home and in the foreign fields are former students of Bethel College. Twelve of the present College faculty have formerly been students here and have continued their work in institutions like Kansas University, Nebraska, Northwestern, Chicago, Harvard und Oberlin to come back to their Alma Mater. There are very few Mennonite communities in the western half of our country that do not have among them persons who have spent a year or more at this place. Bethel College need not boast about this fruitage, for her founders expected this result. The present student body is drawn from the following states: Kansas, Oklahoma, Nebraska, South Dakota, Minnesota, Indiana, Illinois, California, Idaho, Oregon and Washington.

Bethel College cherishes the ideal of the small Christian college. This is a distinctive ideal one that has been set up by the church of which Jesus Christ is the head. The Christian college is the concrete expression of the faith of the church in an educational ideal that goes beyond the mere getting of knowledge and reaches out toward the attainment of Christian character. Christian character has its roots in a thorough Bible knowledge. To give this knowledge has from the beginning been a part of Bethel's aim. In the College Department are outlined a total of 54 semester hours of religious instruction including courses like Old and New Testament Introduction, Life of Christ, Life and Letters of Paul, the Prophets, Teachings of Jesus, Christian Ethics, Church History, Mennonite History, Missions, Homiletics, and Christian Religion as well as the reading of the New Testament in the original. The Academy offers an elementary Bible course which is required of all students.

The religious emphasis is maintained not only in the class room, for religious organizations direct the practical expressions of Christian service. The Volunteer Band is well organized; the Home Mission Band maintains the interest in the home field. The Y. M. and Y. W. C. A. organizations direct the work that is done for local hospitals and Sunday Schools. The Y. M. C. A. has its own equipped headquarters where the men students find a social center.

While providing religious instructions to the students Bethel College aims at the same time to keep its other courses up to the standard. The Academy maintains the regular courses and offers a certificate honored by the state. The College Department offers a total of 130 semester hours during each school year. Our graduates have distinguished themselves in the best schools of land, and in this way have built up the reputation for thoro work which Bethel College now enjoys. Our relation to graduate schools is becoming more intimate every year and there will be a steady increase in the number of students who plan to enter the best professional schools of the country such as Divinity, Law, Medicine, Engineering and others. We should keep all these young men and women and CAN keep them. if we see that our boys and girls remain in our care until they are ready for the professional school. The Mennonite Church stands for principles that are essential and these must be diffused. To teach these principles is the greatest duty that confronts us as a denomination today. The most efficient instrument to propagate these principles is a Christian college that because of its high standard of work and equipment commands the respect of an ambitious youth. This is what Bethel College aims to be in the West.

There are other factors besides those already mentioned, that go toward the making of a college. Music as a recognized part of a liberal education is one of these. Bethel College had a Music Department the very first year of her existence. This department offers both preparatory and advanced instruction and trains teachers. College credits are offered in four courses and academy credits in two. The Bethel College Oratorio Society has always kept its performances up to a high standard. Last year a chorus of 160 voices gave Haendel's Messiah at the Newton Spring Festival with the St. Paul Symphony Orchestra. This year at a similar occasion the College chorus will render Gaul's Holy City with the famous Minneapolis Symphony Orchestra. The Music Department has also been instrumental in getting some of the best musical artists to appear in the College Chapel.

Bethel College has six literary societies, two in the College and four in the Academy. Men and women maintain separate organizations but cooperate in presenting monthly public programs of merit. Contests in debate with other schools have been engaged in with increasing interests and success. This year the College was able to record two victories against schools of state-wide reputation. Bethel College is also a member of the State Oratorical Association.

Athletics form a recognized part of the school life. Too often this student activity becomes an end in itself. It is the business of the faculty to see that athletics serve their intended purpose, namely the maintenance of health and strength to all members of the student body. Bethel College is very fortunate in having a $40,000 gymnasium as a part of her equipment. The regular gymnasium drill is strictly adhered to, a limited number of games are played with outside schools, and interclass contests receive special emphasis. The whole program of physical training and recreation is under faculty control where it ought to be in every case.

The problem of providing living quarters for students has always been in the hands of the college authorities. The ladies are accommodated in a modern brick structure which provides room for forty. The rest are in private homes. The men are housed in five separate homes. That college dormitories are a very essential part of a school's equipment is becoming generally recognized by leading institutions.

A few words may be said in regard ot the language problem as it presents itself in the West. Bethel College is in the heart of a German Mennonite settlement. As a consequence the teaching of German has been an important part of the curriculum. A considerable number of the classes are conducted in the German language, German literary programs are rendered and the preaching services are predominatingly German. Bethel feels pressure from two sides and has a duty to perform in this period of transition, namely to preserve some of the essentials of which the German

(Continued on Page 5.)

THE MENNONITE

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EDITORIAL

In an official church organ of another denomination we note the following articles on the first few pages of a recent issue: The Western Battle Line; The Struggle for Hungary; Will Italy Fight? War Notes; The Belgian Relief; Socialists Divided on the War; What the War Has Done and War Conditions in India.

Would anyone suppose that a paper given to the best interests of a church, devoted to the service of the Prince of Peace, is representing the religion that teaches men to love their enemies when it makes of itself a war paper in sympathy with a struggle so inconsistent with the whole spirit of the gospel? The interest of all Christian people in war should be a sincere interest in its abolition and the relief of its innocent sufferers and nothing else.

The Christian Guardian calls attention to the fact that while many critics are holding up their hands in horror at the fact that Rev. William Sunday received more than $50,000 in voluntary contributions from the grateful people of Philadelphia for his great ten weeks' evangelistic effort in that city, they say nothing of the $110,000 gate receipts, not to mention the bets in which a greater sum changed hands, when a white man hammered a black man out of the championship in Havana the other day. We agree with the writer in the opinion that if there is a sinful waste of money for which there is no excuse, it is in the vast sums spent in encouraging and supporting affairs that are nothing more than nasty displays of brutality.

An observer cannot help but notice that more men of mature years fall into temptation and commit the graver sins against God and society than do youths. This by no means implies that one is stronger and safer in youth. The opposite is the case, for the reason that in the carelessness of youth those habits in the direction of evil and careless gain root and often only bring forth the fruit that damns in the years of maturity. The carelessness of youth leaves unguarded the weak sides in character which should be strengthened, the confidence gained in resisting little temptations of slight consequence is apt to lead to contempt for the graver ones. When one gets to feel himself strong enough to do anything safely a tragedy is in order. This attitude toward dangers is not common to youth but is to maturity. Youth, however, is a preparation for it. Time and Scripture warns us of the danger following a careless youth and calls upon the young to so live that when the evil day comes they know how to meet it. It must also be borne in mind that there never comes a time when evil may be safely done. Because men deceive themselves into thinking that such a time does come it is necessary to build prisons and make laws for the correction and punishment of crime. At the very gate of heaven there still remains the possibility of a slip that will hurl its victim to perdition. We must ever walk circumspectly.

The intellectual satisfaction to be found in reading the Bible appeals to some persons upon whom its deeper spiritual meaning makes no impression whatever. As literature the Bible is a wonderful book; its poetry is sublime; its prose is the clearest; its character picturing and description of human emotions under a variety of circumstances hold the attention and admiration of every reader. The Bible is the standard of good diction, it is a model of style to every student of the English language. The same holds true of the German, French and other European languages. Without the Bible we would lose 50 per cent of the figures of speech in common use every day. And so, we might go on saying many other things about the Bible as literature, but to what purpose? Man can create a literature apart from religion, even though it does happen that literature and religion are closely related. The Bible supplies to man that which man cannot do for himself. It reveals God. It is the Word, the expression of God, in a way that humanity can understand Him. The Word and Christ are identified in a way that Christ means the Word and the Word means Christ. Unless we find Christ, the salvation that is in Him, and His revelation of God in the Bible, it will mean no more to us than any other good book. But, because it is the inspired story of our redemption, it has a unique place in literature, with which for blessing and assurance no other book may be compared.

HARRIET BEECHER STOWE'S EXPERIENCE

The life of God in the soul of man is the most amazing and the most blessed fact in human life and experience. It is also a sacred mystery, which the unspiritual mind can not understand. The only adequate interpretation of wonderful, mystical words of the scriptures, which set forth the high privileges of the spiritual life, is in the experience of the happy believer himself.

Such an interpreting experience as this came to Mrs. Harriet Beecher Stowe, some years before she wrote that epoch-making book, "Uncle Tom's Cabin", as the obedient hand maiden of the Lord. The account which she gives of this experience, in a letter written to her brother, Thomas K. Beecher, seventeen years after her conversion, is intensely interesting and no less instructive. The letter, bearing date of June 2, 1845, thus describes the approach of her renewed heart towards this goal of experience and the blessed realization of the fullness of the Spirit:

"For some three or four years past there has been in my mind a subdued undercurrent of perplexity and unhappiness in regard to myself in my religious experience. I have often thought, when sifting myself, why am I thus restless? Why not at peace? I love God and Jesus Christ with a deep and real devotion; nay, at times I am overwhelmed, pierced to the very soul with the perfect beauty and sweetness of the divine One, and in general I trust in Him, in general I mean to conform my life to Him. I am as consistent as many Christians, more so than some; then why not satisfied? Ah! I thought to myself, still I am not satisfied. Though I live, perhaps, what might be in Christian courtesy called a religious life, still there is something wrong.

"Well, the summer after I spent some months with Henry Ward, and was, of course free from all pressure, and I thought now is the time; but now my soul seemed all to collapse; the imperious sense of want receded, and only a complaining, dissatisfied undertone remained. On my return this winter, again the wave of dissatisfaction rose. 'Still there! oh, dissatisfied heart,' said I to myself, 'why wilt thou never rest?' Something said to me, 'You are a Christian perhaps, but not a full one.' 'Learn of Me,' said Christ, 'and ye shall find rest.' I do not find rest, consequently I do not learn of Him.

"I thought of this passage: "I will love Him and my Father will love Him and we will come unto Him and make our abode with Him.' This is it, I thought; Christ has been with me by visits and intervals; this permanent abode is what I have not known. Again, 'Abide in Me and I in you' — a steady, ever-present Christ within, who should exert an influence steady as the pulse of my soul; this I needed. I copied that class of texts, I prayed with prayer unceasing that Christ would realize them; I despaired of bending my will; I despaired of all former and all present efforts; but at His word I resolved to begin and go for the whole.

"What was the result? When self-despair was final, and I merely undertook at the word of Christ, then came the long-expected and wished help. All changed. Whereas my heart once ran with a strong current to the world, now it runs with a current the other way. When once it cost an effort to remember, now it costs a pang to forget. The will of Christ seems to me the steady pulse of my being, and I go because I cannot help it. Skeptical doubt cannot exist. I seem to see the full blaze of the Shekinah everywhere. I am calm, but full; everywhere and in all things instructed, and I find I can do all things through Christ. Now if this is, as you say, a dream, so is certainly every form of worldly good; but this, if it be a dream, answers the purpose entirely, and I shall never awake till I awake 'in His likeness."—The Evangelical.

DEACONESS WORK AMONG THE MENNONITES.

Since the days when women followed the Master on His journeys and "ministered unto Him of their substance", woman has counted it a privilege to be a servant and a helper toward the upbuilding of the kingdom of God on earth. History has recorded name after name of martyrs and saintly women, who were faithful unto death in profession of faith, as well as in devoted service to the church, to the poor and afflicted. Some have stood alone, others have been closely connected with the church body appointed to certain offices, others have joined hands among themselves in their endeavor to serve God and their fellowmen, but everywhere the service of woman, when rendered with the true spirit of sacrifice, has become a wonderful factor toward the saving of souls and also toward introducing the spirit of Christ to the betterment of social conditions.

One of the greatest movements toward this end has been the reviving of the deaconess cause, which took place during the first half of the last century. Though the deaconess of today differs somewhat from the deaconess of apostolic times, just as social conditions and church offices have changed since those days, still the spirit of the present day deaconess movement is the same as that spirit which prompted Phoebe into her service to the saints at Cenchrea. Rom. 16:1. The modern deaconess movement has become a great factor in God's kingdom for the concerted action of women for service in the various fields of foreign and home mission work, and we have great reason to thank God that the ever widening circles of this great movement have also reached us.

We find today in our conference circles four district deaconess organizations. Three of these are founded on practically the same basis, they are "mother-houses", supported by separate societies or churches as the case may be, and though they are situated in widely different locations, they strive to do their work along the same lines.

The oldest institution of this kind in our church is the Bethel Deaconess Home and Hospital at Newton, Kan., with a branch institution at Mt. Lake, Minn. These institutions are the property of and are controlled by the Bethel Deaconess Home and Hospital Society, which counts its members in the various conference districts, but has its headquarters at Newton, Kan. The society owns the hospital building which is a brick structure with modern and very complete equipment, the sisters' home also of brick, and the frame hospital building at Mountain Lake, Minn. The hospital opened its doors to the public on the 11th of June, 1908, the sisters' home was dedicated on the 26th of December, 1910, the hospital building at Mt. Lake became the property of the society in 1912, and in 1913 a large addition was erected to increase the size of the original hospital building at Newton.

There are at present 20 sisters connected with the institution, of which number 5 are fully ordained deaconesses, 8 sisters not ordained, but with the deaconess garb, and 7 probationers. Eighteen of this number are at the mother-house in Newton, while two ordained sisters are stationed at the branch hospital in Mt. Lake.

The Mennonite Deaconess Home and Hospital at Beatrice, Neb., is owned and controlled by the Mennonite congregation in and near Beatrice. The hospital building is modern and well equipped and was dedicated on July 25, 1911. A number of improvements have been made since that date and a fund of a sisters' home has been started.

The sisterhood numbers 12 members, of which 5 are fully ordained deaconesses, 5 are not ordained, but have received the deaconess garb and 2 are probationers. One of the ordained sisters is a member of the Western District Conference deaconesses, while the other 4 have joined the institution.

The Mennonite Deaconess Home and Hospital of Beatrice and the Bethel Deaconess Home and Hospital of Newton are connected with the Western District Conference in the same manner. Both give the Conference Deaconess Committee voice and vote in the meeting of the directors of the institution and report through this committee to the conference.

The Bethany Deaconess Home and Hospital began its career as an institution in a rented building at American Falls, Idaho, in the month of October, 1912. In November, 1913, the work of nursing the sick could be transferred to the new building, which was dedicated several months later, Feb. 15, 1914. This institution is owned and controlled by the Bethany Deaconess Home and Hospital Association, having members in various congregations of our conference districts. The building, though not completed in its outward appearance, is well equipped for the care of the sick.

There are at present 12 sisters connected with the institution, of which number 10 belong to the mother-house, while 2 ordained deaconesses belong to the Western District Conference deaconesses. Four sisters are ordained, 6 are not ordained but have the deaconess garb and 2 probationers.

By the term of "mother-house" we understand a deaconess institution which trains sisters for various fields of service, for home, city or foreign mission work, and which stations them according to their various talents, which makes it an object to support them in their labors, to care for them bodily and spiritually to the end of their days.

We find that each of our institutions that has this organization, carries as a starting point or nucleus of the work a hospital in close connection with the deaconess home. This furnishes a basis for the work, for in the hospital the sisters receive a training that is very necessary to every woman who wishes to engage in home, city or foreign mission work. Then the hospital work as such, the caring for the helpless, afflicted and poor is truly deaconess work and calling and there are always a large majority of those who enter the deaconess service, who wish to remain in this womanly occupation, for it gives them ample opportunity to follow the footsteps of Him, who came not to be ministered unto but to minister.

Let us remember that our deaconess institutions can only reach the high aim set before them, to furnish a basis for the cooperation of women to serve toward the upbuilding of the kingdom of God in every womanly capacity if our congregations will heartily support with prayers and sympathy these their institutions.

Now let us turn our attention to the Deaconess Committee of the Western District Conference, which was appointed for the purpose of promoting the deaconess cause as a branch of the conference activity. This committee has served for ten years and a number of deaconesses have been trained under their supervision, six of these sisters having received ordination. At present four deaconesses stand under the supervision of their committee, all of whom have found their fields of labor in connection with some Mennonite institution. One is stationed in the Deaconess Motherhouse at Beatrice, two are with the Motherhouse in American Falls, and the fourth sister is in the Mennonite Sanitarium for Tubercular Patients near Upland, Cal. The others have served their connections with the committee.

The constitution adopted by this committee places the deaconesses in similar relation to the committee as the sisters on the foreign fields have with the board for foreign mission. The sisters are to receive their training in a suitable mother-house, shall serve on their respective fields of labor under the supervision of the committee and shall receive a fixed salary for their service. Pension, as well as care of those who become disabled in the work has not been provided for to this time.

Besides the organizations mentioned we have in our conference circles two other institutions closely connected with the deaconess movement in service and in spirit. The one, Bethesda Hospital at Goessel, Kan., is the pioneer of the work among the sick and afflicted in the Western Conference District. This institution is owned, controlled and supported by Mennonites and is in charge of an ordained deaconess. Bethesda Hospital has proved itself as a house full of good deeds and worthy of hearty support in all its efforts.

The youngest institution in our midst is the Mennonite Sanitarium near Upland, Cal., which is the property of and is controlled by the Pacific District Conference. Two sisters have direct charge of the work, and though no report has been published so far, every indication points to a healthful development and growth of the work so far.

When we consider what has been accomplished in ten short years by the deaconess movements in our midst, we certainly feel that we have great reason to be encouraged and grateful. Let us hope that through the co-operation of all our churches the coming years will bring this good cause nearer its ultimate aim of rendering service in every field of labor where the deaconess can be employed, for the betterment of social conditions, the alleviation of pain and distress, and for the saving of souls. **Sister Frieda.**

BETHEL COLLEGE

(Continued from page 3.)

language is a carrier and to prevent the losses that will result if the German language is forced upon the younger generation.

This is a hasty and general description of the work and aim of Bethel College. Many interests of life are being served and all of these, we believe, have a legitimate place in the lives of our boys and girls. Among the many interests the need of proper emphasis becomes the important issue. Bethel College is attempting to answer this question for those who come here. Out of the small Christian colleges of our country come the leaders of the Christian Church because it is there that the young men and women are most easily made to see what things in life should be placed first. The Mennonites of America will hold their own as long as they continue to believe in the ideal of the Christian college and will sacrifice for it.

THE S. S. LESSON.

May 2.

Saul Tries to Kill David.

1 Sam. 19:1-12.

Golden Text—Prov. 29:25.

David by this time had become a successful warrior. He succeeded because he had the same confidence in God which enabled him to successfully combat Goliath. His success as a warrior brought him into the high estimation of his countrymen. One who

has faith enough in God to meet every obstacle life presents and master it by his help is sure to grow in the estimation of his community. No one stands so high in the regard of the community as the one who continues in right relation with his God.

Davids' success did not make him arrogant; although he was certain of himself as a warrior and knew that sometime he should wear the crown it did not spoil him. He went about his duties in a quiet unassuming way. Pride is always the most dangerous foe in the way of the successful person. It is the sin into which he is most easily led. Careers of greatest promise are often ruined by the arrogant pride. Had Moses not fallen into such an error, who can tell how different would have been his history and the history of Israel and even of the whole world? The spoiled children of success do themselves and others an amount harm that can never be estimated. Whatever victories people win over evil in their lives should be regarded, not as their own victory, but the victories of the Lord, then the danger of pride and self-confidence will be avoided.

David had no reason for being impatient with God. He knew that some day in Gods' own time he was to be king and as he kept on doing duty day by day as it presented itself, knowing that in His own time God would give him his place. Had he tried to take advantage of his success and influence and overthrow or oppose Saul at that time he would have lost all for his haste. God's servants' best qualification is a willingness to wait for His orders.

The envy of Saul is pathetic. David being the mighty warrior was the strongest support of Sauls' throne, but David was successful and that roused Saul's ire. Success in doing right always angers those who do not do right. It should always be an encouragement to the Lord's people when the world is mad at them. The jealousy of Saul portrays the littleness of his soul. He saw in David a better man than himself; he remembered the word of God, that he was to lose his kingdom, and he supposed he was defeating God when he was oppressing David. Many evil-minded persons think that the easiest way to defeat God is to oppress His servants. It is a very bad sign when any one becomes angry because some one is better than himself. It is a sign that one is going from bad to worse and needs conversion.

Jonathans devotion to David is one of the most beautiful illustrations of friendship in the Bible. It suggests the great great friendship and faithfulness of Jesus for the unworthy sinner. Jonathan's devotion to David was certainly to his own greatest disadvantage. He was of different temper than his father and that which angered his father pleased him. He saw in David's success the hand of God. Saul only saw his own loss in it. David, by all human consideration, should have been the greatest enemy of Jonathan since he stood between him and the throne, but Jonathan valued true friendship and sincere piety more than his throne. It made him a greater man, than he would have been had he become a mighty King of Israel. The friendship of these two young men suggests in many particulars the friendship of Jesus for the sinner, His enemy. Our next lesson will show this more fully.

The courage of Jonathan is interesting. He dared to speak to a mad king, who respected no one's life when it suited his purpose to kill, and mention the one subject which above anything else, was the most likely to rouse him. It was a matter of right about which he was to speak and it is always best to speak out for right. It meant much to praise David since Saul was in that condition into which little-minded people fall when they imagine that the praise of others reflects upon themselves. It was in the name of reason that Jonathan spoke; he was on the side of right and God was taking care of him. He had nothing to fear, even from a mad king. Saul was persuaded to listen to reason, but he did not remain persuaded. His heart was not right with God and for this reason he was in no position to do right or keep himself right.

War again came. It was Saul's opportunity and he missed it. It was also David's opportunity to prove his bravery and loyalty, and he made use of the chance. But right is not always rewarded in this world. In David's case it brought him more trouble, his reward was to come in greater measure at some future period. We need not expect an immediate appreciation of the good we do now, often we reap our greatest reward in the future.

Envy is but a step to murder. It is the seed of murder. It is just as important to destroy the seeds of poison as it is to kill the weed. Saul let the seed grow into greater evil in his heart. Saul's instrument was a javelin but it was harmless. Unjust criticism, envy, bitter fault-finding and suspicion are more deadly than javelins. God protected David as He always does His own. David sought safety—the sinner must seek the safety of his soul.

C. E. TOPIC

May 2.

Joy of the Christian Life.

I Pet. 1:3-12.

The old notion that to be Christians in the true sense means to be long-faced, bitter, sour individuals is not as general in its application, and never has been, as some would have us believe. The fact of the matter is, in all ages the Christian generally has been a happy person. When we mistake happiness for the kind of life that is given to shallow, silly, sinful pleasures, then we have not begun to get even the outside of true happiness. The happy person is the one who is happy, contented and at peace with God, man and himself. Such a joy is only possible in the Christian life. The joy of the world is nothing but a covering for a dissatisfied and disgusted life. As the drunkard thinks he drowns his sorrows in drink and only adds to his misery, so the seeker after the pleasures is only attempting to hide something in his heart from himself and he does not need special enlightenment to be convinced that he is not even deceiving himself. "Vanity of vanities, all is vanity," must be the final verdict of all those who have sought no higher for their joys than the fountains of earth which they find give forth only bitter water.

What are some of the joys of the Christian life? The answer comes from a source of happiness that is unending in its supplies and suited to every need and condition.

The greatest joy of the Christian life is that of knowing Jesus, the Jesus who reveals the Father, the Jesus who sympathizes, who hears, who helps, who sees, who knows, who gives, who ever lives and intercedes for sinful man, whom He has redeemed, at the right hand of God the Father. No one can be happy unless he knows Jesus, for in his heart there is a longing for God that nothing but an intimacy with Him can satisfy.

The more man knows about himself the more he becomes convinced that he is a sinner, hopeless, helpless and lost. His sins loom big before him and do what he will with all the good intent he possesses, he cannot, without Jesus, be free from this load of sin. But to know Jesus is to know that sins are forgiven, the blot is washed out and the load removed. To be in debt in an earthly sense is to be a miserable person; to be in debt to God with no way of wiping out that debt is a thousand times more miserable. Having appropriated Jesus by faith the trouble of sin is gone. One is then happy because he is free. It is this freedom in Christ Jesus that must make happy.

One of the joys we like best is to be with our dearest friends and talk with them, unburdening our souls and bringing our confidences to them. We are so created that we must have friends and are never happy without them. Now, when we remember that the highest type of friendship is to be found in Jesus, a joy is possible that surpasses all the joys of earthly friendship. Prayer opens the way by which we may talk with Him and share with Him our every interest in life.

Again, we find great happiness in the best thoughts of the wisest men and women as they are preserved to us in literature. We must, if we would advance, have a literature and appreciate it. God recognized this need when He gave us the Bible. In it we have revealed all the mysteries of God, life, death and eternity, we have the plan of salvation made clear to us and, with it, we have a revelation of the secret to the highest and best living here and the assurance of a perfect existence hereafter. The world may read the Bible and enjoy it as just literature, the Christian reads it and finds food for his soul, the bread and water of life.

The chosen mission of our Lord was the salvation of souls. He entered into that work with the holiest of joys. The Christian, when he becomes the Lord's, takes the same task upon himself. He knows that the whole world is lost in the misery of sin and that the greatest boon he can bring is the knowledge of the Savior. No other joy can surpass the satisfaction of the Christian than the knowledge that he has been the instrument by which a soul, destined to eternal death, is saved to everlasting life and happiness.

Our earthly happiness is largely conditioned by the company we keep. There is the possibility of a joy, greater by far, than any the godless may know in our fellowship with Jesus and those who belong to Jesus. Such a fellowship brings the atmosphere of heaven to earth and makes the burdens of life easier to bear and the power of the evil one less effective.

The miser's joy is with his treasures, and when he is with them he is in greatest anxiety. Jesus tells us of the treasures that are safe and make one really happy. They are the treasures of heaven. Whatever there is of faith, of love, of service and testimony for God here gives us a credit where treasure is safe. We will be in a position to enjoy them in unending bliss with God in glory.

The joy of the Christian life includes the blessedness of being able to give to and do for others; it brings with it the peace of mind of being ever ready to go when and where God calls and even death may be a joy since "blessed are those who die in the Lord", because they look beyond its dark valley into an existence so happy and blessed that the richest language of men exhausts itself in describing it.

DEATHS

Steiner.— Evelyn E., youngest child of Mr. and Mrs. Noah G. Steiner, was born near Pandora, Ohio, on January 14, 1915, and died on March 30, 1915, at the age of 2 months and 16 days. Funeral was held at the Grace Mennonite church on Thursday afternoon, April 1, 1915, Rev. Albert Schumacher officiating.

Ferguson. — Stella Alberta, born February 9, 1915, died March 25, aged 1 month and 15 days. Funeral in the Napier Mennonite church, March 26, the pastor, H. G. Snyder, officiating.

CONTRIBUTIONS

EMERGENCY RELIEF COMMISSION

Mennonite War Sufferers in Europe: Bergthal, Okla., cong., per J. H. Ediger, per Rev. J. Lichti, $36.53; Hoffnungsfeld-Eden cong., per P. C. Goering, Moundridge, Kan., $145; Tabor cong., per J. S. Schmidt, Goessel, Kan. $86.58; Mrs. H. C. Hornburg, St. Louis, Mo., $10; Salems-Zions cong., Marion, S. D., per Alfred P. Waltner, $27.10.

Suffering in Russia and Widows and Orphans—Members of the Faith, Hooker, Okla., per H. D. Schroeder, $14; Anonymous, per B. H. Friesen, $5.

War Sufferers—"A Friend", $5.

American National Red Cross Society—David Thiessen, Goessel, Kans. per "Der Herold" $4; H. C. Franz, ditto, $3.50.

Suffering Mennonites in Germany and Galicia—Mennonite Church at Pretty Prairie, Kans., per P. W. Kaufman, $124.14.

Rev. H. C. Bartel Mission in China (Shantung) — Christian A. Schrag, Odessa, Wash., per Rev. D. D. King, $25.

Mennonite War Sufferers in Galicia: Members of Arlington Menn. church, per J. P. Linscheid: Edward Ewy, $5; J. H. Linscheid, $2; G. L. Ewy, $1.50; J. E. Miller $1; E. D. Miller $1; R. E. Miller, $1; J. P. Linscheid, $5. J. B. Welty, Berne, Ind., $10.

Mennonite War Sufferers in Germany—Salems S. S., Childstown, S. D. per C. B. Lehmann, $50; Rev. H. J. Kliewer, Hammon, Okla. $5.

For the Poor—Mrs. Joh. Wieler, Altona, Man., per D. W. Friesen, $2.

Where Needed—A Friend, per D. W. Friesen, $5.

Gratefully acknowledged,

Harrison Landis,

Treas. Emergency Relief Commission, Sixth Str. and Columbia Ave.,

Philadelphia, Pa.

NEWS OF THE WEEK

"GRAND OFFENSIVE" COMING SAY ALLIES.

Activity at Dardanelles. —French Pushing Alsace Campaign.

Constantinople, April 18.—The following official statement was issued by the war office today:

"The British submarine E-15 has been sunk in the Dardanelles east of Karanlik. Three officers and twenty-one men of the crew of thirty-one were rescued by the Turks. Among them was the former British vice-consul at Dardanelles."

The folowing Turkish official statement regarding operations at the Dardanelles was given out here last night:

"On the afternoon of April 14 the English battleship Majestic bombarded a land position near Gaba Tepeh, on Saros bay. The fire was returned and the Majestic was forced to retire.

"On the following afternoon the Majestic attacked our advanced batteries, but was struck three times. The warship retired, and was replaced by the British battleship Swiftsure, which continued the bombardment without result.

"On the night between the 13th and 15th of April, enemy torpedo boats tried to penetrate the Dardanelles. They were easily repulsed. German aviators dropped bombs which struck and exploded an enemy coal steamer."

Allies Putting on Pressure.

"Appreciable progress on the two banks of the Fecht river," as announced in the French official statement is an indication that the allied forces are pushing their campaign in Alsace, for this river runs pastColmar, capital of Upper Alsace, which is one of the French objective points.

This is one of the movements by which, in conjunction with the operations along various parts of the battle front from the sea to the Vosges mountains, the allies hope to put pressure on the Germans to force them gradually to withdraw. The military authorities at Paris say that the offensive operations are developing all along the line and that the pressure thus applied may simply grow in intensity until the "grand offensive" long looked for, has been begun by a gradual process and not by a sudden onslaught on some other date.

Deadlocked at Uzsok Pass.

For the time, Russians and Germans and Austrians appear to be deadlocked around that pivotal point of the Carpathian mountains—Uzsok pass. Several millions of men are fighting there for supremacy, but, although the Russians have ceased to advance, they have not been driven back.

Unfavorable weather conditions, swollen streams and impassable roads are having a great influence on these operations in which no decisive advantage may be gained by either the one or the other of the opposing forces for weeks to come.

MOTHER, DAUGHTER, SON HIT BY A TRAIN

Wabash, Ind., April 17.—Mrs. C. B. Earle, age thirty-three, and her daughter Beatrice, age three, of Rich Valley, Wabash county, are dead, and Kenneth, age six, a son, is dying, as the result of an unsuccessful attempt on the part of the mother to cross the Wabash railroad track in front of an approaching fast passenger train.

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75,000 WORKMEN ARE LOCKED OUT IN CHICAGO

Strike of Carpenters and Other Trades Changed.

Chicago, April 16.—Sixteen thousand union carpenters, striking for an increase of 5 cents an hour, were under the ban of a lockout order by their former employers today. Painters, lathers, plasterers and sheet metal workers found themselves in similar circumstances and enough allied trades were affected to bring the total of idle men beyond 75,000.

The decision of sheet metal contractors to join the fight against the unions was a blow to the union.

When work ceased on approximately 4,000 of the 4,500 unfinished structures in the city, the contractors laid off all men except a few men retained to clean up odd jobs. Watchmen were employed.

This precaution was deemed particularly necessary because of the decision of most of the employers to bring nonunion workmen into Chicago from other cities.

Violence has already been reported by men interested in the painting and decorating trade. A big automobile carrying men armed with brass knuckles and blackjacks appeared on the north side and several nonunion men were beaten, according to reports.

SINKING OF KATWYK... STIRS UP HOLLAND

Grain Ship Attacked by Submarine, Investigation by Minister of Marine Shows.

London, April16.—Holland is stirred deeply by the sinking of the Dutch steamer Katwyk, bearing a cargo consigned to the government of the Netherlands. The Dutch marine ministry, after an investigation, has expressed the opinion that the vessel was sunk by a submarine.

The Katwyk, which was loaded with grain from Baltimore consigned to the Dutch government, is reported to have been lying at anchor at the time of the explosion and to have been flying the Dutch flag.

Government Involved.

The fact that the Dutch government was directly involved in the Katwyk's cargo and that the news of the sinking of the steamer came immediately on top of the announcement that four Dutch trawlers had been seized by the Germans and taken to Zeebrugge apparently hightened the feelings of the Hollanders.

Reuter's Telegram Company has received a dispatch from its correspondent at Berlin, who says the German government has begun an investigation of the torpedoing of the Katwyk by a German submarine and will shortly issue a statement on the incident.

ENGLAND PREPARES FOR ZEPPELIN RAID

Expects Big Move of Germans to Follow Three Minor Air Attacks.

London, April 17. — England is expecting another German air raid, following three attacks in rapid succession by Zeppelins and Taubes. Anti-aircraft guns and their crews are held in readiness for instant service, patrols have increased their watchfulness and everywhere preparations have been made to beat off any attack.

ITALY HAS 1,200,000 SOLDIERS UNDER ARMS

First Line Troops are Eager for Action.

On the Italian Frontier (via Paris), April 16.— Italy today has 1,200,000 first line soldiers under arms. They are from twenty to twenty-six years of age. They are perfectly armed, and equipped otherwise "to the last button."

Eagerness of the soldiers concentrated along the frontier to begin actio is so great that their officers are compelled to hold them closely in check, for fear of disturbing border incidents.

Sunday School Cards AND Tickets

S. S. REWARD TICKETS.

10 cents per Sheet.
Size of Sheet, 13x16¾.

No.		
217.	Daily Manna	60 Tickets
218.	Grace Sufficient, (floral)	36 "
222.	Our Upward Way (floral)	120 "
227.	Floral Designs	150 "
249.	Landscapes	120 "
250.	Floral Designs	120 "
255.	Fruits	120 "

EMMANUEL SERIES

10 cents per Sheet.

No.		
15.	Floral, ⅞x1⅝	72 Tickets
16.	Floral, ⅞x1⅝	72 "
17.	Birds, ⅞x1⅝	72 "
18.	Fruits, 1x1¼	64 "
19.	Landscapes, 1⅝x1⅞	36 "
20.	Floral, 1¼x2	32 "
21.	Bible Pictures, 1⅝x2⅝	24 "

CELLULOID BOOK MARKS

No. 168. Cross with neatly colored and embossed flowers and silk cord ..... .10
No. 200. Cross with silver border, embossed and colored flowers and silk cord..... .10
No. 151. White celluloid with silver text artistic design with silk cord ..... .10
No. 170. Book mark with embossed flower decorations and silk cord..... .10

S. S. CARDS

With Scripture Texts.

No.		per doz.
211.	Vase with Flowers, 3x4	$ .08
200.	Flowers, 3x4	.08
307.	Floral designs, 3⅝x4⅞	.10
312.	Floral designs, 3½x4⅞	.10
1005.	Landscapes, 3½x5	.10
1006.	Floral Designs, 3½x5	.10
1012.	Landscapes, 4x5½	.12
1017.	Scenes and Flowers, 4x5½	.12
1018.	Landscapes and Flowers, 4x5½	.12

REWARD CARDS

No.		
282.	12 Cards in box, 2½x3½	15c per box
252.	12 cards in box, 2½x4	15 "
283.	12 cards in box	15 "
301.	12 cards in box, 3¼x5¼	15 "
268.	12 cards in box	15 "
568.	12 cards in box, 3x3¾	25 "
566.	12 in box, 3x3¼	25 "
567.	12 in box, 2x5	25 "
570.	24 in box, 2x2½	25 "
571.	24 cards in box, 1⅝x3	25 "
572.	24 cards in box, 1⅝x3	25 "
573.	24 cards in box, 5⅝x3	25 "

Wall Mottoes

No. 536.
A new series of Wall Mottoes. Size 10x14½. Embossed. Very beautiful. Texts: 1. **The Lord is my Shepherd; I shall not want. 2. I will sing of the mercies of the Lord for ever. 3. He that followeth Me shall not walk in darkness. 4. The Lord is my light and my salvation.**
Price, each 20c

No. 635.
Four beautiful Wall Mottoes. Roses. Size 8¾x11¾.
Texts:—1. **Your Father knoweth what things we have need of. — 2. The Lord will bless His people with peace. — 3. Fear thou not, I will help thee. — 4. The Lord is good unto them that wait for Him.**
Price, each 15c

No. 464.
"Rose Studies." Four new Wall Mottoes with design of pink and yellow roses on variegated background and Scripture text in silver. Corded. Size, 9x12.
Price, each 25c

No. 467.
"Beauty Roses." Four Wall Texts. Beautiful designs. Artistic coloring. Size 9½x13.
Price, each 25c

No. 125.
A beautiful Wall Text. Size, 8½x11.
Two texts printed in silver embossed borders.
Price, each 15c

Children's Day Services
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Price 5c. each ***55c. per dozen postpaid***

MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXX. BERNE, INDIANA, APRIL 29, 1915. No. 17.

SPECIAL NOTICE

To all those who come from our Mennonite churches to attend the Fifth World's and Twenty-seventh International Christian Endeavor Convention, the Christian Endeavors of the First Mennonite Church of Chicago wish to state that special arrangements are being made to entertain all Mennonites coming to the convention.

A sufficient number of rooms have been engaged and where two are sharing a room, rates are as follows: 75c per day including breakfast. If you are coming to Chicago, don't wait but make your reservations at once by addressing the pastor of the church, A. B. Rutt, 6201 Carpenter Street, Chicago.

C. A. Lehmann,
Pres. C. E. Society.

NOTES AND COMMENTS

July 6 will mark the 500th anniversary of the martyrdom of the celebrated Bohemian reformer, John Huss. Huss is the connecting link between the Evangelical Christians of the middle ages and Luther and the German Reformation. The presence of followers of Peter Waldo in Bohemia in his time and the influence of the writings of John Wycliff had much to do with the position Huss took against the Pope and the superstitions of the Church of Rom. As a preacher to the people in their native tongue Huss gained a great power among his fellow Bohemians. It was the desire of Pope John XIII, at the council of Constance, to draw attention away from his own corruption and acts and the double-dealing of the Emperor Sigismund that led to the death of Huss who had been trapped into coming to the council by the safe conduct granted by the emperor. Huss was one of those men with a vision so far in advance of the time in which he lived that he not only failed to impress the powers of his age with its beauty but paid the penalty of death for believing in it.

Dr. F. B. Myer, the famous London preacher, who had been booked for the various Bible conferences and conventions in this country this summer, has canceled all his engagements because of the war. He has expressed himself as believing that there is little hope for a cessation of the conflict before autumn, and perhaps not until 1916. He thinks that if the war grows more severe, the necessity for ministering to the bereaved and suffering will demand the best service of all in the front rank in the church, while, if peace comes, they should all stand together for terms of settlement that would be Christian as well as strong.

The "Mennonitische Blätter" brings information of the sudden death of Dr. Ludwig Keller in Berlin on the 9th of March. Dr. Keller was born in 1849, entered the archive service of the German government in 1874 and was called to the private state archive service in Berlin in 1895. He was noted as an authority in matters pertaining to the old Evangelical and Anabaptist sects of the Reformation period and earlier and, in these studies, he was particularly helpful to students of Mennonite history coverng such subjects as "The Reformaton and the Older Reformation", "The Waldensians and the German Translation of the Bible"; "Hans Denk"; "History of the Anabaptists and their Muenster Kingdom", etc.

Rev. J. L. McLaughlin, the secretary of the Philippine Islands Sunday School Union, cites a typical case of the value of organization in mission Sunday schools. In Laoag, Hocos Norte, they had a good Sunday school of about 100 members—good attendance and a fine class of young people, and everything was going pretty well. But Dr. C. L. Pickett, missionary in charge, always alert and on the job, received a special baptism of power and enthusiasm along Sunday school lines and set out to reach, if possible, the maximum of efficiency.

A more thorough organization was effected. The officers were gathered in for special training and the teachers for instruction. Better yet, the older pupils caught the contagion of enthusiasm and jointed in the effort for better things. They began to go out together, two by two, and hold auxiliary classes in the afternoon. The enthusiasm for the work took hold of the workers and for the past year the average attendance of the school, counting its extension classes, has been about 700 instead of the original 100. Organization? Yes, but even more, vision and enthusiasm.

In a parade of labor union men recently a group of bookbinders bore what they asserted to be "The Biggest Book in the World". The completely bound volume was something over six feet high —but its pages were blank.

Books are not measured by bulk. The greatest of all volumes, the New Testament, is carried in the pockets of thousands of men. The test of a book is its results; and this volume has for nearly nineteen centuries been making the poor peaceful, the sorrowing serene, the weak strong, the ignorant learned, the wicked righteous. It has created a new order of civilization and has thrown down empires and kings. The thinking of modern mankind has been shaped by it. Its teachings have been written into the statute laws of all the nations of Christendom. And this book alone brings heaven into the hearts of humanity and directs mankind into the eternal heavens.—Ellis.

CHICAGO MISSION

I presume I am springing a surprise on the readers of the Mennonite this week in my Chicago Mission article, in the announcement of the fact that we have moved our mission from 727 W. 63rd St. to 7130 Ashland Ave., about two miles from where it was formerly located. It will be necessary, I think, for me to state some of the reasons why such a change was thought to be for the best interests of the mission. You have noticed by the various articles that have appeared in the columns of this paper concerning the mission, that God has been blessing the work in a remarkable way. The nightly average attendance was larger than at first. Our Sunday school held its own nicely and was constantly increasing in interest. Our relations with Bro. Rutt and his people have always been brotherly, pleasant and perfectly agreeable as we fellowshipped together, making it a very pleasant and profitable year of gospel service together, so that to one who is not on the inside of things, it would seem as though it were a mistake thus to change and start anew, for it will certainly mean more additional hard work, such as necessarily attends the undertakings of this kind, but we were led to believe that it was the thing to do. When the mission was first opened it was the thought of those directly interested in the locating of it, to make it a rescue mission working in conjunction with the Home Chapel, thus enabling us to better care for those saved in the mission by giving them a church home somewhere. The field, however, did not prove to be as good a rescue mission station as we had at first anticipated. Splendid uplifting spiritual meetings were held every night, and occasionally an unsaved one was attracted to the place and saved, and that alone is sufficient proof that the work was not a failure, which it was not, and the prayers of the churches in behalf of the Chicago Mission have been answered; but in the sense in which we generally consider or define a rescue mission, I am convinced beyond a doubt that our place was not the most suitable one, because of the class of sinners that passed the mission door, viz. the respectable ones; how few of the all right, good-enough, pleasure-seeking, respectable sinners ever come to a saving knowledge of the Lord Jesus Christ. We are by no means to neglect them, but it is my impression that means, other than a rescue mission, must be employed to compel them to sit up and take notice. In the second place, the thought of a permanent organization sometime in the future had much to do in bringing about the change. It would not have been wise or prudent to have attempted to carry out the plan suggested where we were for the reason of the nearness to Bro. Rutt's. He can easily cover that field and take care of those who came to us. The field to which we have gone looks

quite promising. It is a new subdivision of Chicago, where the people are making homes for themselves. They are among the laboring class, such as will be more readily interested in the cause of Christ than those of the wealthier, in other aristocratic subdivisions of the city. There are no churches near, only one mission chapel some little distance from our work. Of course many of these will attend churches to which they belong, even though they have far to go; but we can invite those into our mission who go nowhere, and especially the children that are without a place to go, and find them all over the city. Again, the expense of running a mission on 63rd, so near Halstead, is very high. The expense of hall rent where we now are is less than one-half of what it was. This side of city mission work must be carefully looked after as well, we want that every dollar that comes from cheerful givers shall go as far as possible, feed and clothe and save the needy ones of Chicago and we know there are many. All things work together for good to them that love and trust Him. We ask an interest in your prayers, and having the success of the Lord's work at heart, as I know many of you have, we may expect much and not be disappointed.

Yours for larger service,

W. W. Miller.

7130 Ashland Ave.

A LETTER FROM CANTONMENT

April 13, 1915.

Beloved Reader:—"If ye are reproached for the name of Christ, blessed are ye; because the Spirit of glory and the Spirit of God resteth upon you." I Pet. 4:14.

So do the Scriptures agree in their testimonies and prophesies concerning the condition of the church of Christ in the coming ages. But how does our personal experience verify this Word of God? This is a time of gigantic warfare and great unrest among the peoples. And in this our report from your mission field here we must verify the above statement. The enemy camp exhibits great offensive activities of late. And their assault upon the church and some of its members are aimed at the life of the same with great shrewdness. But one thing they forgot and that is that to fight against the church of Jesus Christ and His brethren is fighting against Himself. For He is on our side and will not permit His Own to be separated from Him who is our life.

The winter months passed rather quietly with us. Our daily tasks could be discharged without much interference. A conference with the fellow-missionaries of the other denominations working among the Arapahoe and Cheyenne Indians, during the last days of January, proved to be a blessing and an encouragement to all of us. The winter days were not severe and the general health of the Indians about us was good. A few cases of sickness were laid at our doors and could be cared for. The sisters cared during several months for an old grandmother who was entirely helpless and rather without much care by her relatives in the camp. She had been baptized last fall at her urgent request. And being now one of us it seemed wrong to leave her destitute in her fireless tepee. So she was cared for here at the mission the greater part of the winter months. Last week she has been called home to be with her Savior.

The matter which has and is giving us much trouble is, that one of our Christians and native helpers, Alfred Brown, has been hideously accused of a crime. The matter was hurriedly taken to the court. And the agent here received orders from the principal fellow pushing the affair, before he could get to the court, "don't tell anybody, above all don't tell the missionaries. We'll have him arrested at once." But the agent did give me notice of the plot and by God's help we could avert the arrest. We have inquired into the matter and find that the whole plot is a dirty slander directed in the first place against Alfred, and in the second place against the church. Alfred has made before God the statement that he is innocent of the charge. And this, as well as the character of the accusers, have convinced us that Alfred is innocent. Since there are no witnesses to the crime, we naturally take the word of the one who is a Christian and whose word so far has been reliable. This we cannot say of the accusers' side. There has been effort made by the chiefs, who likewise are convinced ofAlfred's innocence, to settle this matter in their Indian way. They have come to us and conferred if this would be agreeable to us. We gave them leave to do what was honorable. But the other party at the same time has made the offer to quiet the matter and take it out of court if Alfred will pay so much. At present it is yet in the hands of the agent who wanted to confer with the main chief further and if possible to settle the matter without the court. What the outcome will be we cannot tell. But we trust in the help and guidance of our Lord who is equal to every occasion. And if we have to go through darker ways still and see one of our number go to prison, we know that all things work together for good to them that love God. Like after the darkness of Good Friday there arose the glorious light of victory, so shall it also be in the experience of the followers of our resurrected Lord.

The Peyote or Mescall order seek now to be recognized by the state as a religious body. They seem to go one step farther now in that they admit Jesus as the one whom, next to God, they address in their prayers. But no one can call Jesus Lord except by the Holy Spirit. How cunningly the evil one works his schemes in order to deceive the sinner!—May God grant that the clear light of the gospel be not overshadowed here to these people, and that you, dear Reader, may intelligently join us in our intercession for the salvation of this benighted people, for this reason we bring to your attention the battles and obstacles which we have to face as well as the sheaves God gives us to gather into His glorious kingdom.

Yours in Christ's service,

A. and C. Claassen.

FROM THE CANTON MISSION

A Trick of an Arapahoe Medicine Man.

April 13, 1915.

Recently an Arapahoe school girl at Cantonment swallowed a pin by accident upon which her father took her home and went with her down to Greenfield to a certain medicine man who claims to possess great sucking power, by which means he can suck objects out of the flesh, etc.

To this great man the father went with his girl to have that pin sucked out of her throat. The man located the pin and sucked it out (?) according to his report, which is readily believed among our Indians. But some of the Indians asked the medicine man what he had done with that pin which the girl had swallowed. His answer was: "I threw it into the fire. Again, to another person he would say: The girl did swallow the pin entirely. The man declared that the girl was all right now since the pin was gone and so she came home, perhaps with the hope that her throat would soon be well again. But it was all not true, it was a trick played by the medicine man, for the pin stuck still in the poor girl's throat and prevented her from speaking aloud.

One day it was really an unpleasant day, I went to visit an Indian, living about 5 miles from our station, and on the way home I stopped at a certain house where the girl with the pin in the throat happened to be. After I had greeted them they told me a different story about the girl and her pin. "Just before you came the girl vomited the pin out," said one of the Arapahoes to me. How is that? said I, didn't the medicine man suck it out? No, the Indian said, she got the pin out by putting her fingers into her throat which made her vomit it out and that just before you came to us. Immediately the pin, which they had carefully placed on a little block of wood, was brought to me so that I myself could see the pin and be fully convinced of the trick the medicine man played on the poor girl. The girl was glad indeed that she got rid of that pin which had troubled her for some time and through which her throat had gotten very sore so that she could not speak aloud at all, but just whisper.

Well, said I, the trick is out now. That is the way the Indian medicine men treat you people and play tricks on you. The Indians all laughed, knowing that what I had said was very true. While yet speaking about the matter, the owner of the house came in and greeted me very friendly and said: I am very glad you have come. When reference was made in regard to the girl, he said right away: The medicine man got the pin out. But we protested against that and said the girl had vomited the pin out. After having seen the bloody pin he was convinced of the truth and also of the trick the man had played. Then the man told me right away what kind of a trick he once did play on some Indian.

Moreover, it happened that the medicine man who claims such great sucking power was here among our Indians doctoring a sick woman, when his trick was exposed and spread among the Arapahoes. It was indeed a hard nut for him to crack, but he will crack it all the same by saying, the girl had swallowed two pins instead of one.

Satan is a trickster and it is of necessity that his priests should be tricksters, too, and such they are indeed, yea, they even rival for it. O that Jehovah Elohim would soon deliver our Arapahoes from the "White-Man-Above" whom Christ calls the "prince of this world" and that three times St. Paul calls him the "god of this world" and also the "prince of the power of the air".

John A. Funk.

CORRESPONDENCE

Bally. — On Sunday, April 18, our people were given an agreeable surprise in the visit of Bro. M. H. Kratz of Philadelphia. He came as a representative of Bluffton College. In his usual forceful way he spoke on the theme of educational training for workers in our church. Laying great stress on the foremost requisite for effective service, viz. a consistent Christian life, and guarding against the danger of an education minus heart conversion and consecration, he showed conclusively the need in our Mennonite church of more thorough educational training of its leaders, such training as our school at Bluffton stands for.

On Sunday, May 2, this congregation will celebrate the Lord's Supper. The appointment for this had been two weeks later, but owing to the arrangement of the Foreign Mission Board, to hold its annual meeting on the 13th of May in Mountain Lake, and our pastor being a member of that board, a change was made necessary. This will be the first time for the pastor to miss the Eastern Conference communion service since the holding of such a service in connection with the annual meetings first went into effect.

Nine young people have asked for baptism and to be received into church fellowship. More than half this number took their stand for Christ in the revival meetings in March, being won by the stirring preaching of Bro. Lantz. Neighboring congregations are also receiving some of the fruits of those services.

Mechanicsgrove, Pa., April 13, 1915. Dear Editor and Friends: I will endeavor to write a letter concerning the many blessings which we have received from all those in this part of the Lord's vinyard.

We, as a little band, were here all alone for some years, until the Lord led Bro. J. S. Lehman of 823 Columbia Avenue, Lancaster, Pa., into our midst, who has faithfully preached the Word to us. On last Sunday we dedicated to the service of God a tabernacle, erected by the brethren and good people of Mechanicsgrove. At this occasion Bro. Bishop Jacob Snyder of Roaring Spring, Blair Co., Pa., officiated. After the service in the morning, services were held appropriate for the occasion, at which time the tabernacle was dedicated. The tabernacle is 32x64 and has a seating capacity of five hundred. It is built of surfaced material and rests upon concrete walls and buttresses. The tabernacle grounds are without encumbrances and the new congregation starts out with bright prospects and the best wishes of the Christian people in this community.

The name of the congregation is to be known as the "Progressive Mennonites" of Mechanicsgrove, Pa.

We also, at the same time, organized a Sunday school and Young People's Society with the following officers: Pastor, Rev. J. S. Lehman; Asst. pastor, J. W. Swarr; trustee for one year, Curtis Hamilton; trustees for two years, A. J. Eckman; trustee for three years, Jacob W. Swarr; Sunday school superintendent, A. J. Eckman; Asst. Supt., Curtis Hamilton; secretary, Mrs. Clide Rintz; Chorister, Phares Shenk; Asst. chorister, Milton Bucher; organist, Miss Mary Bucher; Asst. organist, Miss Ida De Long; Supt. Primary Dept., Mrs. A. J. Eckman. A Teachers' Bible class has been organized by Rev. J. S. Lehman. Y. P. S. officers are as follows; President, Harry McCommon; Vice-Pres. Phares Shenk; secretary, Ida DeLong; Pres. Lizzie Swarr. The correspondent for the Menñonite is Mrs. John W. Swarr.

The program for services are as follows: Preaching, each Sunday at 10:30 a. m. and 7:30 p. m. Sunday school at 9:30 a. m. Y. P. S. at 6:30 p. m.

Trusting that we may have the prayers of all our friends and the Christian people for our success we remain in Christian love to all.

Mrs. John W. Swarr

First Mennonite Church, Chicago.

It has been a number of months since last we wrote for the Mennonite. But since our last writing God has abundantly blessed our efforts in the Sunday school, Christian Endeavor and church. Some three months ago God not only laid it on the heart of the pastor but on the hearts of others to begin praying for at least 100 confessions during the next 12 months. Since that time there have been confessions of Christ in every Sunday evening service and some twenty have been gathered in.

At a recent meeting of the church board action was taken to proceed with plans for a special summer campaign. A large tent will be erected and equipped sufficiently for an effective effort. The people of the vicinity as well as churches an dsocieties are being solicited for an effective co-operation and all interested are praying for a sweeping revival in this section of our great city. If present plans are carried out, the campaign will follow immediately the World's Christian Endeavor convention. The opening date is set for July 15, 1915.

We shall need the prayers of God's people, money and workers and to this end your co-operation is solicited. If God lays upon your heart or the heart of any, to help supply the needs of this summer campaign, you are asked to communicate with the president of our church board, C. A. Lehman, 6201 Carpenter Str. Chicago.

A. B. Rutt, Pastor.

THE HEAVENLY VISION.

By Rev. Marshall Thurlow, D.D.

How readily the mind goes back to that scene on the Damascus road, where an armed young man and his attendants are hurrying along, bent on the persecution of Christians, when a light shines round them and a voice asks. "Why persecutest thou me?" He gets a glimpse of the man of Nazareth and all his future life is changed.

The sublime historic scene comes before us of Paul pleading his case before Agrippa. Though appearing in a felon's place, he turns the court into an assize of conscience. He summons the king before a higher tribunal, convicts him of guilt and proves himself the only free man there. His explanation is: "I was not disobedient to the heavenly vision."

The word "vision" means simply "a seeing," yet not all seeing is vision. Vision means the faculty of seeing that which is seen otherwise than by the ordinary sight.

Vision in its deeper, truer meaning, is the bursting on our sight of spiritual facts in moments of spiritual exaltation. It was a controlling power in the lives of God's servants in the days of old. These must have regarded the heavenly vision as of supreme importance in their lives. In this age the word has largely lost its meaning.

Yet we should always be able to distinguish between true and false vision, between the earthly and the heavenly. That which comes down from God out of heaven is always supernatural, but seldom extraordinary. It is light divine, flashing the truth into darkened hearts, and never comes to any life except to be translated into practical help for a waiting world. It is always capable of being manifested in and through a human life. It is seeing the truth.

Such a vision leaves a permanent impression on the life. Those who receive it are never the same again. In the strength it gives they will snatch victory out of defeat, or count themselves happy that they may lay down their lives to save the world.

Such a vision is the great need of the world. Because it is not ours we are careless and selfish, and indifferent. Because it is not ours we have no great convictions, prefer to go with the stream rather than stand alone; it is nothing to us that people right in our own homes or next door do not know God. Because it is not ours we are strangers to the spirit that animated the holy martyrs and the saintly missionaries.

In general, "vision" stands for clearly-revealed truth brought home to the heart and conscience touching important duties and relations of life. Then we realize how near God can be to His children, and how he can help us to dare and do for him. Without this vision, hope has no goal, and faith no meaning; a faultless character is impossible, for it is the outgrowth of thoughts and words controlled by permanent visions of truth. Surely we need this as much as they of the olden time.

> The path of life we tread today
> Is strange as that the Hebrews trod,
> We need as they the guides of God.

We need this vision. If it never comes it is our fault; our eyes are blinded by the glare of earthly things; the voice refuses to speak only when our ears are too deaf to hear. Nothing is to be dreaded more than this; for we can do without much we call good, but we can not do without the call of God and His purpose for us. Alas for us if we should be among the number of those of whom it is said, "For this people's heart is waxed gross, and their ears are dull of hearing and their eyes they have closed."

It is of the utmost importance that we should be obedient to any vision of truth, for it is a summons short and sharp, a call from God. We can not turn from it without a sense of condemnation. It always brings the noblest spirits in any age, obedient, to his feet.

It meant much to Paul. See what hinged on the vision. At once he saw that he had made a deplorable mistake. He had been blinding his eyes, fighting against conscience, and, instead of serving God, was persecuting His Son. He had thought zeal for an institution to be love for God, and now he regards himself as the chief of sinners. He found that he had mistaken prejudice for conscientiousness; that his entire service had been a violation of

(Continued on Page 5.)

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MATTERS OF SUPREME IMPORT

"We ought to give more earnest heed to the things which we have heard," says the writer to the Hebrews (2:1).

Along a certain road, just before you come to the railroad crossing, at a point where you cannot see 20 yards in either direction, there is the old familiar sign, "Stop, Look, Listen!" Along that road a farmer drove his team twice a day, crossing and recrossing the track as he delivered his supply of milk and returned. Perhaps he did not always read the sign, but there is no question in any one's mind that he should have done so. One day, it might have been the thousandth time he passed, they found the wreck of a team and the mangled remains of the driver and his horses—he had not heeded the advice which was before his eyes every time he had passed by. No one was to blame but himself. The trouble with most people, who have to suffer, is not that they are without the proper warning, but that they do not heed the warning they have. There is enough law in the world to protect society and keep people from getting into difficulties, but the numerous prisons and courts throughout the land are a sufficient proof that there are many who disregard law. There is enough information about the body, its needs and its danger, to make possible a long and healthy life for nearly everyone but physicians, hospitals, medicines and a great company of afflicted ones rise in judgment against the carelessness and abusc to which so many expose their bodies. In the same way there is, and always was, enough religion in the world to save it, but that is a long way from saying that all men take advantage of the opportunities for salvation. The wreck and death of driver and team, the blasted characters along life's highway, the broken bodies of careless men and the lost souls of the heedless are the cloud of witnesses which say to humanity, "You ought to give more earnest heed."

Man is designed to be a learner. The child is learning the things necessary for maturer years; one age of the world's history impresses its truths upon the race so that the next may profit by them. Our present existence is a discipline, a preparation in which we may learn the great lessons which will be of supreme importance to us in the next existence. Sometimes the brightest scholar in the school is the greatest failure in life. He has not learned to apply his lessons. It is not that he has not learned, but that he has not applied his learning. We are warned of the consequences of our neglect, we have over and over again, learned to say the lessons in life's school, but the secret of failures is that life's scholars have not mastered the art of applying the things which they have been taught, therefore it is the mission of the church, the preacher and the Christian, who are the mouthpieces of God, to emphasize over and over again to a careless world that "We ought to give more earnest heed to the things we have heard."

What are the things to which we ought to give more earnest heed? Let us answer the question in the light of what a Christian knows, for the highest type of life, the most satisfactory existence may only be known to the one who is a Christian. To him has the Almighty revealed the secrets of the past and the future and, to him alone is given the ability of appreciating the best and highest things. Christianity and with it the Christ of whom Christianity is an expression, stands for certain facts, certain truths and certain graces. To these we must give heed or present and future failure and misery are the certain result. This system embracing mighty facts, eternal truths and divine grace may be as complicated as the theologians of all ages have succeeded in making it, or it may be so simple that the mind of an untutored child may grasp it. We prefer to lay hold of the system in the simplest way. One of the distinguishing marks of the Mennonite type of faith, in all of its history, has been its simplicity. We have taken the Bible to be God's book inspired to convey to us the things that God wants us to know about Himself and ourselves. We have taken the words of Christ to mean what the lanuage implies and have never presumed to interpret His words to mean the exact opposite of what they express, as some do in their defense of unscriptural baptism, oaths, war and the organization of the church, etc. Our people have been plain people; their churches were plain; their homes and even their dress and speech was marked by that severe plainness which indicated a greater esteem for the inner spiritual man than for the outer material man.

Simplicity in faith is a mark of strength, a strength mighty enough to get and hold the essentials of religion in the face of a tendency in all ages to clothe it in form and ritual and becloud it with a type of interpretation that adds difficulties rather than removes them. The highest type of faith is that which, taking God at His Word, goes forth doing His bidding.

Of the great facts that religion presents to us none are greater than the four, God, man, life and death. There are other great facts in revelation, to be sure, and those we have here named are in an incomplete sense appreciated by those to whom revelation and an acquaintance with the One who makes the revelation, are precious.

"In the beginning God," in the sublime words with which the first book of our Bible begins, we find a statement that forever shuts out of reasonable consideration the blightening curses of atheism, panthesim, polytheism, materialism, and the eternity of matter, while they open to us all the possibilities that the eternity, self-existence, independence, omnipotence and wisdom of a Creator assure us. We learn to know Him as a personal being who manifests a vital interest in the world of which we are a part. We look to Him to so order the affairs of this world which He has created that they will serve a high and holy purpose. We know that as the maker and sustainer of things as they are He will not abandon His creatures. And, from His revelation of Himself, we know that it is His desire that the creatures made in His image shall have an intimate acquaintance with Him. It dawned upon the Psalmist when he meditated upon the handiwork of God in heaven and earth that only the fool would say in his heart, "There is no God". Many deceive themselves into supposing that they are not fools because they give an intellectual assent to the proposition that there is a God. They further deceive themselves into the foolishness of acting as though there were no God. God must be acknowledged in more than words. We must say there is a God by living in the fear of Him and obeying Him. His law is broad enough to include the life, the thought and the faith of the individual man. If man does not enthrone Him as Lord and Master in body, mind and soul He denies Him and so condemns himself to a fool's punishment.

The God who was first in creation is the being who must be first in our affections. He must be God in the beginning of life. He must be first in our love, in service and in the desire of those who would be true to themselves and their Creator. Men are sometimes impatient with God. They question His right to be patient with the wrong-doers and wonder why He does not strike him down in his tracks. In this day when many nations are in the bitter throes of war, there are many who would put the wickedness of the world up to God and are saying: "Why don't He stop it?" He will stop it. As we must sometimes stop a fire by letting it burn out, so God often lets evil destroy itself. Nothing is plainer than that He mercifully does not give the wicked, warring, sinful old world the just punishment for its iniquity now. Men are still in the time of grace. They have the opportunity to quit wrong and do right. Again, even wickedness may be so overruled that good will result. While we are in despair over this great and terrible slaughter we are already seeing the signs which indicate that it will be the last.

Man is another great fact that our faith compells us to think deeply about. He possesses a divinity that makes him lord of creation. He is more than a material creature because he is conscious of a spiritual existence. His soul rises higher than earth and he hungers for communication and fellowship with his Creator. Within him there is a voice that tells him when he is right and when he is wrong. His ability to reason, and his power to remember enables him to apply past experiences to present and future necessities, but above everything there is a certainty within him which says that though death, the terror of all the living, may take him, it cannot hold him. He hopes and he believes in the certainty of an existence beyond life which shall permit the enjoymnt of companionship with dear separated ones and his God in an atmosphere where earth's troubles and terrors are forever shut out. Man may sink to the level of the basest brute, he may rise to the hight of an angel because God has given him a will and permitted him to exercise it. It is a mistaken notion of both God and man that leads some into the fatalistic doctrine that things are as they must be. Being possessed of a will, it is within the province of man to make things in a large and vital measure as he wants them to be. When men listen to God and aspire to the higher life which He makes possible for them, they will make things good and right; when they refuse to listen to Him and follow base ideals against what He advises them they will make things wrong and base. We get a vision of the highest ideal in the new heaven and the new earth that the last chapters of the Bible present. We work to the realization of that ideal when we both pray and live the Lord's prayer, "Thy kingdom come," making every effort to make earth a heaven so that heaven will be ours.

Life and death are two other facts with which humanity, together with everything else, is confronted, but which, in the light of religion, assume other and deeper meanings. As soon as man began to think they could no help but come to the conclusion that "it is not all of life to live, nor all of death to die." The life which the Christian leads is one having before it an ideal higher, better and purer, than the ideals of the one who is not a Christian. Its pattern is the Christ-life devoted to efforts of love, sacrifice, service, purity and faith. It realizes that it has a destiny here which fits it into a great plan by which the fallen and lost are to be lifted out of their misery to God, and that it has a responsibility of eternal import to meet. Such a life is infinitely superior to the Christless life because of the consciousness of sins forgiven, of the knowledge that the hard and trying things of life are powerless to rob it of its joys and triumphs and although that life has more than the ordinary share of earth's pains, poverty, trouble, disappointment and weakness, it still has within itself the condition which makes possible "the peace of God which passeth all understanding". It is the life in which alone the soul-hunger after God is satisfied. Our daily life impresses us with the goodness and patience of the great Creator and in every hour we may find some new mercy or some great blessing if we but look for it and are not so blind that we will not see.

Death is a terrible reality because it is an abnormal thing. It should not be here to plague man and it would not be were it not for the sin into which mankind fell. When God first dealt with Adam and Eve He was dealing with the whole human race. When they fell, the race fell and because of their fall the race must bear the consequence of that disobedience. Every death traces its origin back to the first sin of our parents. But God did not intend that we should be deprived of the immortality He destined us to have and so His Son, Christ, broke its power. In Christ there is the life that the first Adam lost. We might dwell upon the universal fear of death, the terror and sorrow it inspires and the heart-breakings its separations impose, but to the Christian what would be the use of all that? Death in Christ has lost its sting and now it merely becomes the way, dark though it may appear, by which we enter the Father's house of eternal happiness.

Natural death, however, is but a suggestion of the eternal death to which those who reject the life and the love which God offered through His Son. Eternal death will be the separation from everything which heaven contains. It will be an endless misery from which there is no escape, but it need not be so for us, since only those who willfully reject God's mercy will have to endure it. Natural death is a process of nature by which things change, but are not destroyed; so, too, spiritual death is a change but not an obliteration. If men thought that death ended all there would be no incentive for goodness and righteousness and earth would be all that is terrible and repulsive.

(To be concluded.)

THE HEAVENLY VISION

(Continued from page 3.)

the law of love; his life a source of misery and death to others. Obedience leads to transformation.

We must not think that it was any easy thing for Paul to obey the vision. To turn from a life of self to a life of service is never an easy thing. Everything was against his obeying the vision. Training, family position were all against his becoming a follower of the Man of Nazareth. He belonged to a self-righteous, sanctimonious class, sticklers for forms and ceremonies, who heartily hated the language and people of Canaan. It meant the giving up of all that man holds dear of earthly good, the carrying of a cruel and heavy cross and a martyr's death. But he took the only safe course—he yielded to the truth as revealed, and all his after life was swayed by that power revealed to him on the Damascus road.

This incident is important because it shows us the struggle of a soul from darkness up to God, one like unto us, who fought his way through doubt to faith and love, and we are encouraged to follow in his steps. The victory he gained can be ours.

We need a larger vision of the meaning of Christ's death upon the cross for us. In our work for the world, our efforts to save those for whom the Christ died all will depend upon the vision of God we see. This should be our prayer: "We would see Jesus." Herald and Presbyter.

Athens, O.

THE SUPREME NEED IN MISSION WORK

When I made my first journey round the world, I went home and wrote a book in which I laid great stress upon the need of an increase in the number of foreign missionaries. When I returned from my second tour, I laid stress upon the need of a great army of native workers, sons and daughters of the soil. When I came back from my third journey to the east, I was led to see that I had taken a very superficial view. What we need is not so much an increase in the number of missionaries, not so much a vast army of native workers; what we need is the discovery of the hiding of God's power and the secret of the releasing of the power. We need more workers through whom God shall have His opportunity. Here and there He is accomplishing through one worker what many workers could not accomplish where the hiding of His power is not discovered. — John R. Mott. (This fits us at home, too.—P. H. R.)

THE C. E. TOPPIC

May 9.

Why I am Proud of My Denomination.

Rev. 3: 7-13.

The Mennonite church takes its name from Menno Simon, a Dutch reformer, born sometime before 1496. He was one of the greatest preachers, writers and teachers of the Reformation period. We may be proud of our church because it bears his name, although he was by no means its founder. He was a marvel, because of his wonderful command of scripture. He proved his sincerity by going about for 20 years preaching Christ, with a price upon his head, suffering poverty and great physical distress. He is recognized as having contributed a part to the Reformation work which none of the other Reformers could give, he brought the gospel to the poorest, and rescued them from fanaticism which would surely have been their destruction. His ideal of the Church of Christ was the highest held by any of the great thinkers and teachers of his time. To this day, students and writers give him a high place as one deserving the esteem of the world whom the world cruelly and unjustly persecuted.

We should be proud of our church because it represents the piety and faith of our fathers who freely gave their lives for it. None of the historic churches can boast of a nobler army of martyrs whose blood was given for the cause of Christ. Our history "smacks with fire". Its story is written in the blood of innocent victims which flowed from the rack and the scaffold. In every community where our people have located they have left their stamp in the shape of that peculiar type of piety and devotion which stands for pure individual lives, pure family life and our ideal church life. Many lands and many portions of our own country became the abiding place of Mennonite people because they sought to worship God in their own way. The study of the settlements in East Prussia, Russia, Keva, and the various states of America and Canada is full of romance and loyal devotion to principles which our father believed to be right.

We should be proud of our church because of its history which carries us back far beyond the time of Menno Simon and speaks of noble efforts and tireless energies in the cause of the Master.

The Mennonite church has contributed much to the sum of the Christian thought of the world. In Reformation time its idea of separation of church and state was hundreds of years in advance of the rest of the world. Its pious principles, its none-swearing of oaths and its believer's baptism, its ideal of a church that required evidence of true conversion as a condition of membership were all matters which it held long before the world came to recognize them as reasonable and right. We may be proud of our church because of its doctrine which does not demand assent to man-made creeds but turn us to the Word of God and keeps that for its rule of faith and practice.

We, of America, can be proud because of the contribution our fathers made to American Literature. Our martyr's mirror was the biggest literary production in America before the revolution. It was the first American book to be reprinted on the continent of Europe. The numerous other religious productions of our fathers in colonial time are a sufficient proof of the piety and devotion of the early American Mennonites.

We may be justly proud of the ministry of our church, not al-

ways for their great learning, to be sure, but for the sincerity of their lives and the sacrifice they were always ready to make for the cause. No one ever could call Mennonite ministers hirelings for the simple reason that in the very great majority of instances they never received or expected to receive, a penny in pay but, like the apostles, earned their living by honest toil while ministering to the needs of the church.

Our church has always been the friend to the poor and distressed not only affectionately caring for those of its own but always ready to be of assistance to needy without its pale. Sympathetic and liberal relief has always been provided by our people whenever some great need called it forth. Though we have not been very anxious to cultivate the friendship of the world it is satisfaction to know that our people were and are always ready to be a friend to those in distress or need. The charities of the Mennonite church are never spectacular but they are ever ready to be provided in a quiet way.

Though a small denomination the Mennonites are to be found in many quarters of the world living up to their ideal and in their ideal and in their quiet way serving their Master in the best way they know how. They are to be found in Holland, Switzerland, France, Germany, Austria, Russia, Siberia, Canada and the United States. In all of these localities they will be found to be peaceful, orderly, industrious citizens devoted to their church and loyal to the flag that protects them.

The Mission enterprises of our denomination in all its branches are to be found on every continent. Our own conference work among the American Indians and the people of India and China is growing and in proportion to our membership we are doing as much if not more than most Protestant denominations.

We should be proud of our church, as a child is of its parents, we should be proud of what it is, what it has done and what it is doing, but we should not be vain of it. All we are is by the grace of God and to Him we should look for other and greater openings for our churches.

THE S. S. LESSON.

May 9.

The Friendship of David and Jonathan.

1 Sam. 20: 32-42. Golden Text. Prov. 17:17.

Here we find a surprising friendship, a type of that unselfish love which those who know the love of God should show to all men. It was a friendship into which personal and selfish considerations had no part whatever. Jonathan was a crown prince, the heir to the kingdom, with only David standing in the way of his succession. David was the divinely appointed King. So long as there was a Jonathan his coming into the kingship was far away. Yet these vast differences did not create a gulf so wide that they could not be the very best of friends.

Jonathan loved David as himself. It was a true type of the friendship which our Saviour taught us and which only love in its highest and purest sense could inspire. He risked his life in protecting David and in so doing he made his own succession impossible. The test of friendship comes when we are called upon to be friends at the loss of some great personal advantage. When Jonathan died later, David found himself one step nearer toward being king of Israel but it did not give him very much satisfaction, indeed he lamented bitterly. That advantage which comes to us at the cost of some distress or misfortune of others should never be an occasion for gratification. The world is a thousand times more bitter and miserable because there are so many who are ever ready to advance their own interests at the cost of others' misfortunes and distresses.

Jonathan, because he saw most of his father, and perhaps inherited some of his qualities, had a clear understanding of his character, knowing its moods and weaknesses. Children generally know their parents better than the parents suppose. They are quick to recognize their inconsistencies, weaknesses and follies and they are not slow about using this knowledge to their own advantage. Parents should always bear in mind that the impressions their children get of their character may not be as good as they would like them to be. It is for the parents to set their children an example of right living, right thinking and right acting.

Jonathan tried to turn aside the wrath of his father. What a contrast between the two! The one was unselfish and devoted, the other cruel, angry and murderous. Only the highest kind of friendship could have prompted Jonathan to do what he did and only the meanest kind of jealousy led Saul to be what he was.

Jonathan brought the wrath of Saul upon himself and endangered his life by the effort. He had to bear the brunt of Saul's hatred. In risking his life he reminds us of our great divine friend Jesus, who endured the bitter pangs of death that we might live because He loved us.

How different does Saul now appear! Once he had been generous, big-hearted, devout and earnest. He was now a miserable character, to whom everything that might help him was irritating. Notwithstanding that others were in danger of their lives because of Saul's sinful moods, he was the most uncomfortable and miserable because his conscience was at work. No one can stay the troubles of conscience by "taking it out" on some one else. When we have done wrong and are in the wrong the thing that troubles us most is within us where we can neither reach it nor still it.

Saul's worst trouble was the fact that once he had known, loved and obeyed God but had forsaken Him and found himself forsaken. The saddest people on earth, though they try to hide it under their sins, are those who, having forsaken God, know that they are abandoned by Him.

At the risk of his life Jonathan came out to warn David of his dangers and give him a parting word of encouragement, but our Savior laid down His life for those He loved and the most remarkable thing about it was that He loved those who did not love Him and for them He died as readily as for His friends.

Jonathan might have gone with David but he was satisfied with simply helping him along. There is a difference between helping along a good cause and identifying one's self with it. Many are ready to help the church or some other cause devoted to the uplift of humanity but when it comes to becoming a part of it they are not so ready.

The parting of these two friends was sad as are all partings. Life is full of such parting of the ways. Some are for our good, others are our loss. The saddest parting comes when one goes to eternal life and the other to eternal death. Tears and prayers sometimes sanctify partings, but no separation is so wide that those separated may not look forward to an eternal reunion where death and all of earth's miseries are forever shut out and they shall be in the blessed fellowship of Jesus forever.

They made a covenant. It was to affect their children as well as themselves. Whatever the parents do has its influence upon the children. In later years David was able to prove his faithfulness by kindness to Jonathan's crippled son. The covenant which our greatest friend, our Saviour, makes means that we and our children are to get the benefit and consideration of one great and eternal King Jesus.

DEATHS

Sloneker. — Ida Viola, daughter of Joseph F. and Phebe Augspurger, was born in Butler county, Ohio, Nov. 10, 1883. On March 4, 1900, she was baptized and received into the Mennonite church in Trenton, O., of which she was a faithful and active member. She united in marriage with the late Oliver Sloneker on December 22, 1904. He preceded her in death October 4, 1914. This union was blessed with one child, a daughter. Her death occurred April 10, 1915 at the age of 31 years, 5 months. She is survived by her daughter, parents, two brothers and one sister. Funeral services were held in the church at Trenton, Ohio, on April 13, conducted by Rev. W. H. Grubb and interment made in Mennonite cemetery.

Nunnamaker. — Maggie, daughter of the late William and Christina Nunnamaker, was born in Butler Co., O., December 18, 1853. She died Apr. 20, 1915, aged 61 years, 4 months and 2 days, and is survived by one brother and two sisters. Funeral services were held from her late home in Middletown, Ohio, on April 22, conducted by Rev. W. H. Grubb, and interment made in Woodside cemetery.

Moyer. — On Feb. 28, 1915, at her home about five miles south of Bally, Pa., Catharine Anna, wife of Charles Moyer, aged 64 years and 7 days. Deceased was the daughter of Christian Shelly and Barbara, nee Rosenberger. She was the mother of six children, of whom three sons and one daughter survive. Coming from the West Swamp congregation, where she and her husband had been baptized by the then Pastor, Rev. John H. Oberholtzer, they transferred their membership to the Hereford congregation and here continued a faithful member to the end. Funeral services were held on March 6, the pastor, A. S. Shelly, speaking at the house from John 14:6, and at the church from Rom. 8:23.

Bauman. — On April 10, 1915, at the home of her daughter, Mrs. Nathan Weller, near Congo, Pa., Elizabeth, widow of the late Jacob Bauman, died at the age of 78 years, 7 months, 22 days. Deceased was the daughter of Samuel Weiss and Hannah, nee Latshaw. Besides the husband one daughter preceded her in death. Three sons and three daughters, together with 38 grandchildren and 18 great-grandchildren, survive her. From the time of her baptism in her maidenhood years, to the day of her death she was a faithful member of the Hereford congregation. Funeral services were held on the 15th, the pastor, A. S. Shelly, speaking at the house from Psa. 4:9, and at the church from Psa. 57:1.

CONTRIBUTIONS

For Chicago Mission

During March and April.

Mrs. F. Ringelman, Geary, Okla., $5; S. S. class No. 4, Salem cong., Dalton, Ohio, $4; W. M. Delzell, Pulaski, Ia., $5; Mrs. Lehman, Berne, Ind., $1; Aid Society, Berne, Ind., $15; Althaus S. S. class, Bluffton, O., $5; Ebenezer S. S., Bluffton, O., $15.

W. W. Miller,
1567 W. 71st Place.

NEWS OF THE WEEK

THE SWISS MUST STAY PREPARED

WRITER DENIES THAT DANGERS OF WAR ARE ENDED

Swiss Immensely Interested in Italy's Future — Critical Time Coming

Bern, April 10.—Switzerland's whole life and being depend on the attitude of the states which touch her borders. Up to now her frontiers have been unmolested, but she is keenly interested in whether Italy will enter the war or not.

Many people last summer thought mobilization of the army hasty and useless, and these, since a part of the troops have been sent home for a few months' rest, are quite sure they were right, that unnecessary money was spent on the mobilization, and that uncalled-for disturbances of the business life of Switzerland was caused. These people were taken to task in an article in the Gazette de Lausanne, headed "Conge" ("Vacation"), which read as follows:

"For many of our soldiers, the great day of freedom has arrived. You would have to be yourself many long months in uniform, and you would have to go through all the hardships of service in an armed peace, which, while it is not actually war, has no elements of real peace in it, to appreciate fully the meaning of this word for the soldiers and their families. Freedom and no more discipline!

"However, a word on the subject of freedom from discipline would not be amiss. Discipline should reign not only among the soldiers, but also among the people. And we should be doubly persuaded of the truth of this if we could see behind the curtain and know the real meaning of this partial demobilization. Already the curbstone politicians have decided that Switzerland, although standing in the midst of the cyclone, has nothing to fear. Many people believe them, and now that some of the troops are being sent home, they cry, 'There, I told you so!' and very likely they will reproach the government for not having sent them home before.

"It is not our business to defend the general staff from an accusation that has as yet not been made, but to point out the real situation and show the soldiers, citizens, and all the people of Switzerland, what is their duty. The general situation, and especially the position of Switzerland, has not improved either in the last months or the last weeks. The theater of the war is far from us, it is true, in the north, but for all that, the line of battle extends directly to our very doors.

"The military situation does not call for optimism. Certain of our neighboring states have not yet divulged what role they are going to play in the present war, and this reticence of theirs is certainly ground enough for deep uneasiness on our part. Added to this, although we are on the most friendly terms with all the belligerent states, there may any day occur unforseen incidents of the deepest moment to us.

"Neither the military situation, nor the diplomatic situation should authorize any optimism. The real reason of our partial demobilization was the weather, and after our period of repose we shall set out on a march that will be harder and longer than any of those before. There can be no doubt that spring will bring us hard times.

"When the various armies, either worn out by their months of labor, or rested by their months of repose, rise up and say, 'Here, let us make an end of this'; when diplomacy will have finally decided just what to do, and announces, 'We are ready'; when swollen streams carry off the snow from the mountain passes, then will be the time for Switzerland to take up arms and mount guard, and prepare for what may be a supreme effort and a bloody one.

"We should make ready for this possibility, and, as our resources are not inexhaustible, we should husband them while we still have time. We need rest financially, as well as in many other ways. This is another reason for the demobilization, which, far from signifying that all danger is past, is a sign that greater dangers are to be expected. Instead of being a harbinger of peace it means that we are gathering up our forces for further national defense."

BATTLE ON YSER GREATEST OF WAR?

Determined German Offensive Forestalls Long-Predicted Spring Attack by Allies.

London, April 26. — The admiralty and the war office declared this afternoon that a general attack on the Dardanelles had begun. An army, it was said, has been disembarked successfully.

"The general attack on the Dardanelles by the fleet and the army was resumed yesterday," says the official report.

The disembarkation of the army, covered by the fleet, began before sunrise at various point on the Gallipoli peninsula, and in spite of various oppositoin from the enemy in strong entrenchments protected by barbed wire, was completely successful.

"Before nightfall large forces were established on shore. The landing of the army and the advance continue."

London, April 26. — What some military critics are inclined to pronounce the "greatest battle of the war," is now under way on the Yser canal.

Official reports are both meager and contradictory, but it generally is believed in London that the Germans again are making desperate efforts to break through to the French channel ports. Some such recrudescence of the German offensive has been anticipated by the war experts, but this movement, forestalling the long predicted, allied offensive, comes as a distinct shock to the general public.

It is impossible as yet to get a clear idea of the extent of the German movement, but special dispatches to London papers describe it as so important that the Germans are even credited with bringing Field Marshal von Hindenburg from the east to conduct the operations, and Emperor William himself is reported as proceeding to the Yser front.

Justify Use of Gas Bombs.

The Germans are reported still to be employing bombs containing gas-forming chemicals, and their use is admitted and justified by the Berlin press, one of the Berlin newspapers asserting that bombs of a similar nature had previously been employed by French and British.

The full force of the German attack is being directed against the British front from several directions and here the Canadian troops, who have already distinguished themselves by brilliant counter-attacks, when the Germans swept the French line back, are bearing the brunt of the battle.

With 750,000 men on the continent, as announced recently by the British chancellor of the exchequer, reinforcements have doubtless been hurried forward to fill the gaps in the British lines.

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CHRISTIANS SLAIN BY THE THOUSANDS IS REPORT

Many Escape — Men, Women and Children Flee to Safety in Mud Knee Deep.

Dilman, Persia, April 24, — The exodus of from twenty to thirty thousand Armenians and Nestorian Christians from Azerbaijon province, the masacre of over fifteen hundred of those who were unable to flee, the death from disease of two thousand in the compounds of the American mission in Urumiah and possibly of an equal number of refugees in the Caucasus have been confirmed.

When it became known the night of January 1-2, that the Russian forces had left Urumiah, about ten thousand Christians fled, most of them without money, bedding or provisions.

A majority of the people started out afoot, through mud knee deep, across the mountain passes in freezing weather. At Dilman they were joined by many more from Salmas plain. But for Father Decross, of the Roman Catholic mission at Hosrova, near here, the disaster might have become historic. After assuring the safety of the sisters of the mission, Father Decross joined the pilgrims and managed to secure bread and shelter for many of them. The caravansaries were so crowded that thousands slept in the mud and snow. Children were born on the roadside or in the corner of caravansary.

Arriving at Julfa on the Russian border, passport difficulties added to the troubles of the fleeing people. Maddened women threw their children into the Araxes river or into pools in order to end their sufferings from cold and hunger.

Father Decross had to put his back against the wall to fight off the famished mothers, when he began distributing bread. The mud and cold and the shelterless nights, during which the garments of the refugees were frozen knee high continued for three weeks, until the people were slowly dispersed by rail.

POLITICAL HISTORY DUG UP AT T. R.'s TRIAL

Syracuse, N. Y., April 26, — Theodore Roosevelt continued his testimony on the witness stand today for further cross-examination by counsel for William Barnes in the trial of the Barnes $50,000 libel suit. It was the former president's fifth day as a witness.

A series of confidential letters taken from the files kept by Thomas C. Platt while he was representing the state of New York in the United States senate, were today read to the jury. Some of the letters were signed by Senator Platt, while others were signed by Roosevelt. In nearly all of them the writer discussed candidates for office in the state government, and in reply to a question by Barnes' counsel, Roosevelt said, without the slightest hesitation, that he consulted freely with Senator Platt about affairs at Albany, knowing and realizing at all times that he was the "boss" of the Republican party in this state.

FIFTY PERSONS ARE KNOWN DEAD AT AUSTIN, TEXAS

Austin, Tex., April 24. — Fifty persons were known definitely early today to have perished in the floods that swept Austin early yesterday. Forty-five bodies had been recovered and some of them were still unidentified. More than twenty are still missing and several of these are believed to have perished.

Relief for the hundred or more homeless families was gathered by popular subscription. No outside aid will be needed.

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10 cents per Sheet.
Size of Sheet, 13x16¾.

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250.	Floral Designs	120 "
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10 cents per Sheet.

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18.	Fruits, 1x1¼	64 "
19.	Landscapes, 1⅝x1⅞	36 "
20.	Floral, 1¼x2	32 "
21.	Bible Pictures, 1⅝x2⅝	24 "

CELLULOID BOOK MARKS

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S. S. CARDS

With Scripture Texts.

No.		per doz.
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312.	Floral designs, 3¼x4⅛	.10
1005.	Landscapes, 3½x5	.10
1006.	Floral Designs, 3½x5	.10
1012.	Landscapes, 4x5½	.12
1017.	Scenes and Flowers, 4x5½	.12
1018.	Landscapes and Flowers, 4x5½	.12

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283.	12 cards in box	15 "
301.	12 cards in box, 3¼x5¼	15 "
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568.	12 cards in box, 3x3¾	25 "
566.	12 in box, 3x3¼	25 "
567.	12 in box, 2x6	25 "
570.	24 in box, 2x2½	25 "
571.	24 cards in box, 1⅝x3	25 "
572.	24 cards in box, 1⅝x3	25 "
573.	24 cards in box, 5⅝x3	25 "

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Four beautiful Wall Mottoes. Roses. Size 8¾x11¾.
Texts:—1. **Your Father knoweth what things we have need of.** — 2. **The Lord will bless His people with peace.** — 3. **Fear thou not, I will help thee.** — 4. **The Lord is good unto them that wait for Him.**
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"Rose Studies." Four new Wall Mottoes with design of pink and yellow roses on variegated background and Scripture text in silver. Corded. Size, 9x12.
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VOL. XXX. BERNE, INDIANA, May 6, 1915. No. 18.

THIS YEAR'S MEETING OF THE FOREIGN MISSION BOARD

will begin on May 13, Providence willing, in Mountain Lake, Minn., whither Rev. H. H. Regier has kindly invited us.

Our dear mission friends are herewith reminded of the great need and power of intercessory prayer. We are at war with spiritual powers which cannot be conquered except by spiritual power. "Not by might, nor by power, but by My Spirit, saith the Lord of hosts." Sach. 4:6.

Among our Indians the mescal religion, a kind of drunkenness, which produces feelings as of happy trances, is today one of the most powerful enemies of Christ. May we all unite in persistent intercessory prayer of faith, which will do much to vanquish this and other enemies of the gospel.

P. H. Richert, Sec'y.

NOTES AND COMMENTS

On April 11, Rev. H. P. Krehbiel of Newton, Kan., conducted the first Mennonite service in the state of Montana, at Wheatland, where a colony of Mennonites has recently been established, consisting of brethren coming from Kansas, Oklahoma, California, Oregan and Saskatchewan.

The China Inland Mission will be fifty years old on the 25th of June next and will appropriately celebrate the Jubilee with a Missionary and Bible Conference, to be held at Niagara-on-the-Lake, Ontario. The sessions of this Jubilee will extend from June 15-20. Missionaries will be present to give testimony of the grace of God in China. Among the names on the program are those of Dr. W. J. Erdman, Dr. R. A. Torrey, Dr. Fred Farr and others. The China Inland Mission asks that Christian people everywhere remember the conference in earnest prayer.

The Berne (Ind.) church is in the midst of spring activity just now. The choir is preparing to render a portion of "Messiah" on the first Sunday of next month, an Intermediate Christian Endeavor has been organized with a membership of 75, comprising boys and girls between the ages of 13 and 19, while a choir of young people between the ages of 7 and 13 sings once a month at the regular Sunday morning service.

In the First Church, Philadelphia, the pastor gave a reception to the new members recently admitted on the evening of the 29th. Among the excellent features of the evening was the splendid music rendered by Miss Wagner.

Before Mr. Sunday came to Philadelphia the entire church was under the blighting and withering influence of popular amusements. Dancing, euchre and theatre parties had usurped the place of the family altar, the prayer-meeting and church attendance. Preachers were afraid —or at least failed adequately— to denounce the evils and sins which were not only obscuring, but obliterating, the lines that separate the church and the world. The pulpit was shorn of a large measure of its prestige and power. The public press was not only indifferent to religious matters, but largely ignored the church. and the liquor interests challenged the church's influence. The change wrought by Billy Sunday and the evangelistic campaign in Philadelphia is remarkable, if indeed not marvellous. The people are now not only willing, but expect their pastors to assail sin and the devil, and speak of hell and eternal punishment. Public sentiment has been completely revolutionized; the church has come back to her own. Religion has been made one of the important subjects of conversation. Many prayer-meetings are now held in stores, factories, office buildings, private houses, schools and scores of unaccustomed places. Instead of ignoring the church and religion, the great metropolitan dailies find themselves compelled to recognize and give large space to religious and congregational matters. Things are being done, and something is coming to pass in the church, as well as in society, the city and the state at large, and editors have not been slow to recognize the changes that have taken place.—Sylvanus Stall, D.D.

The Jewish Metropolis.

The Hebrews have captured New York. Twenty-five times as many of the sons of Abraham live there as are to be found in Jerusalem and even London boasts of only one-fourth as many as make their home in the city on the Hudson. Nearly one and a half millions are herded on the east side of Manhattan Island and of these, it is computed, only 50,000 attend the synagog services.

In view of these facts it is no wonder that Romanism is at a stand-still in our national metropolis and that the Protestant denominations are either actually losing ground or registering only small increases. It is very certain, however, Judaism in America is undergoing serious modifications at the hands of our western civilization. The attitude of the Jewish mind toward Christianity is gradually experiencing a change in this congenial American atmosphere. The orthodox Jew still looks toward the Holy Land as the future home of his race. The reformed Hebrew looks upon the United States as the "Land of Promise". Of the two the latter is correct. America, both in a material and a spiritual sense is the land of "milk and honey" to this peculiar race. It looks as though it would be America's proud privilege to lead the sons and daughters of Abraham to a knowledge of the crucified Christ. —Methodist Times.

CORRECTION.

The correct address of our Chicago city mission, W. W. Miller, Superintendent, is 7130 South Ashland Avenue. Bro. Miller's residence address is 1467 W. 71st Place.

FROM THE HOME MISSION FIELD

That the work in the home mission field is going forward is evident from the letter from Brother Franz, given below. Bro. Franz has been called to the mission work just lately, and has entered upon a field which has been the subject of anxious consideration and prayer of the Mission Board for some time. We are thankful that the Lord has given us this new worker in His vineyard just at this time, and we rejoice in the fruitage already resulting therefrom. Bro. Franz writes as follows:

Great Deer, Sask., Mar. 31, 1915
Dear Brethren of the Home Mission Board:

As the month of March ends the first quarter in the work of the home mission field for 1915, I shall also hand in my report for the time covered this first quarter.

On the 8th day of February we left Inverness, Mont., for Great Deer, Sask., and arrived at Waldheim on February 12. After bringing my wife and our two children to relatives, I left for Rosthern, Saskatchewan, where I met Rev. David Toews, from whom I received instructions about my work here in the North.

I began my work for the Conference February 14, preached in Rosthern two days, in Aberdeen two days and in Hague two days. During these visits I made many acquaintances and learned just a little of the great possibilities and crying needs for missionary work.

On Sunday, Feb. 21, I visited the church in Waldheim, where Bro. J. C. Peters is working. Here we had two well attended meetings. On Monday, Feb. 22, I made my first visit to Great Deer mission field. Here the conditions were not very inviting. Everything was broken down. I soon realized that the consequences of sinful experiences had given in the hearts of many a longing for something better. On Wednesday, February 24, I preached my first sermon to these people. The attendance was good, and the news spread over the whole country of the new opportunity to build up the church. On February 28 I preached my second sermon to a well attended meeting. During the week days I made many visits, trying to find out the real condition of the field and some of the nearest possibilities.

On March 7 I was ordained as a gospel minister by Rev. David Toews in the Rosthern church. It was a special day of blessings. The dear people of the Rosthern church had prepared a nice dinner, so everybody could spend the whole day there, taking in all the good things. With new courage I now returned to my mission field, to work as the blessed Lord would open the door of opportunity.

The first opportunity was Wald-

heim, where I was asked to come and help in a big revival that was taking place. Here I preached one week. Many souls, young and old, confessed Christ, and Bro. Peters has received as it were a new church.

After returning to my field I announced special meetings for the next two weeks, and began the work March 21. It seemed as though the Lord had opened the door. The attendance was always very good, and at the end of the first week twenty-one conversions had taken place, and at the end of the last week there were thirteen more, making in all thirty-four souls. In seven cases the husband and wife were both brought to Christ. These conversions were not only an expression of the desire to get right with God, but in every single instance I explained to them individually the way of life and prayed through with them until they were brought to the settled point of assurance.

Now the field is beginning to look altogether different. There is now a hunger for God's Word and a desire to pray. Of these conversions twenty-three were members of some church, but had never had the assurance of sin forgiven. A remarkable change has occurred. There is now a new desire in many to work and to make this church a living church. Everybody seems to be willing to take part. God has wonderfully used His blessed Word. Please, pray very earnestly for the work at Great Deer.

Thus far Bro. Franz. Where the Word is so signally blessing the efforts we are putting forth, when I say "we" I mean the supporting churches of the mission work, we should surely feel encouraged, and with renewed devotion and consecration pray and contribute that the Lord's harvest may be garnered with unabating, yea, increasing vigor. **H. P. Krehbiel,**

Sec'y. Home Mission Board.

CORREPONDENCE

Summerfield, Ill., April 23, 1915. As it is a long time since there was a report in the Mennonite from Summerfield, it is time I am writing. Our church work is going on as usual. The Sunday school and church services are very well attended.

Our Mission society meets once a month. On Good Friday we had an interesting meeting which was led by Mrs. B. Pletscher. As we are making a special study of India this year much interest is being manifested in the work. In making a study of such a country where the people are yet living in heathenism, we realize more the many advantages we have in our country and the opportunities for lending aid to the many yet in darkness.

On March 28 we were favored with a concert by the Bluffton College quartet. A large audience was present and the music, both vocal and instrumental, was highly appreciated by all.

On Easter Sunday after the regular morning services we celebrated the Lord's Supper. In the evening an Easter program was rendered by the Sunday school. The program consisted of songs, recitations and exercises by the children and an interesting address by Rev. Schutz of the Methodist church.

The Christian Endeavor meets every two weeks. The Missionary committee of the C. E. is preparing a Home Mission program for May 2.

Since Easter we are enjoying spring weather. As a result of the recent rains both fields and gardens are thriving and everything looks hopeful for a prosperous year. **Lena Berger.**

Altoona, Pa., April 29, 1915.—Dear Editor:—We praise God that we have another opportunity to again report progress in the Lord's vineyard.

On last Sunday morning we had baptismal services at Lakemont Park. Eleven precious souls sealed their covenant by baptism. There are yet two applicants that could not be present. Jacob Snyder of Roaring Springs was present and delivered the sermon after which the ordinance was administered, Rev. E. C. Miller officiating.

Pray for us as we grow in number that we may grow in strength also and do the will of Him who has called us from darkness into light.

Wishing all God's blessing and asking an interest in your prayers, we remain, **Corr.**

Second Church, Phila., Pa.—The Second Church, like all the other churches in the community, is feeling the results of the splendid effects of the recent revival campaign under the direction of Mr. Sunday in Philadelphia. Not only were there 18 new members added to the congregation, but the interest in the regular services has increased to a remarkable extent. Prayer meetings have grown both in the interest and number of those attending them,there has been a notable change in the Sunday school, especially in the reviving of the Men's class, which promises to grow out of its present quarters. The regular church services show the greatest improvement of all, new faces are frequently seen there now and those whom we missed are reappearing again. It looks as though the summer season which is always hardest on churches, will be quite a different one from that of other years.

The ladies of the congregation and the trustees have recently had a helpful conference in which plans were made to continue the work of the church with greater energy. The Ladies Aid society, which celebrated its anniversary in March, always has been one of the strongest financial institutions of the church and it does not propose to lag behind in this respect. Plans are on foot for making improvements of importance to the church plant.

During the past month the church suffered the severe loss by death of Bro. John Gottschalk, who had been a member since its organization, and the Sisters Anna Spoerel and Effie Shelly. Sister Spoerel was the teacher of an active class of young women over whom she exercised a remarkable influence for good. She had also been an active member in the C. E. and Ladies' Aid society. Sister Shelly was the wife of Bro. James W. Shelly.

An improvement which the city of Philadelphia is making, does not very much improve the appearance of the church just now. They are digging a sewer forty feet below the surface of the street on the north side of the building. A steam derrick, a toolhouse nearly half as large as the church, piles of lumber, stone and iron, not to mention the dirt and dust in great quantities, to say the least, do not help to add to the attractiveness of the place or the comfort of those who must go in and out, but since the operation is only to require nine months, there is the prospect that sometime the annoyance will come to an end. There remains also the satisfaction that the floods, which damaged the homes in the neighborhood every summer for a number of years, because of the imperfect drainage, will not again do the injury to the neighborhood.

Corr.

RUSSIA.

What a bewilderment is this thing they call "Russia!"—Says the American Patriot.

Whatever that country does is on such an appalling scale!

The Czar starts a temperance society in honor of his son in Moscow, and does it on a scale that represents an annual outlay of $500,000.

He starts a system of charities in honor of his wife, and it represents an outlay of $10,000,000 per year.

He builds ten-million-dollar churches, puts a Bible in with fifty-five pounds of solid gold in the cover and places candlesticks around the altar of solid silver, each of such size that it requires two strong men to lift it.

He builds a railroad seven thousand miles long.

When he starts to lay out a city he puts forty thousand men to work on the job.

When he travels, the earth trembles with the tramp of military feet.

When the Russian dines, he eats nearly all night, and when he drinks, there is a flood.

In 1862, Alexander II. struck the shackles from sixty millions of serfs, chained to the land on which they lived. It made Abraham Lincoln's Emanzipation exploit of freeing four millions look like thirty cents.

And now comes Nicholas II, his grandson, who nonchalantly frees one hundred and sixty-seven millions of people from a still greater serfdom, the oppression of drink.

MENNO SIMON AND DIRK PHILIPS

From Ten Cate's "Doopsgezinden in Friesland".

As our Lord did not choose His apostles from the rich and influential of the world, so He also called the church's reformers in the sixteenth century from the middle classes, the station in life of these men shows that God's, and not man's, work was accomplished. Zwingli came from the cabin of an Alpine herder. The father of Luther, the monk, was a minor. Melanchthon first saw the light in the shop of an armorer, and the priest of Witmarsum, Menno Simon, was humbly born.

Menno was born in Pingjum, which he calls his father's village. There remains, however, a tradition that his birth took place in Tibma (in the neighborhood of Tibbe or Tjebbe) a place in East Dongeradeel and that the Doopsgezinden (or Mennonites) therefore are supposed to have derived the nic-name Tibben from the place. This nic-name is certainly an old one, because the Bishop of Leeuwarden, as early as 1573, reproached Rietse Aysesz with having forsaken the Roman faith for the Mennonites or Tibbens. It appears reasonable to me that Menno should have passed some of his earlier years in Tibbe. Perhaps his father had changed his residence, or the son was living with others, because he speaks so expressly of Pinjum as his father's village. From his youth he seems to have determined to devote himself to the priesthood. For the times in which he lived he was in possession of more than the usual amount of culture. He not only understood the Latin tongue, but wrote it moderately, as is to be seen in the foot-notes and three short samples in his works. In 1524, when he had attained the age of 28, he was priest or chaplain in Pinjum and later in Witmarsum, until he repudiatedRome in 1536, and perhaps he gave up the priesthood on the 12th of January of that year. In 1537 he began to teach openly as the account of his conversion shows.

If heralds of a new doctrine have to struggle with apparently unsurmountable difficulties, then Menno was one. Not only was he threatened by the stake and scoffed by the Romans, but, because he was confused with the Muensterites, he had to bear the condemnation of the Anti-Romans, and besides this his flock was continually exposed to the errors and seductions of Battenburg, David Joris and others.

Menno needed nothing more than a friend with whom he could share his views and to whom he could pour out his often troubled heart and with whom he could find counsel and encouragement in every trouble and trial. Such a friend God gave him in Dirk Philips.

On the other hand, it must have been a great blessing to Dirk Philips to have found Menno, and in just this they were indispensable to one another. What Menno was in charitableness and moderation, Philips was in power and determination. When Menno was downcast, his friend could animate him with new courage; if the zeal of D. Philips carried him too far, Menno's calmness proved the bridle that kept him in control. After Menno's death, Dirk Philips, by his severity with the ban, which was already sufficiently severe, lost the esteem of many of his fellow believers. But so long as they stood by each other's side, they worked well together with the differences which their characters occasioned, however, with equal sincerity, love for the Word of truth and trustful affection for their Lord and for the establishing and building up of the church. And, though they differed in some particulars, they always remained true friends. As late as 1552 Menno wrote: "Therefore I say with our trusted and dearly beloved brother, Dirk Philips, that we do not wish to use the ban to the destruction of men." And, in 1554, "We are not separated and the Dirkists and we are entirely one and hope, by the grace of God, that we shall ever remain so." So, then, the working together of these two prominent men prepared the ground for the growth of our church fellowship. Not that they founded it, but they gave it a greater unity and stability, as well as widening its borders.

Dirk Philips was born in Leeuwarden in 1504. Besides Obbe, he seems to have had another brother, named Lucas, who was later a Mennonite teacher at Haarlem, at least so Maatschoen informs us in his edition of Schijn. Considerable attention appears to have been given to his education, and it seems, from his writings, that he was very well acquainted with Latin and Greek. He thus not only enjoyed the regard of the Doopsgezinden, but was praised as well by men of letters of other opinions. For example, a Roman writer, G. Cassander, says of him: "One not weak in his zeal for Menno, whose cause he took up after his death. He was like him in popular eloquence but superior to him in education and knowledge, which is shown in a number of books written by him. It is a matter of regret that one of such great understanding, possessed of so much ability, would prefer to be used in establishing heresies and sisms to restoring the true church. Although he is better than others of this sect, etc."

Of the writings of Dirk Philips there still remains his "Enchiridion or Handbook of the Christian Doctrine and Religion". It was published a number of times as in 1564 ,1578, 1597, 1600, 1627 and contained eleven essays, three letters and a refutation of a certain fanatic, Sebastian Francke, but this latter only appeared in the edition of 1627. D. Philips gave the titles of these essays in a "Helpful & Profitable Register," following "Three Exhortations or Epistles" as follows: 1. The Book That Was Here Formerly Called the Faith Book. 2. Concerning the Incarnation of Our Lord and Savior Jesus Christ. 3. Concerning the True Knowledge of Jesus Christ. 4. Apology or Answer that We Are Not Anabaptists or Sect Makers, but, That We Are One With the True Church of God Which Was from the Beginning. 5. The Sending of Preachers or Teachers. 6. A Loving Exhortation Concerning the Members of the Christian Church. 7. A Loving Exhortation Concerning the True Knowledge of God. 8. A Beautiful and True Explanation of the Tabernacle of Moses. 9. Concerning Regeneration or the New Creature. 10. Of Spiritual Restitution. 11. Concerning the Church of God—How it existed from the Beginning, Was Known and Differs from Every Sect.

In the three epistles which follow he exhorts his brothers and sisters to continue walking steadfastly in the truth and to continue unfeigned in the faith in spite of persecution and to avoid false prophets and mischief-makers. Besides these named he gave out four separate pieces having reference differences which later took place in Friesland and were the cause of different parties. The first is an epistle to the four cities Harlingen, Franeker, Leeuwarden and Dockum exhorting the quarrelsome to peace. The second deals with an account of these quarrels. The third is an appendix to the second with an apology. The fourth is a composition on Christian marriage, written in 1568 and apparently printed about that time.

The authority which was acknowledged to Menno Simons and Dirk Philips by the Doopsgezinden of that time must have been considerable. Because the fathers kept themselves to the commandments of the Holy Scriptures in matters of faith, these two men seemed to understand the foundation of Scripture and were animated and possessed with equal zeal for the upbuilding of the church. It also then followed that their followers were named after them by the titles of Dirkists or Mennonites, while others called themselves Doopsgezinden. The name Dirkists we have already met in the writings of Menno. The name Mennonist or Mennonite was already known in East Friesland in 1545 and in the southern provinces in 1568. The authority of these men, however, was not so great as to prevent Leendert Bouwens, as it is reported he did, from threatening Menno with the ban and some of the Friesians did actually ban Dirk Philips out of the brotherhood.

Their rank does not appear to have been that of ordinary teachers. Although we cannot exactly determine when this began and was again ended, they made a difference at the time between teachers (Leeraars), also called overseers, bishops or elders, and exhorters (Vermaners). In this they found support in Rom. 12:7-8, where teachers and exhorters are particularly mentioned. The latter might also be ministers (Dienars) or deacons (Diakonen) and were generally taken to mean the same thing. They could not, however, administer baptism or the Lord's supper, this being the work of the elder alone "who must preach the Word of God, administer the sacraments and moreover teach the keeping of the commandments according to the doctrine of Christ." Afterwards this order became more thoroughly established than it was before the middle of the XVI century.

About this time, 1551, three notable men were installed as elders, namely, Menno Simon, Dirk Philips and Leendert Bouwens. The particular countries in which they assumed authority have been supposed to be Dantzig or the whole of Prussia for Dirk Philips, Holstein, or even all of the Netherlands for Menno and East Friesland for L. Bouwens, but I believe this to be without foundation. They had selected these places for their residence but they were not limited to these places and their labors were of a general nature as is to be particularly seen from L. Bouwen's record of baptisms which he administered. Moreover there were other elders because it is likewise known of Gilles von Aken and others that they administered baptism.

In the XVII century the election of such officers was defined as though it was necessary. The election itself was held by the whole brotherhood after they had prepared for it by prayer for forgiveness of sins and the spirit of wisdom. When one received the most votes he was newly examined by the existing elders to discover if he was pure in faith and life and afterwards they consecrated him by the laying on of hands. No one upon whom this choice fell was permitted to refuse it and, among the extreme Fresians, such a refusal was punished by banning. While thus a number of exhorters were to be found in the different churches, there were elders only in some, and these generally the most influential congregations. These elders frequently circulated among the congregations to administer baptism and attend to other matters of a special and important nature.

It is evident that Menno Simon and Dirk Philips could not attend to all this as elders. We must regard them as the two chiefs of their sect. So they continued so long as no rule or order existed among the Doopsgezinden churches, when all that was required to teach men what they must do to obtain eternal life. This continued until about the year 1550, when the fellowship then gradually became more and more constitnted, Menno and Dirk having worked for it at a conference held in Embden in 1547. It was here that they came to the decision that overseers were necessary. Nothing could be more natural than that both of these men should be chosen. It is also to be seen from a letter written by Menno to the wife of Leendert Bouwens that he urged the selection of Leendert. And so they continued to remain the chiefs of the brotherhood and became elders and overseers as well. "No one along the whole East Sea was baptized" except by Menno, as he himself informs us.

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EDITORIAL

The minister's life has its financial problems as well as the life of any other toiler. but there is frequently too much emphasis placed upon that side of it and the result is that the ministry comes to be looked at on its money side more than on its spiritual side by both the clergy and the laiety. We will allow that "the laborer is worthy of his hire" and that when a man is called upon to devote his whole time to the ministry, provision should be made for his keep while in service as well as for his keep during that period of his life when it is impossible for him to be in the active work. There are many Christians who oppose a salaried ministry. In our own church there was a time, within the memory of many of us, when there was not a single salaried Mennonite minister in the whole country and, perhaps at that time, the Mennonites were better able to hold their own than now, but that was a time when our people lived so much apart from the rest of the Christian world that what other Christians were doing and how they were doing it did not influence them very much.

Things today are different. Our people are not an exclusively farming people any more, their standard of education has grown so that they demand persons in the pulpit whose intellectual training is as high as their piety. Also, instead of having many ministers to divide the work of a charge, there is now in many cases but one and, instead of having a service in a church but once or twice a month churches are now demanding regular services every week and sometimes two or three times a week. Conditions such as these call for a ministry in which time for concern about earning a livelyhood is not allowed. The minister must live, his family must be supported, provision must be made for the rainy day and the children must be educated, hence the salaried minister in our church.

The unfortunate part of a salaried ministry is the salary. Sometimes it is insufficient, often it cannot be raised in time, or raised at all, and the worry about making ends meet has an unhealthy influence upon a minister's spiritual life and creates a business, rather than an intimate paternal relation between the charge and its pastor.

The complaint made by those not in sympathy with a salaried minister sometimes takes the ridiculous turn of charging that ministers are paid to live in luxury with the money that the poor raise for the Lord's work. Nothing, taking the ministry as a whole, could be farther from the truth. In most churches the income of the minister is considerably lower than that of the heads of the families making up the congregation. Yet, the minister is called upon to do more traveling. more entertaining, give more to the church and to charity than any of his people. His is a profession that requires continual study, but no provision is made outside of his salary to meet the cost of books, periodicals etc.

While there is a continual need of young men for the ministry of the church it would be unkind to leave the candidate for the ministry under the impression that the minister's financial problem amounts to nothing. It is his big struggle for life. He must learn the secret of making ends meet on an income of which others would say, "It can't be done." He must master the art of making a $600 income do "circus tricks" and appear to like it, keeping up a pleasant face and a good appearance while he is doing it.

But, aside from the little matter of living within a small income, the life of the minister is the noblest of all callings. He is placed in a position where, by word and life, he may guide souls to the highest and better things God has in store for them. His calling was the calling of our Lord and therefore is a divine one, one that is far above all the other noble professions of earth. Men should go into the ministry because they believe that it is the will of God that they should do so. and, while the road may not be as rosy and the struggle as light as in some other occupations, there always remains the satisfaction of knowing that the Lord does take care of His own and provides for every need. Luxuries may be omitted from the things God throws into the way of the average minister, but that is frequently the salvation of the one who misses them. Luxuries damn the nation and the individual. They unfit some who have ability for the useful occupations of life. Many a son of a rich man has no prospect but bodily and spiritual ruin because he was not denied many of the things he wanted and got and, in the same way, the minister, who has no struggle and to whom worry and trials are a stranger would be totally unfitted to sympathize with and help those who have to go the hard roads of life. It may be bothersome to be contiually fretting about the rent and the store-bill and the problem of making the suit of a year before last answer for present needs, but it is an experience that makes faith grow strong and character develop into power.

Schools and colleges are now within a few weeks of the time when they will be sending thousands of young men and women out into the world prepared to face its problems and do the best for themselves and their fellowmen. Many of those who have received the advantage of an education came by it at the cost of a struggle, others took it as a matter of course, because it was a part of the program laid out for them by thoughtful, well meaning and often self-sacrificing parents. Of this great number who are going from school into life some will prove themselves to be sad disappointments, others will meet the expectations of their friends and schools, the greater number will undoubtedly belong to the latter class.

Education may be regarded from two viewpoints. On the one hand, it is the means by which culture is advanced and the intellectual, moral and spiritual standard of the nation is elevated, on the other, it is the method by which the efficiency of the individual is increased so that he is in a better position to make a success of material things and secure the highest rewards for his efforts. While the former ideal is the highest and to the educator the most satisfactory, the latter need not altogether be denounced as unworthy. When one is equipped with a power, such as education undoubtedly bestows, for taking better care of his own interests he is also in a better position to do more for his fellows who do not have his advantages. There still remains a class of men and women who regard education only as something by which the cunningness of the rogue is increased, but the class holding to such an absurd opinion is composed of individuals who would not take advantage of educational opportunities were they open to them.

Our greatest admiration just now is not for the brilliant scholar who leads his class and carries off the honors. He is worthy of esteem and gets it. But with many youths, whose going from school equipped for life's problems with a splendid education which has been made possible by the sacrifices of parents and friends, our highest esteem goes to the self-sacrificing fathers and mothers who. often deprived of the advantages of higher schooling, quite willingly allow themselves to be deprived of many necessities in order that their boys and girls may enjoy the full advantage of the educational opportunities they have missed.

Our denominational schools are just now doing excellent work and obtaining splendid results, and that in the face of the greater prosperity of state and other institutions. In our several colleges and schools we have demonstrated that the Mennonites are in earnest about education, are willing to make a great sacrifice for it and are ready to advance in educational efforts as far as the means of our people will allow. The last year marked a growth in numbers of scholars, a widening of courses and an increase of contributions in all of our colleges. The young people who go out from them will not only be well equipped for their life's duties, but will be fired with an enthusiastic loyalty to their church and its institutions as well.

The time is rapidly approaching when the best standing for our ministry and workers in the church will be accorded to those who have been trained in the institutions of our own church. Such a condition, when it appears, will be as it should be, because the leadership of the church must naturally be built upon a foundation that rests soundly upon things representing our church and its peculiarities. The growth of a church leadership must be from everything that vitally interests the church and in an atmosphere congenial to it.

MATTERS OF SUPREME IMPORT

(Concluded)

Having been impressed with the great facts of a Creator, a creature, present and future existence as the teaching of religion holds them before us, as things ever to be remembered, we now go on to certain great truths which the Christian faith insists men must

heed. The first of which is the law that "the soul that sinneth it shall die." This is a law which must be consistent with God's nature. He is holy in the most perfect conception of that word and, as a holy Being He cannot look with the least degree of favor or tolerance upon man, the hearer of sin. Were we to know only this law and nothing more concerning God our whole existence would be but a melancholy, looking into an eternal chasm of hopelessness, but with this great truth there comes another which changes death into life and hopelessness into assurance. It says: Believe on the Lord Jesus Christ and thou shalt be saved." Mercy is tempered with justice. Faith takes the place and does the task which helplessness cannot undertake. Though sin opens the door of hell and makes the way leading to it, smooth, straight and certain, faith reveals a "door open in heaven and gives the power to thosse who wish to enter in to overcome all obstacles. Moreover, by faith, which is an absolute confidence in God, the sinner becomes an obedient son of God entitled to all the blessings of sonship which includes the right to ask what he will in the name of his Savior, being assured that it will be given to him. A great many do not understand the use of prayer. They think it is simply asking favors of God, and so prayer is when the sinner asks the favor of mercy, but so long as the sinner remains a rebel at arms disobeying God, he has no more standing with God and no more right to demand His favors than the earthly rebel fighting against his king. Prayer has its limitations. What is asked must be in the name of Jesus. In prayer then we can only come and ask what He would ask and in the spirit He would ask it, if we would be answered. We could not ask for the smiting of our enemy to death, we could not even always ask for an omission of trouble and distress such as the body is heir to under ordinary circumstances, and expect to be free from them. Our Savior prayed that the cup might pass, but was ready to drink it, and so should we in our prayers be ready to submit to God's superior wisdom.

Another great principle which impresses itself upon the earnest seeker is the import of the present hour. "Now is the accepted time." The past can not be undone, its story is written. Between the present and the future there are circumstances which no human mind can foresee. Whatever is to be done in one's relation to God and future happiness should be done immediately. Some have brought their broken, sin-scarred selves to the Savior after a lifetime of rejecting Him, which shows His great mercy in accepting them and their unreasonableness in taking all that dissipation and sin has left and hoping for acceptance. God does accept such, but it is taking chances with God. It is trifling with uncertainty and in very few instances is there any opportunity for last minute conversions.

The revelation that we have of God, man, sin, the soul, salvation and eternity is contained in the book we call the Bible. It is God's Word, written as He directed by holy men of old. We have in it a wonderful collection of the world's wisdom, poetry and prose, but it is more than that, it is the Christian's only rule of faith and practice. "The Bible is the Word of God" is a truth which has survived the attacks of unbelief and wickedness through the ages. Not only has it survived, but it has triumphed. It is the influence that civilizes nations, promotes culture, assures justice and converts sinners from the error of their ways. A determined effort is made in our time along many lines to belittle the Bible and rob it of its high position, but by the victories it has won in the past and by the assurances of God concerning it, we are confident that the gates of hell shall never prevail against it. There are many other great truths for which the Bible stands, and which the religion of Jesus asserts, upon which we cannot touch here but we may be satisfied that the germ of all good law, the foundation of ethics and the truths of philosophy are to be discovered and asserted in the good old Bible which is the dearest of all earthly productions to the pious, be they high or low, wise or simple, rich or poor.

A life of faith, a faith resting upon the assurances of God, and a love that compells a Christly life, must bring forth its fruit in the many excellent graces incident to the Christian life. What there is of meekness, peace, service, sacrifice, forgiveness, faith, love and other saintly qualities in the world, is the reflection of the Chrisly character which must show itself to the glory of God. The greatest aim in life should be to know this Christ and do His will to God's glory and the salvation of the souls of our fellow men.

WHY DELAY?

A holy life has certain ends to accomplish, and specific means are divinely appointed to meet those ends. Of course the fundamental reason why a person should enjoy perfect love with all its concomitant blessings is, that he may fully glorify the Creator. Various ways can be pursued to secure this coveted boon, but all ways must end in dealing with the all-eficacious and cleansing blood of Jesus Christ. Some reach the desired haven by the study of God's Word, others by means of continued prayer, others by a definite consecration, deeding themselves over to God in an everlasting covenant but the application of the cleansing blood of Christ must be experienced, for the heart must be made pure before love to God can become perfect. No one need to hesitate or falter at the term perfect love. That is a Scriptural term, and it is also a rational term. Perfect love embodies loving God with all the heart, mind and strength.

Where is the Christian who would want to do less? Is Christ not worthy of one's strongest and purest love? Perfect love refers to quality rather than to quantity. Even perfect love in the human heart can be intensified. Perfect love refers to degree and not to an absolute perfection. Our love to God is to abound more and more. Now the question arises quite naturally, why do so many Christians delay in securing this marvelous grace? Are their reasons valid and justifiable? We fail to see how any reason that might be assigned not to love God supremely could be justifiable. If God demands it, that ought to settle the question once for all. If God has made provision for its realization, it must be important and should not be neglected by any Christian, or delayed for any consideration whatsoever. It is for man's highest good and greatest usefulness.

Delay may prove fatal, fatal in many ways. The redeemed soul, in its normal condition, craves it, can an individual by inaction or delay for any assigned reason, deprive the soul of its rightful heritage without some untoward results? We take the position that regenerating grace if allowed full sway in the heart, will inspire the Christian to seek perfect love, and seek it persistently until it becomes an actual experience and possession. Delay in any advance movement in right doing may become a peril, but especially in a clearly defined Christian duty and privilege of the Christian life. Like Caleb and Joshua of old, entrance into Canaan should not only be undertaken but should be accomplished. The Canaan of perfect love is even superior to Canaan of old. It affords special privileges, special joys, and special opportunities.—Ev. Messenger.

THE C. E. TOPIC.

May 16.

Why I Believe in Christian Endeavor.

2. Tim. 1:1-14.

We are so accustomed to new things of which, while they are ambitious in their purposes come and go, that we are not so ready as we once were to give them up, or give them our unqualified support, but, in Christian Endeavor, we have a movement that has stood the test of time and proved its worth. We know it for what it has done and we lean upon it for what we know it can do.

We should believe in Christian Endeavor because it has been the school in which we were trained. There is hardly anything so dear to the heart as the school in which we were prepared for life's duties. In the school of Christian Endeavor we first made the beginnings in our active work for Christ and the church. No movement has so many ministers. missionaries, teachers and workers to its credit as the C. E. It would be discarding a potent influence for good in cold blood were we to discard the society as something we could not believe in. Many persons get severed from the society from their own neglect and carelessness but none of them get out of it because they discover it to be something unworthy of believing in.

Christian Endeavor sounds the note of loyalty and keeps by it. The Christian should be loyal to his Christ because He loves him and saves him and pleads for him and is present with him in the Spirit. A disloyal Christian is an ingrate and his own worst enemy. The C. E. puts loyalty to Christ first and above everything else. It counsels trust in Him and prayer to Him and work for Him.

Next to Christ the C. E. stands for loyalty to the church. Many people are connected with the church but are not loyal to it and prove their disloyalty to it by their lack of support and their neglect of its service; The true Christian Endeavorer is never one of these. Wherever there is a society you will find a membership that has the good of the church at heart.

One reason for believing in C. E. is because it is a praying institution. The life of the society is in its prayer meetings. The secret of its success is in the prayers and the worth of the individual member is proved by his habit of prayer. Every great movement for God is born in prayer and lives by prayer; it gets its power by prayer and it leads men to love prayer. All this is more than true of the C. E.

The beauty of the society lies

in the fact that, while it makes Christians intensely loyal to their own church, it also makes them broad enough to see that there is good in other Christians and anxious for fellowship with them. The possibility of interdenominational fellowship is something which the broadminded Christian who has tasted it will hardly care to miss.

Christian Endeavor is a world-wide institution which has reached every continent and practically every land. Being such an extensive organization it is in a position to make its influence felt for Christ everywhere. That which is good for all lands and accomplished wonders for Christ and the church wherever it gets must be something which the reasonable Christian will believe in. Our faith in a thing is shaken when we see something better, until something better can be found to take the place of C. E. as an active power for good and a training school for the young Christian, we must continue to believe in it with all our heart.

Christian Endeavor is for every form of good citizenship, it stands for temperance, honesty in public life and social purity. Surely it deserves the loyal support of all who believe in them. Then it is a great power in the missionary and evangelistic interests of the church. There are things in which the Christian should not only believe but be active as well. C. E. offers an opportunity for that activity.

THE S. S. LESSON.

May 16.

David Spares Saul.

1. Sam. 26:5-16.

Golden Text—Luke 6:27.

The efforts of Saul to capture or destroy David were destined to end in failure for Saul because he had forsaken God, was in the wrong, and was bent upon doing David a wrong. God was caring for David, although he was hunted and chased like a wild creature, because David was a man of God's own choice and because God was with him. Once before David had Saul in his power, but spared him because he knew that God had other plans for Saul and because the life of the Lord's anointed was sacred in his eyes.

Every chance seemed to be with Saul and every chance appeared to be against David. Saul was strong, well protected and well guarded. David had but a very small bandful of men to depend upon. But the battle is not always to the strong. The man in the greatest danger at that time was Saul if he only knew it. The weak in all ages, who were on God's side, have always enjoyed the assurance that when the mighty God was on their side they had nothing to fear of the strong.

There is one significant contrast to be noted in the lesson. Saul was asleep while David was awake. The engineer, no matter how good an engineer he happens to be, or how powerful his machine may be, if he is asleep at the throttle, is in greatest danger and endangers the lies of many others. An army with a sleeping general is already defeated before the battle commences. The men or women, no matter what their abilities, opportunities or qualifications may be, are in danger of ruin when they are asleep. The Christian must be particularly watchful. He must watch the enemy, lest he takes him unawares; he must watch himself, lest he fall into temptation; he must be watchful of others, lest they fall victim to the spoilers.

David was awake. It enabled him to find the weakness of his enemy, to perform a remarkable feat and to compell the respect of his enemy. The powers of evil soon become so confident of their power that they sleep and carelessly give the power of righteousness their chance. If we are vigilant we will surely get the opportunity to take the enemy unawares.

The secret of Saul's carelessness was that the Lord made him and his army sleep. God's power extends over our enemies. Let God have His way with them and we soon will have our way over them. Abner was supposed to guard Saul. Saul depended upon him to do it. Abner could not guard himself, much less care for Saul. The most dangerous instruments of Satan turn out to be the most weak and useless against the man or woman who depends upon God for his or her help instead of upon man.

Note that a foreigner, a Hittite, was with David and had a share in his glories. God never intended to shut out any one who would give himself to Him. If there was a place for the Hittite in God's fold under the Old Testament dispensation, there surely is a place for the sinner under the New Testament dispensation. David called for volunteers. "Who will go down with me?" There is still a call for men and women ready to go foreward and do valient things for King Jesus. The powers of unrighteousness, rum, immorality, graft and other types of sin must be met in single combat. The hosts of infidelity are mercilessly attempting the overthrow of God's little band. They are called to go out and do the thing, but, like David on another occasion, they can say, "The battle is the Lord's."

Abishai was brave, he was loyal, but he needs the restraining hand of David to keep him from committing a terrible sin. Many persons have many good qualities but they are lacking in some and need the guide of a better mind to keep them from falling into evil ways. Abishai proposed to relieve David of the great responsibility of shedding blood, but his act would not have left David free from guilt. We must not allow others to do what we would not do ourselves, to do so is to share their guilt.

The generous character of David crops out. He might have reasoned that since it was God's will that he should be king, it would be God's will to put Saul out of the way because he stood between him and the kingdom. But David loved Saul though he sought to kill him. He is a type of the one who loved his enemies to the extent of praying for them while they were murdering Him. This same Jesus taught us to love our enemies.

David did the only thing a Christian can consistently do, he left God take vengeance and forgave the one who wronged him. "Vengeance is mine and I will repay, saith the Lord."

RELIEF COMMISSION of the Western District Conference.

The Commission has so far during this year received but one application for help which was declined and responded to two with the assistance of small sums of money.

The matter of a Home of the Aged was brought to further notice in that the Commission applied a part of the money received from the "Charity" of Halstead, Kan., to the Bethesda Hospital, Goessel, Kan., for the support of the aged under its care but the sum is not sufficient to cover the entire sum required for their support.

Bro. Bammann, chairman of the Bethesda Hospital, reports that at present four inmates without means are cared for while others are partly supported and that there is still room for two in their department for the aged.

Until the present time the Commission has not received gifts for the care of the needy aged and proposals for the home have not been made. The Commission once more emphasizes that it very much desires to entertain propositions from churches, hospitals, or localities before July 1915 in order to further its plans.

J. W. Krehbiel, Sec.
Moundridge, Kan.

MARRIAGES

Lehman—Welty. — On Sunday morning, March 21, at the regular service in the Mennonite church of Berne, Indiana, Clinton A. Lehman of Chicago and Henrietta I. Wety of Los Angeles, Calif., were united in marriage by their pastor, P.R. Schroeder. Both are members of the Berne church.

DEATHS

Schmitt. — Daniel E. Schmitt, born at Maxweiler, Bavaria, Germany, January 13, 1853, died at his home near Moundridge, Kan., April 12, 1915. In 1854 he came to America with his parents, who settled in Lee Co., Ia., where his mother died Sept. 4, 1856. He was received into the "Zion" Mennonite church through the rite of holy baptism Sept. 17, 1865. In 1868 his folks (his father having married again) moved to Washington Co., Ia., where he stayed with his parents till Aug. 1877, when he came to Kansas as a young man. April 2, 1878 he was joined in wedlock to Elisabeth Rupp. This union was blessed with 5 children. Brother Schmitt at the time of his marriage moved onto the Kansas prairie, and through industry, economy and God's blessings built up as fine a home as there is in Kansas. He was one of the pioneers of this now very prosperous section. In his quiet way he helped many a one over the more rugged parts of life. When "West Zion" church organized he became a charter member, and remained true till death called him, at which time he was one of the three deacons of said organization. The burial services were observed on April 15, by a large concourse of relatives, friends and neighbors. Rev. J. M. Sudermann officiated at the home by reading a portion of Scripture, 2. Cor. 4:13-5:9; offering prayer followed by a song by the choir, when they proceeded to the church where Rev. P. P. Wedel opened services by reading Rev. 7:9-17 and led in prayer. Elder Wm. Galle then spoke on the text Heb. 12: 22-27, emphasizing especially that the hope and glory of a follower of Jesus Christ consisted in the fact that he can, may, will and must die. Elder J. C. Goering spoke on the text, Ps. 73: 24, main thought being that the Christian will follow Christ's guidance in spite of perversé circumstances through the grace of God. The three speakers just mentioned used the German language. Rev. J. M. Sudermann then addressed the audience in the English language, using as his text, James 4:13-14, particularly calling attention to the uncertainty and brevity of human life. At the cemetery Elder Wm. Galle officiated. Brother Schmitt leaves his sorrowing wife, 3 sons, 2 daughters (1 son and 1 daughter being married, 5 grandchildren, 2 brothers, 1 sister, besides many relatives and friends to mourn his demise. He attained an age of 62 years, 2 months and 29 days.

CONTRIBUTIONS

For Treasury of Pacific District Conference.

From brethren at Woodlake, Calif., per Bro. H. J. Krehbiel, $4.80.

Gratefully acknowledged,

S. R. Aeschliman, Treas.

NEWS OF THE WEEK

SAYS EUROPEAN WAR IS AN ENDURANCE CONTEST

President of United Press Back From Observation Tour — War May Last Several Years.

Roy W. Howard, president of the United Press, who returned to this country Monday, after a three-months tour through the belligerent nations, England, France, Belgium, Italy, Russia and Germany, reports as follows on the peace prospects in Europe:

"All Europe recognizes that the great war has developed something new in history — the siege of a nation —and has resolved itself into an endurance contest of indeterminable length. An end of the war in 1915 is generally regarded as too remote for serious consideration. America will eventually have the greatest opportunity in the world's history to act the peacemaker—unless that opportunity is killed by ill-advised and premature talk of peace at this time."

"Belligerent and neutral in Europe have adjusted their life—national, commercial and social—on the basis of an indefinite war," he said. "They have eliminated every consideration contingent upon early peace. With this point of view, Europe, especially France and England, is dumfounded at America's insistent peace talk and her reluctance to accept the situation as it exists and readjust business accordingly. Europe has accepted the worst as a probability—a war of from two to five years—and at the same time is prepared to be happily surprised should the trouble terminate earlier.

"The impression is general in both England and France that a considerable force is meddling in this country in the direction of early peace. Such a movement is regarded as an impertinence. In purely military circles, it is construed as pro-German. To say that it is resented is putting it mildly.

"Peace in the near future, on any basis, likely to be acceptable to Germany, is unthinkable in France or England. Neither country feels that it has yet suggested what it can do in a military way under test. Both admit Germany secured the jump at the outset of the war and still holds the advantage. France's army today is undoubtedly one of the greatest fighting machines in the field and is in splendid contrast to the force mobilized by the French last August.

England feels that the ability of a Democracy to exist and rise to an emergency without compulsory military service and without maintaining a tremendous professnioal army is on trial. She has spent nine months in perfecting a citizen army that she believes will prove greater than any professional army, but she knows this army must prove her claims for it. Even advantageous terms now would not tempt her to a peace with the strength of this citizen army unproved.

"Statements that Germany is tiring of the war, or that there is a peace faction growing in the fatherland, can be put down as idle gossip. In no country in Europe is the war spirit more nearly universal or the sacrifice demanded being made so uncomplainingly. The German people are for the war to the last man, woman and child. Nothing but national exhaustion or a government policy of a peace at any reasonable price now, for the sake of a fresh start and a war against England shone, will stifle this feeling.

"Personally, after three months' observation of the situation at close hand, I do not believe that even a victory of the allies would be at the price of Germany being crushed. There is reason to believe that even before a partial victory is secured, the impossibility of a successful general assault will have been learned at a staggering price, and the end—whatever it may be—will come only after a process of attrition has worn one side to a state of exhaustion.

WOMEN SAY MUNITION MAKERS ARE WAR CAUSE

Urge Nations to Agree in Monopolies of Industry.

The Hague, April 30. — Enormous profits through the manufacture and sale of war munitions are the greatest obstacles in the way of peace, delegates to the women's international peace conference agreed today. Miss Glendower Evans, of Boston, after declaring that the profit made by the American munition manufacturers was prolonging the war, introduced a drastic resolution demanding that all neutral resolution demanding that all neutral countries place an embargo on the exportation of such suppleis.

Chairman Addams ruled the resolution out of order, but a substitute finally was adopted, after long debate, as follows:

"This congress sees in the private profits accruing to the great arms factories a powerful hindrance to the abolition of war and urges an international agreement with each state and country to make the manufacture of munitions a state monopoly and to prohibit their exportation."

Mrs. Sillington, one of the leading suffragettes of England, declared that for every woman delegates who came to The Hague in the interest of peace there were a thousand at home who were anxious and willing to enlist.

"Women are as much to blame for this war as are the men," she shouted, "and they do not honestly desire peace. As yet this congress has dealt only in the platitudes which the men long ago have discarded."

Mrs. Pethick Lawrence, of England, declared that she was ready to prove that the arms manufacturing firms of the world were controlled by an international group of financiers who employed aganets to cause wars.

WARNED NOT TO SAIL ON BRITISH LINES

German Embassy Publishes Official Caution That Travelers Go at Their Own Risk.

Washington, May 1. — In an official notice published by the German embassy in every important city of the United States today, Americans were again warned that they travel on ships flying the flags of Germany's enemies at their own risk.

While the notice was regarded among officials and diplomatists here as nothing more than a reiteration of German's first warning given when the war zone about the British isles was announced, there was much interest in whether it foreshadowed increased activity of German submarines or possibly had to do with movements of the German fleet, which has been reported recently to be cruising in the North sea.

How the state department will regard the notice is an open question. When the first notice of the submarine blockade was given the Washington government made representations to Berlin giving notice that American lives and property must not be endangered.

Embassy officials, in explaining the publication, emphasized that it was intended as a warning to travelers, and that the embassy had acted in accordance with its general instructions from the Berlin foreign office.

Lusitania Sails Just the Same.

New York, May 1. — The largest number of trans-Atlantic travelers to leave New York in one day this spring had booked passage on six big liners leaving port today. The Lusitania alone had aboard 1,310 passengers, nearly 900 of them in the cabins.

Apparently the notice, published in New York papers today over the signature of the German embassy, reminding passengers that vessels flying the flags of the allies are liable to destruction in the war zone around the British isles, had no effect on the traveling public. There were the usual number of last minute cancellations, but no more than customary, it was said at the various steamship offices. In the absence of authentic figures, it was estimated that more than 3,000 persons had reserved sailings today.

Charles P. Summer, general agent of the Cunard line, said that the Lusitania's voyage was attended by no risk. as the liner has a speed of 25½ knots and was provided with unusual watertight bulkheads. The boilers of the vessel are in the middle of the ship and next to these, Mr. Summer pointed out, are the coal bunkers, thirty feet deep.

ADMINISTRATION MAKES REPORT ON MEXICO.

Washington, May.—Administration officials are awaiting with interest the return to Washington of Duval West, President Wilson's personal representative in Mexico who sailed from Vera Cruz Saturday for Havana on the way home.

Secretary Bryan said the state department had received several letters from Mr. West, giving incomplete reports of his inquiries and conferences with leaders of rival Mexican factions. These letters, however, left much to be disclosed in the full report which Mr. West will make to the President. Mr. West has had personal interviews with Generals Carranza, Villa and Zapata, and many of their supporters, and administration officials are keenly interested in his report.

Today's advices to the state department indicated an impending battle near Aguascalientes, between the forces of Generals Villa and Obregon.

GERMANS TELL POLES TO SEIZE PROPERTY OF RUSSIANS.

Berlin, May 2.—"As a reprisal for the damage done in East Prussia by the Russian invaders, the commander-in-chief of the eastern army has instructed the civil population of Russian Poland to seize the so-called donation property, that is, estates confiscated by the Rusians in the various Polish revolutions and late given to Russian officers and officials," says a German official statement issued here. The estates comprise 232,000 Prussian acres of which 107,000 had been let by lease.

CHINA REJECTS MANY OF THE JAPANESE DEMANDS

Peking, May2.—China has replied to the Japanese demands in a note, which, while complying with some of the demands defiantly refuses to accede to others, including the most important, embodied in what is known as group five.

China also has furnished to the Japanese minister, Eki Hioki, a list of further concessions which she is willing to grant, but after perusing the note and the list, M. Hioki decleared that it was far from complying with the twenty-four demands as presented by his government.

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Size of Sheet, 13x16¾.

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227.	Floral Designs	150 "
249.	Landscapes	120 "
250.	Floral Designs	120 "
255.	Fruits	120 "

EMMANUEL SERIES

10 cents per Sheet.

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15.	Floral, ⅞x1⅝	72 Tickets
16.	Floral, ⅞x1⅝	72 "
17.	Birds, ⅞x1⅝	72 "
18.	Fruits, 1x1¼	64 "
19.	Landscapes, 1⅝x1⅞	36 "
20.	Floral, 1¼x2	32 "
21.	Bible Pictures, 1⅝x2⅝	24 "

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No. 200. Cross with silver border, embossed and colored flowers and silk cord ..... .10
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No. 170. Book mark with embossed flower decorations and silk cord ..... .10

S. S. CARDS

With Scripture Texts.

No.		per doz.
211.	Vase with Flowers, 3x4	$ .08
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312.	Floral designs, 3½x4⅞	.10
1005.	Landscapes, 3½x5	.10
1006.	Floral Designs, 3½x5	.10
1012.	Landscapes, 4x5½	.12
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282.	12 Cards in box, 2½x3½	15c per box
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283.	12 cards in box	15 "
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568.	12 cards in box, 3x3¼	25 "
566.	12 in box, 3x3¼	25 "
567.	12 in box, 2x5	25 "
570.	24 in box, 2x2½	25 "
571.	24 cards in box, 1⅝x3	25 "
572.	24 cards in box, 1⅝x3	25 "
573.	24 cards in box, 5⅝x3	25 "

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A new series of Wall Mottoes. Size 10x14½. Embossed. Very beautiful. Texts: 1. **The Lord is my Shepherd; I shall not want.** 2. **I will sing of the mercies of the Lord for ever.** 3. **He that followeth Me shall not walk in darkness.** 4. **The Lord is my light and my salvation.**
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Four beautiful Wall Mottoes. Roses. Size 8¾x11¾.
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"Rose Studies." Four new Wall Mottoes with design of pink and yellow roses on variegated background and Scripture text in silver. Corded. Size, 9x12.
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VOL. XXX. BERNE, INDIANA, May 13, 1915. No. 19.

WAIT AND SEE

When my boy, with eager questions,
Asking how, and where, and when,
Takes all my store of wisdom,
Asking o'er and o'er again
Questions oft to which the answers
Give to others still the key,
I have said to teach him patience:—
"Wait, my little boy, and see."

And the words I taught my darling
Taught to me a lesson sweet;
Once, when all the world seemed darkened,
And the storm about me beat,
In the children's room, I heard him.
With a child's sweet mimicry,
To the baby brother's questions
Saying wisely, "Wait and see."

Like an angel's tender chiding
Came the darling's word to me,
Though my Father's ways were hidden,
Bidding me still wait and see.
What are we but restless children,
Ever asking what shall be?
And the Father in His wisdom,
Gently bids us, "Wait and see."

—Christian Treasury.

NOTES AND COMMENTS

In Trenton, O., the young people of the Presbyterian and Mennonite churches have united in the organization of a C. E. society. Meetings are held in each church every other Sunday evening in place of the regular preaching service.

The Marion Township Sunday School convention was held in the Eicher church, Noble, Iowa.

The meeting of the Eastern District Conference, held in the Second Church, Philadelphia, Pa., was the best attended in years. A notable increase in the membership and finances of most of the churches was the encouraging feature brought to notice in this conference. The increasing demands upon the Conference, along the line of home missions and home mission support, emphasized the necessity of making special efforts to raise the necessary money required to take advantage of these opportunities. Conference was entertanied in the church, the ladies of the Second church having recently completed the equipment of a well arranged kitchen, designed for just such purposes. Dr. S. K. Mosiman of Bluffton College was one of a number of visitors attending. He addressed the Conference in the interest of the College as also did Max Kratz, Esq., a trustee of the College and a member of the Second Church. Rev. A. S. Shelly, who, for a quarter of a century, has been active in the work of the Conference, took leave of his many friends. He expects to start for his California charge about the middle of this month. All join in wishing God's blessing upon him and his work. Owing to a number of vacancies in the Conference, which had to be filled, there were more new faces to be noted among those present than is usually the case.

By the will of Katherine Bender of Trenton, Ohio, $500 are left to the Trenton church, $100 to the Deaconess Hospital of Newton, Kan., $100 to the Mennonite Old Folks' Home of Marshalville, O., and $600 to the Mission Board of General Conference.

The Bowmansville church, Lancaster Co., Pa., reports the outlet for renewed effort and growth good. It was at this place that the Brethren A. S. Shelly and A. M. Fretz recently ordained and installed Bro. Menno Myers to the office of ministry. For many years this was the only church of the Eastern District, located in Lancaster county. With the several efforts of the brethren in this county prospering, the outlook for other churches coming into the Conference is good.

The individual communion cup has recently been introduced in the Upper Milford church of Zionsville, Pa., and the First church of Philadelphia. In both instances the services were presented to the congregation by members of the church.

The Allentown congregation has commenced work on its new $16,000 addition to the church.

The Teachers' Training class, under the instruction of Sister Schantz, wife of the pastor of the Schwenksville charge, has completed its work with a credible record for the ten members comprising it. The marks range from 85 to 100, four having received the 100 mark.

Communion is announced for the Schwenksville (Pa.) charge, Sunday, May 23, and Souderton, Pa., for Sunday, May 16.

A year book, published in the interest of a group of Mennonite churches in Blair, Bradford, Juniata and Bedford counties, Pa., reports a membership of 434 and the raising of $2000. This group of churches announces a Sunday School conference, to be held at Mechanic's Grove June 19 and 20; a Bible conference at Richfield, Sept. 3, 4, 5 and a Bible conference at Roaring Spring, Nov. 26, 27, 28

Owing to a registered letter being delayed in transit, the reason for which we do not know, the Mennonite was somewhat late in appearing last week. The fault did not lie with the printer or those having the material to prepare, and we hope the readers will be generous enough to overlook the slip in the cogs of Uncle Sam's big mail machine.

GENERAL CONFERENCE and OUR RELATION TO IT

(Read before the Eastern District Conference May 3, 1915, by H. G. Allebach.)

The wording of the topic, assigned to me—"The General Conference and Our Relation to It"—is in respect to form composed of two parts: First, the Conference; second, Our Relation to it. Whether this means that I am to discuss each elaborately, or whether the emphasis shall be placed on the second part—Our Relation to it—with only enough attention given to the exposition of the General Conference to make clear and intelligible the discussion of our relation to it, I do not know, but presume that the latter course of dealing with the subject is expected and preferable. At any rate this is the interpretation of the topic I have adopted for myself. Then the phrase, "Our Relation to it," seems ambiguous, for "our" may refer to the Eastern District Conference, or any Eastern District church, or any individual member of these churches. Of these three possible references, however, the presumption is that the people of our Conference generally are intended by the word "our", and I have acted on this presumption, for the relation of our people as a whole to the General Conference is fundamental and determines the relation of our churches and our Eastern Conference. I shall therefore treat the topic as though it were worded, 'The Relation of our Eastern people to the General Conference." If this recast wording leads me astray in any wise, I trust the error will not be material.

I wish to make a preliminary apology. For some years, owing to other pursuits and interests, I have not attended the sessions of the General Conference and only a very few even of our District Conferences, and am consequently out of immediate touch with the Conference spirit and work. Under these conditions an intimate knowledge of and sympathy with the General Conference developments and tendencies is denied. Much of this discussion, therefore, must seem rather second-hand, depending largely on a review and digestion of material that is already Conference history. It cannot take up matters that have been living issues, new developments, within this past decade, some of which may not be settled even at present, and arrive at tenable conclusions with respect to their merits. Accordingly, anything short-sighted or irrelevant or immature coming to light in this paper, will have to be excused and corrected in the general discussion supposed to follow.

The relation of any church to the General Conference is purely voluntary. A church may or may not join the sisterhood of churches, as it pleases. Having once cast in its lot with its eyes open, it is not a case of outward compulsion if, having taken the step and realizing what it involves, it binds itself to all the duties which such General Conference membership imposes. It is assumed that when a church joins the Conference, it does so because it foresees the

advantages it may thus enjoy, the greater opportunities that open to it, and the quickening of spiritual life and ardor consequent upon fellowship and fraternal co-operation. Becoming a member of the Conference is more an act of sharing blessings than of saddling obligations. It is more an enlargement than a limitation of privileges and liberties. What the General Conference undertakes and does, it undertakes and carries on only because the individual churches acting harmoniously have so agreed and decreed. There is nothing absolute and dictatorial in the attitude and relation of the Conference toward the churches. The membership of the churches in the Conference is perfectly analogous to the membership of individuals in any home church. A General Conference is a sort of congregational meeting in which the autonomy so prized and guarded by Mennonites from the very beginning is preserved and exercised as freely as when disposing of business in the home church. The individual in joining the home church voluntarily assumes the obligations which membership imposes on him so the church, when it enters the larger fraternity agrees to abide by the larger rules of the great congregation, and is in full sympathy with its lofty aims.

The General Conference in the very beginning was chary of rules and regulations. It laid down no hard and fast rules of doctrine, but only such as were universally professed. The traditions of men were not magnified into the oracles of God. If they had been, the Conference would have been strangled at birth. Hence arose the pregnant epigram: "In essentials unity, in non-essentials liberty," which has ever since been the watchword of our General Conference people. The Conference allowed the churches as much home rule as they enjoyed before. On any other understanding there simply could not be a Conference. Mennonite people have never been accustomed to an episcopal polity and have never taken to it and naturally a General Conference, created by Mennonite people, could not adopt its methods. No attempt was made to fix the form of baptism, the universal observance of feet-washing, the relation to the things that are Caesar's, the use of the catechism, the calling and support of ministers, the garb and cut of clothes, etc.

Unity was not to be construed into uniformity. The introduction to the Constitution says that Conference "owes its origin and growth to a deeply felt need of a closer union of the individual congregations with the object of promoting the 'unity of the spirit in the bond of peace', of a firmer establishing in the common faith, and of rendering mutual assistance in good works." It defines the "common faith" in that it insists upon the cardinal doctrine of salvation by grace through faith, baptism on confession of faith, refusal of all oaths, peace and nonresistance, and a scriptural church discipline. The "good works" of the churches are fostered and stimulated by the Conference taking over and directing such work as evangelization, founding of new churches, publication, deaconess work, care of orphans and of the poor, establishing of schools, and carrying the gospel to the heathen, all of which work had been recognized by the churches as divinely commissioned. Only with regard to two rubrics has the General Conference in any wise seemed to infringe upon the autonomy of the churches, viz.: secret societies and temperance. But it can truly be said that the Conference has been slow to exercise its prerogative of refusing admission to churches countenancing or failing to witness against the two institutions of the lodge and the saloon. It has not inquired too narrowly into the alleged private concerns of churches. These words are not to be construed into a defense or toleration of them but are meant only to point out the large-minded toleration of the Conference. But if it should at any time undertake to exercise its prerogatives with a high hand, it may be asserted that the churches making use of the privileges residing in all corporate bodies, may repeal these provisions and excise them from the Constitution. These considerations are all intended to show the utterly democratic relations of the churches belonging to Conference and to hint that the very question of our relation to Conference is not a serious question, hardly a question at all, and that it can only have meaning when intended to call forth our appreciation of the advantages Conference extends to us in unifying Mennonite endeavors to engage in missions and in all larger works of charity.

Viewed in this light, our relations to Conference have been fraught with wonderful blessing. The fellowship of ministers, churches and people at and between conference sessions, has proved the most effectual incentive to harmonious and far-reaching Christian work. Ministers and lay delegates have gone to Conference with joyful anticipations rather than harrowing fears, to drink from an overflowing cup instead of doing penance or facing censure or excommunication. The work which the churches, under the guidance and prestige and superior management of Conference, especially in foreign missions, have been able to do, has been a source of pride to all churches, and has exalted the reputation and prestige of Mennonites above the notoriety for exclusiveness and self-sufficiency and provincialism with which they had so long been stigmatized. Other churches are beginning to sit up and take notice of what Mennonites are accomplishing. We are proud of our relation to it on this account. The General Conference adds a luster to us. We receive more than we contribute.

(To be concluded.)

WAR AND ITS DARK AFTERMATH

Certain economists are showing that no matter how much the war wastes, good times must follow. Good times for whom? Good times for the widows who take in washing? Good times for the countless orphans left to struggle with a poor equipment of schooling? Good times for the generations yet unborn who must pay the interest on the public debt of $44,000,000,000? Out of the war and out of the panic which will follow it the knowing bankers and speculators will reap huge fortunes, but the plain people who do the fighting must pay the last farthing. Very likely there will be high wages in Europe and with them high prices. It is suggested that the cost of war will be compensated for by cutting down the cost of armaments. Who can say that the war will not breed a fear which will demand even greater armaments? No one really believed the war would come and no one really knows where it will flounder or what disaster will follow in its wake.—Brooklyn Eagle.

MENNO SIMONS AND DIRK PHILIPS

From Ten Cates' "Doopsgezinden in Friesland".

(Continued)

They could then reap the ripe fruit of their labors. As early as 1544, U. Emmius says that the teachings of the Doopsgezinden showed itself like a creeping infectious plague (contagium serpens). "With the wholesome use of the holy sacraments, by our mean service, work, and the help of our brethren, the great and mighty God has manifested and declared the true message of His Word—the Word of grace and might—in many cities and countries and made the condition of the church so prosperous, given with such unconquerable might, that many high and proud hearts are not only made humble, the impure clean and the drunken sober, but they have also witnessed it by faithfully giving flesh and blood, love and life for it, as one daily sees." (1554). So writes Menno. The reason for this uncommon influence of the Doopsgezinden rests with the spirit of the times which we have given as a reason for our existence. The people in Friesland began to go to sleep over the principles of the Roman church doctrine. They were still strictly Roman, but many were indifferent, many doubters, many quiet worshippers,—brave people who meant well—hoped for better things than the Roman clergy gave them. Spirituality was abating, as the beginning of an edict of the Stadthalter in 1541 shows: "Religion and worship is everywhere abating on account of the carelessness of the clerics and priests," etc. Yes, they themselves were gradually contributing to the reasons for a reformation. We find in the official records of Friesland for the year 1567 a list of 38 Fresian priests who were either in hiding or fugitives. The particulars of their crimes are not given, but the fact is stated in connection with the dislike of worship which the Stadthalter tried to check.

The structure of the Roman church was beginning to crumble and we must regard the Doopsgezinden as among the first and most zealous in erecting a new structure.

One of the foremost efforts of Menno was to bring all those who agreed with him on the point of adult baptism over to his opinions in other things. That which stood most in his way was the remainder of the Muensterites of whom Menno had converted some, but others had united under Jan van Batenburg, who had formerly been Burgomaster of Steenwijk. The opinions of Menno and Batenburg varied so greatly that it was found important to call a general conference to see if with these differences there was a possibility of getting together. The gathering was held in 1538 at Boekholt in Westfalen. Neither Menno nor D. Philips attended, but Friesland was represented as is shown by Matthijs of Berlikum and Tjaard of Sneek. Batenburg was absent but had a representative there. John Mathias who had come from England, held to the party of Menno. The Batenburgers brought foreward such absurd points as the ingiving of the Holy Spirit, Worldly Government Polygamy that the whole matter appeared to be a fizzle from the beginning. David Joris of Delft, however, succeeded in making the sort of peace between the two parties.

But this peace was of short duration. When the various representatives again reached home it became apparent that they had not understood one another very well and that they differed too greatly in their opinions. The Doopsgezinden remained entirely separated from the Batenburgers who went so far from the Doopsgezinden beliefs as to entirely discard baptism: the peace-maker, David Joris, received the aversion of both parties, since it became more and more evident that he had sought a following for himself. Menno and David then wrote against one another and the latter began to wholly lose his influence, at least in Friesland. He seems to have been banned, while Menno, moreover, took every opportunity in his works to warn against the Battenburgers as well as against the Muensterites. Another result of this gathering seems to have been that Menno wrote his chief work, "The Foundation Book", which was given out in 1539. His purpose in writing was as much to bring the unfriendly authorities to a more favorable opinion as it was to warn and protect his followers from the "spirit drivers" and frauds of that time. In the latter he was more than in the former. At least the government issued a severe ban against him in 1542.

BLUFFTON COLLEGE ACTIVITIES

Annual Report Bluffton College Y. W. C. A., 1914-15.

The Young Women's Christian Association of Bluffton College has just closed its first full year of its existence. A year ago this November we started out eagerly to be association girls. This year and a half has been full of mistakes, for we have had to learn by doing. There were no former officers, cabinet or records to refer to.

Our purpose this year has been to emphasize the true meaning of membership and to make each girl feel Christ is her Friend and Master. We cannot judge of the success nor would we if we could; but each member can tell how far the aim has been reached in her own life. If the association has brought to each girl her personal relation and responsibility to Jesus Christ, then it has been doing its work.

Miss Stone and Miss Ward, former and present secretaries of Ohio and West Virginia, in their visits brought help and inspiration to us. Miss Ward assisted greatly in making our Week of Prayer in November mean much to each girl.

In March 1914 Misses McPeak, Burkhalter and Carolus attended the territorial bi-ennial conference at Dayton. With our May Day program we made sixty-eight dollars and sent Misses Burkhalter and Townsend to our summer conference at Eagles Mere.

Janunary 1-3, 1915, the president was sent to the National Y. W. C. A. conference at Lake Forest, Ill. These conferences have brought inspiration and help not only to the delegates themselves, but through them the entire association has been inspired to do greater things.

The cabinet, as appointed last March, was:

President—Mary Carolus.
Vice-Pres.—Membership — Edith Lahr.
Secretary—Martha Burkhalter.
Treasurer—Mildred Greding.
Religious Meetings—Nettie Moser.
Mission and Bible Study—Charlotte Townsend.
Social—Metta Lehman.
Social Service—Christine Habegger.

The last two did not return this fall, so Miss Tschantz was appointed to act as chairman of the Social Committee, Helen Kennel to Social Service and Miss Baumgartner as treasurer to fill the vacancy left by Miss Greding.

In the report of the Religious Meetings Committee we have an average attendance of 35, and 30 meetings for the year. The joint meetings with the Y. M. C. A., especially Rev. Goodson's talk and Rev. M. C. Lehmann, we will long remember. But especially in our own religious meetings in that quiet hour have we felt the Master's presence and our unity with one another.

The Membership Committee reports an enrollment of 54 out of 72 girls. The majority, not members, are prevented by good reasons.

The Bible Study classes during the first semester and Mission Study, second semester, have an enrolment of 40. The Bible Study committee is glad to report that 83% of the girls have daily private devotions.

The Social Committee planned several good times in which the girls came to know each other.

The Social Service last spring sent violets to the Children's hospital in Cleveland. They have visited old people, sent flowers to the sick and are trying a Sunday Nursery. A special collection was also given to the Belgian fund.

From the treasurer's books we learn $276.96 were taken in and the expenditures amounted to $256.57. Of this $60 was used in furnishing our association rest room, $74 for delegates to conventions, $24 to the National and World's Work of Y. W. C. A. and $51 to missions.

Our Summer Association held its meetings jointly with the men calling themselves the Young People's Christian Association. It has come to us that the summer students felt the success of their six weeks was due to the efforts of Y. P. C. A. It is such consecrated effort on the part of the students that will fit them for life. With His help great things can be wrought.

Mary Carolus.

Annual Report of the Bluffton College Y. M. C. A.

There is no College or University of any standing in this country, which does not have its local Christian organizations. There is a decided need for such associations, and for this reason the Young Men's Christian Association of Bluffton College was founded.

Our organization is only in its infancy since it was but a year old in November. The Association year, however, closes on the first of April and it is for this reason that on the 8th of April we celebrated the close of our first Association year. During the past year there has been a steady growth. Every fellow in College was made to feel that the Association was interested in him, and that it had something worth while to offer.

The Association at present, has fifty members, this number takes in almost every man who is a regular student. During the last year we have had thirty-eight weekly meetings, with an average attendance of twenty-three. It was during these meetings that true Christian fellowship was formed.

The meetings are usually led by one of the members, who discusses a certain topic and then throws the meeting open that all may take part. During these open discussions the deepest interest and sincerity for the work is shown. In these moments of worship many a testimony, resolution or prayer has been offered by the different members. Several of our faculty members have also led our meetings and they have always given us some vital lessons which are beneficial to Christian life.

Of the special meetings that were led by outside men, the most important ones are: The missionary meeting by Rev. M. C. Lehman, a returned missionary. He presented his subject in such a live real and challenging way, as it had never before been presented. His main thought was: That today a missionary does not go to the heathen field merely to preach to those who come to him, but that he must be a real, virile man ready to help them in every way possible. The meeting on Prayer by Rev. C. P. Goodson made a deep impression on all who heard him. He said: To work, to play and to pray are the three essential factors in everyone's life. The man best remembered, by every fellow, is undoubtedly, Tom B. Lanham, county secretary of the Y. M. C. A. for Ohio. His message, based on Phil. 3:13 will long be remembered by every man that heard him.

Our Association has also promoted Bible and social study. Last spring the book, "India Awakening", by Sherwood Eddy, was studied. During the first semester this year we studied "Student Standards of Action." This is a book that treats twelve vital Student questions, from Christ's standpoint. The book is arranged for daily study and every point is strengthened by a Bible reference. For our second semester study we have, "The Church and the Open Country." This book is studied by country students, and "The Christian Equivalent of War." This last book shows the horrors and unjustness of war and gives Christ's teaching on the subject. During the first semester we had twenty-five men enlisted in our Bible study classes, and during the second semester thirty-three have been enrolled for the Social study.

The officers and cabinet for the coming year are:

Pres.—A. J. Neuenschwander.
Vice-Pres.—Floyd Pannabecker.
Secretary—Paul Welty.
Treasurer—Waldo Schumacher.
Religious Meetings—Clarence O. Lehman.
Membership—Grover T. Soldner.
Mission and Bible Study—Owen Hatfield.
Social—Ralph E. West.
Social Service—Homer Moser.

With such a staff at work planning for next year's work we feel assured that we will have another successful year. Our aim at all times is to work out in ourselves and in our neighbors, the Christian principles for which our Young Men's Christian Association stands.

HOW TO WIN OTHERS

To win others to Christ we must be like Christ and the indispensable accompaniment of prayer and effort for the salvation of others must be consistency of Christian character. We are witnesses, and witnesses who are unlike Christ are giving false testimony.—C. E. World.

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EDITORIAL

There are those whose regard for women and children is as base as their regard for religion and it is therefore not surprising that they should make the assertion that religion is good enough for women and children but absurd for well balanced men. Religion is not alone the refuge of the weak and silly, although it offers to their greatest boon. It is not the product of ignorance, superstition or weak-mindedness, because where it is accepted and established men become stronger mentally, ignorance disappears, and superstition becomes impossible, at least when that religion happens to be the only true expression of religion—the Christian religion.

Men who have been the champions of religion in all ages were not weaklings or hypocrites. They were the wise, the noble, the strong and the good of their age. They had to be all this because they were religious. On the other hand, the worst, the most selfish and brutal products of the race excelled in these qualities because they did not permit the goodly influences of religion to possess them. Man without religion is a beast; the possession and exercise of religion on his part proves his divinity.

At this writing the world is just beginning to realize the awful meaning of the destruction of a noble ship that left our shores a week ago. The steamer Lusitania, in many respects a crowning glory of modern civilization's achievement, was sent to the bottom without a moment's warning, carrying with her hundreds of innocent women and children to destruction by an example of the much vaunted German "Kultur". Without discussing the finely drawn niceities of the laws of war of which we are indeed ignorant, and which, it seems to us, are in no way regarded by those who make war, we who are proud of the German blood in our veins and have for generations preserved German ideals and the German tongue in America now find ourselves in the position of the child who is horrified to discover that the hand of its parent has become stained with blood shed in murder. True, in a general way, warnings had been issued to Americans that such a thing might happen at some time, but to give warning that one intends to commit some terrible wrong, is not a justification for doing that wrong. We do not take sides. We believe that this war might have been avoided but that the nations on both sides were anxious to rush into it and had been preparing for it for many years. We see in this event but one evidence of civilization going mad because the injunction of the Prince of Peace, who is supposed to be the inspiration of our type of civilization have been utterly disregarded.

The value of a systematic method in doing anything need not be specially elaborated. Any one who takes the trouble of observing may discover that in system there is efficiency. This is especially true in the matter of giving to churches and their benevolences. Every now and then we hear of some spectacular giving, but somehow there is seldom enough to serve the needs of the cause to which the gift has been made. Large gifts are always welcome, to be sure,, very welcome, but they come seldom and have a tendency to make the small giver feel that his gift is not needed so very much after all, and, if it is omitted, it will not be missed. The result is that he often does drop out. This is a mistake for the life of nearly every church institution depends not so much upon the big gifts seldom received, as it does upon the small contributions regularly given. It is this regular system of giving contributions that needs encouraging throughout our entire Conference. The home and foreign mission boards have nothing to complain of the need of a field or the need of persons properly equipped to take up the work to the limit of the field, but they do need more money; their reports show that they are carrying on their work to the extent of their income. Suppose their incomes were doubled, what then could they do? They could do double work of course. But how much more would be required? The income of the foreign mission board for three years was about $76,000, or a little over $25,000 a year. Had every one of the more than 15,000 members on the rolls of our Conference churches contributed a penny a day to foreign missions there would have been on hand more than $55,000, a sum which would be over double the amount of the board's income for a year. In three years the amount would pass the $150,000 mark. What might have ben possible during the last three years, but was not, with only neglect for a reason, may be possible during the next three years if we are alive to our opportunities.

FOR FAMILY WORSHIP

Have you ever stopped to think that where the family circle is broken because of conditions which cannot be controlled—children going away to school, sons and daughters entering business, or starting new home circles of their own—the same spirit of personal sympathy and touch may be kept up through the correspondence of the prayer circle as well as the verbal prayer or the verbal reading of the Scriptures? There are many homes where the individual child and all related to the home circle are remembered each morning or each evening. But aside from this there may be the association of the family altar in following some regular or systematic order of study together. There are so many opportunities now of following the same course of Bible study and keeping together in the work which is done in the reading of God's Word at the family altar.

Some years ago a layman prepared "Five-Minute Bible Readings, from Genesis to Revelations". This book is published by Fleming H. Revell Company. It has an introduction by Henry van Dyke. It is sufficient to cover the whole Word of God in a short time, and in each instance has the Scripture reference given. Many of our religious weeklies and publications follow the same line of suggested thought, some in connection with the Sunday school lesson and some entirely apart from it. Such publications may be used, or our own Sunday school quarterlies or Year Book. It is certainly an added blessing where parents and children who may be separated are using the same portion of Scripture or the same method regularly; and it will be general inspiration and mutual help. Whatever tends to keep together the continuity and association of the home circle, centered about the Word of God and worship, will be of permanent value and a constant help in faithfulness.—J. W. Schantz.

The Bible is the one book that no intelligent person can afford to be ignorant of.—Charles Dudley Warner.

THE MORAL RESPONSIBILITY OF THE UNITED STATES FOR THE CONTINUANCE OF WAR.

By Rev. William Weston Patton.

In a recent issue of The Outbook (March 3, 1915) was an article by Dean Charles Noble Gregory setting forth two arguments for the continuation of the export of munitions of war by neutrals to combatants. These two arguments were, first, that the practice was according to international law, and, second, that it tended to preserve peace by better maintaining the "balance-of-power" policy. The article opened with the following sentence: "Neutrals have been wont to yield their freedom to trade and commerce very grudgingly to the restraints and predatory tactics of war."

Dean Gregory could not have given a better epitome than that of the United States' attitude toward the present war in Europe. We may or may not have been under moral obligations to have raised a protest in the first stages of the war against the violation of international law and sacred treaties. That is a question upon which there is an honest difference of opinion. Most of us are happy to say that at any rate we are not yet involved in the war.

But, on the other hand, when we become strong enough mentally and morally to rise above the application of the standard of dollars and cents to all things and actions, it does seem a little strange that we as a nation felt no promptings to protest in those early days when the "almighty dollar" was not involved, and that now, when the violation of international law begins to touch our pocket-books, we do feel so prompted.

The world today is too closely knit together by the various means of modern science and communication for one nation with good grace to refuse to shoulder its share of the burden of the common weal of neutral nations during such a war as this, when such a nation is not immediately affected, and then to suddenly lift the strong arm in the name of "all neutrals" when its own pockets are touched. We may truly be moving within the fields of international law in making our recent protests to England and Germany regarding their declarations toward neutral trade, but in so doing we are standing upon very different ground from that upon which we stood last August.

And since the growing feeling of many Americans has found expression in the resolution of Senator La Follette asking for a congress of neutral nations to consider, among other matters, the prohibition of the sale and export of arms by neutral manufacturers to the war cambatants, this self-interested interpretation of international law has taken a new turn. Dean Gregory's article gives able expression to this turn.

Many people, however, feel differently, and the author wishes to submit a few thoughts along these other lines.

Dean Gregory believes that we should not cease to export munitions of war. His first argument, the author takes it, is that this practice of exporting arms falls within the well-established customs of international law — that we have a perfect right to do so. He points out that international law has passed through various stages of development until it has reached the present, under which license is granted to a neutral to export arms to a combatant. Granted that law is developing. Then it is time that it developed beyond the present condition where such license to export is allowed.

This whole question comes under a higher stage of development of international law than we have yet reached in the letter of the law—the stage of moral international law. It is not a question of what we have a right to do as neutrals under international law. It is a question of what we are morally bound to do above and beyond international law. No one can deny that manufacturers have a right under international law to cease exporting arms. No one can deny that Mr. Clarence H. Howard of St. Louis, president of the Commonwealth Steel Co. of Granite City, Ill., had a right to refuse to fill an order of $2,000,000 for shells because he believed in the peace principles. No one can deny that if public opinion demands that exports shall cease we can make a law to that effect. We have erred already within the past few years upon the side of interpreting international agreements to our own hurt in the repeal of the Panama Canal tolls and the President's authorized forbiddance of the export of arms to Mexico. We need to continue the good practice of such erring.

The simple, straight truth of the matter is that if the United States or any other neutral nation continues to export cannon, copper, powder, motor cars, and gasoline with which this war is carried on, such a nation is responsible in part for the continuance of the war. It is therefore upon a higher plane than that of the letter of international law that this question must be faced. When it comes to the matter of our actually making the further progress of the war possible, no matter whether it be for only one single day, we find ourselves face to face with a moral question, and in moral questions the Spirit of God, not merely the letter of man's law, must be considered.

Of course, Senator LoFollette's resolution was looking toward a joint action upon the part of neutrals upon this question. But the United States, as the most prominent of such neutrals and as one of the greatest offenders, is bound to take the first move. Her influence, in whichever way she exerts it, will be great.

In his second argument, Dean Gregory speaks as follows:

"The passage of such a statute (referring to a law against the export of arms to combatants) in the United States would be a potent precedent for such general modification. But if such general modification were accomplished, then every country involved in war would be compelled to depend on her domestic supplies and preparation. She could in no way, by cash or credit, supplant her deficiencies from neutral markets. It is submitted that this limitation would tend to weaken the defense of peaceful powers suffering aggression and attack and to give an undue advantage to the aggressor." And again, "Why by a change of law and policy aid and encourage the predatory policy and debilitate defense? Such change must stimulate war and discourage peace."

Does not the reader of Dean Gregory's article hear a familiar note in that argument? Is it not the same note that certain Senators and representatives and others we might name are striking in support of a larger navy? Is it not the same argument that we have heard from Germany, and from behind the throne of Germany—from the Krupp works? Is it not the same reasoning which has prevailed throughout England for several years, sent forth from behind the Parliament of England—from Armstrong, Whitworth & Co., Beardmore & Co., Limited, and John Brown Co., all of them armament builders? Is it not the old argument of the war party—that "if you want to maintain peace, prepare for war?" "Be so strong your neighbor fears to attack you."

Surely the public in America is awakening to the fact that that argument is false. Surely this war in Europe, if it has done nothing else, has proved that great armaments—and, we may add, the power to raise great armaments—do not maintain peace. Europe was an armed camp, bristling with cannon, and yet war came.

On the other hand, look at our Canadian boundary line of 3,800 miles, without a fortress or garrison upon it, without a navy on the Great Lakes, and see what preparation for peace in time of peace means. We have had no armaments against Canada, and one hundred years of peace has followed. The argument that "preparedness for war maintains peace" is exploded. And when we base the right of neutrals of exporting arms to nations upon the belief that we thus tend to maintain peace by making the commercial nations so strong that others fear to attack them, we are basing it upon an outworn line of reasoning. Peace is not maintained that way. It never was. And it never will be.

Dean Gregory's article states clearly that the only alternative for keeping peace, if we deny the right of neutrals to send arms to a combatant, is for every nation to be continually prepared in itself for war. He submits that the way out of such a regime of militarism is through enabling any nation to have the potentialities of such a militarism through her right to buy arms in a neutral market. What is his argument but that of the war party pushed back one step farther? Fear of the power of another nation does not prevent attack. Europe today is too plain an example of that truth to allow any one to hold it. And it is time we in America realized the fact.

Lest others think that this line of reasoning is all idealism, and not practical, the author would like to suggest for the reader's consideration the following thots, quoting Dean Gregory: "Though trade involves competition, 'it is in its essence an exchange of benefits.'" "An exchange!" That implies that both parties be prosperous enough to have something of value. If one boy has a dozen apples, and another boy has only five marbles, exchange can go on only for a short while—as long as the marbles last. But the boy with the apples soon finds that "exchange" must stop before he has disposed of all his stock in trade. The same is true of nations. If one nation is rich and the nation to which it wants to sell is poor, soon the matter of exchange must cease, before the rich nation has disposed of her goods.

But let us refer to our two boys again. If the boy with the applies encourages—in fact, helps—the boy with the marbles to throw the marbles into a pond where they will be lost, he is thus limiting still further the field of exchange. Any one will admit that. And so among nations. If we sell arms to combatants we thus encourage, even help, them to weaken those very markets to which in the future we will want to sell our goods. We, in America, are facing financial and industrial uncertainty. Already distress from unemployment is felt. The lack of markets in which to sell our goods is one of the obvious and most talked of causes. Capital invested in the manufacture of war supplies may temporarily relieve the unemployment. But it inevitably weakens the purchasing power of markets to which we must later sell our stable, productive, commercial goods.

From the larger viewpoint it is short-sighted economy for a nation to export arms to combatants. But no nation was ever aroused to action by an appeal to economy. In a personal life we rebel against such an argument. If a man was going to commit a crime, you would not argue with him that it would cost him more money than to be honest. The great reform movements are not prompted by the knowledge that it will save money. The North did not fight the South because freedom of the negroes was sounder economy than slavery. True! Economy may be on the side of righteousness, but the appeal to a moral issue is infinitely greater in power than to an economic issue.

And so, though sound, long-headed economy lies on the side of no export of arms, the people of the United States want a deeper reason. And that reason is forthcoming. Although the exportation of arms may be in accordance with international law, it is not in accordance with moral law. The United States must face the indictment that she enabled the war to be continued if she, as a neutral, allows munitions of war to be sent to Europe. If we continue in our present way—if our capital becomes more and more invested in this field—inevitably "the American conscience will be seared. American eyes blinded, American influence for peace paralyzed, American judgment on the issues discredited, American neutrality a by-word, American prayers for peace a blasphemy."—Advocate of Peace.

Leicester, Mass.

CRIMINAL WASTE

American distilleries last year turned into poison 34,039,277 bushels of grain. This amount would have made 1,768,697,393 loaves of bread—enough to supply two loaves a day for six months to five million families. In addition, the breweries destroyed grain that would have made 3,236,158,604 loaves of bread.—Exchange

THE S. S. LESSON

May 23.

David King Over Judah and Israel.

II Sam. 2:1-7; 5:1-15.

Golden Text—Psa. 27:7.

The difference between David and Saul was that Saul went ahead without inquiring of the Lord, while David willingly submitted to God's leading. In the case of Saul, his haste led him into trouble and away from God and brought on his utter ruin and destruction. In the case of David, while prospects were dark and dangers great, his depending upon God's leading was the thing that made him and helped him and finally brought him to the kingship and made him the great leader and hero of his people.

It was only after inquiry of the Lord that David went up to Hebron. There are Hebrons awaiting us if we but enquire of the Lord. Possibly our Hebron is the ministry or the mission field; it may be work in the slums or even in a Sunday school class, but the proper attitude is readiness to do as the Lord wishes and a submission to His leading. Sometimes we think we see opportunities and are for rushing right into them. This is not the right way. Enquire of the Lord first and then the way will be shown.

Just how David enquired of the Lord we do not know and it is useless to speculate on how the answer was given, but we know how to enquire of the Lord today. The prayer closet is always the proper way to God's guidance. His answer comes to us along several ways. If He wants us to go forward He opens the way to us. If we are in accord with His will the Word of God will make it clear to us. If our position is right we will have the witness of the Spirit. These three: Providence, the Word and the Spirit are the means by which God indicates His will and purpose to us.

David went up, taking his wives with him. He did not have the proper light on marriage in that crude age. God never designed plural marriages, but he (David) learned the evil of it in later years. Even in the Old Testament polygamy brought its curse with it. But they and the others who were with him had shared his darkest hours, now they were to share better things. For often in the world when men advance to better things they forget the friends in prosperity who stood by them in adversity. In this world the powers of sin are making it hard and trying for our Christ, those who are with Him must know shame, sorrow and grief, but they are encouraged by the assurance that when He comes in His glory there will be a place of glory awaiting those who bore the cross here. The crown is only for those who took up and bore the cross for Him. David had long ago been anointed king, but he had that faith in God to be willing to prove his worth to be king. The struggle was a long and hard one, but it proved that God had chosen fit material and tried it. God has many great and brilliant things in store for all His Own if they are but willing to submit to the trial. Trials make, they do not break men, but if men refuse to be tried, they break themselves and defeat the purposes of God.

In sending a message of well-wishing to the men of Jabesh-Gilead David proved his generosity. He might have punished them for having been faithful to Saul and perhaps the world would have applauded the act, but no purpose was to be served in keeping spite and their loyalty was won by being generous to them. Vengeance, some men think, is sweet, but it acts like a two-edged sword and often cuts both ways. Forgiveness is always the better and most politic attitude to show. Men who were loyal to one master would be loyal to another. This is true of the converted sinner. The one who has served the devil faithfully and energetically, when once converted, will turn that same faithfulness and energy to good use for Christ and His blessed cause.

It requires another seven and a half years of waiting and probation before David could come into the full kingship. David proves his confidence in the wisdom of God by waiting. Israel proved its lack of confidence in God by not seeing in David a proper person for its kingship and calling him. Had they watched for God's guidance in this matter a sorry and bloody chapter in Israel's history might have been omitted.

What David knew all along and what the Elders of Israel just recognized at that time was that David was the chosen of the Lord. We know that God has chosen all of us for a certain destiny; we are to build up a Christian character; we are to glorify God in our lives; we are to lead others to salvation; we are to lift the fallen and help the miserable; whatever we do to defeat this purpose in our lives is a defiance of God and keeps us out of that kingly position he has designed for us.

THE C. E. TOPIC

May 23.

Religious Reading — What and Why.

Psa. 119, 129-136.

Before everything else, we should make the Bible our most familiar book. We should read it for both information and devotion. No education is complete without a thorough familiarity with this the world's greatest book. No one is really informed on matters relating to the world's history and the development of civilization unless he is familiar with it. No one has really read the best book until he has mastered the Bible. No one has a proper appreciation of law, literature, science, history and ethics unless he is able to examine them in the light of the Bible. But, saying all this about the Bible we have but touched upon the surface of its depth. It is a book of worship. It reveals God to us. Reading its pages is reading what God has to say to us. As our bodies need their daily nourishment as God sends it, so our souls need their daily food from the same source. A Christian ignorant of Scripture is inconceivable. One cannot possibly serve God and remain a stranger to God's word.

Our Bible study should be properly planned. God never intended that we should read it by opening to a chapter or verse at random. Such a reading is senseless and brings very little profit. We should read chapters and books; we should read unfamiliar as well as familiar portions. We should read with the idea of getting all the light the Word has to give on our daily problems. We should read hoping to see ourselves as God sees us; then, we should read with the purpose of seeing as much of God as He reveals to us in His Word.

Bible reading is a preparation for life's responsibilities. The best citizen, the best father or mother, the best business man, the best neighbor is the one who reads his Bible and lives it. You can always love and trust such a one. Bible reading is the best preparation for life's troubles. It gives me courage and faith, it assures victory, it dries tears and it arms against the power of the evil one. Bible reading is the best preparation for heaven. It is the hand-book of our citizenship and enables us to live rightly in our earthly probation so that when heaven's doors are open to us we will be fitted for the eternal companionship with God.

After the Bible, there are many other books of great value to the reading of the devout Christian. "Tell me what you read and I will tell you what you are" says some one, and this is very true in respect to the Christian. He should profit by the thoughts of great and good men as they are preserved to this time in literature, and, if he is anxious he will do so, The result will certainly be a better, broader and wiser Christian. First among the things which a church member reads should be the publications of his own church. The church papers are ready to come to the houses of all the members of the church bringing their weekly messages from the brethren in the faith, giving information of every activity of the church and pointing out the special needs of workers and money. In no other way can we be kept more up-to-date as church members than by carefully reading the church's papers, then, as a matter of loyalty, we should take the church papers. The church-member who takes other religious literature and omits taking the church paper does his church a grave injustice and deprives himself of a very fruitful source of information and inspiration.

As Mennonites we should read the books that have a distinctive bearing on the Mennonite Church. The works of Menno Simon, published in both German and English, should be in every home. The Martyr's Mirror, the great historical work bearing on the origin and development of our church has such an important bearing on our present condition that we cannot see how any one can afford to be ignorant of its contents. There are so many works representing the modern fads and isms getting into our homes to upset the reader's faith that something should be done to offset them. We can see no better way of doing so than by the possession and study of our own church literature. A wise thing to do would be to consult the catalogue of the Mennonite Book Concern for all of the reading material to be brought into our homes.

Of General devotional literature there is a stock. Much of it is of greatest value and represents the piety of all ages and conditions of Christians. Bunyan's Pilgrim's Progress, The Imitation of Christ, by Thomas a Kempis, and the works of such moderns as Murray, Gordon, and J. R. Miller, belong in every Christian home and should be read for the help and inspiraton they are sure to give. A home where the Bible is studied, where Christian books are read as well as kept and where the church periodicals are welcome is a home where one is sure to find love and loyalty.

DEATHS

Nace.—Reuben Nace of Telford, Pa., on April 16, age 51 years and 5 days. Funeral services in the Lower Salford meeting house. Rev. J. W. Schantz, officiated.

NEWS OF THE WEEK

ENGLISH PAPER'S VIEW

"Too Proud to Fight" Attracts Attention in London.

London, May 11. — The words, "Too proud to fight", cover in huge letters most of the placards displayed on the streets of London today to advertise the evening papers of the city.

The text of President Wilson's speech at Philadelphia, last night, printed here today, reached London too late for general comment. The Evening Standard, however, in an editorial, remarks:

"President Wilson is a high-minded man, and we can understand what he meant by this rather unpolitical remark. Unfortunately, Germany does not understand this kind of righteousness. If America could only, as the President says, convince Germany of her injustice to mankind, how dignified and useful would be her position as a neutral."

The Evening Star, which is regarded as representing the views of the British government, praises the calmness and moderation of President Wilson's speech.

"As we look over Europe's stormy sea of blood we can not blame the United States for nailing its flag to the mast of peace," the Star says. "It is not cowardice; it is courage. President Wilson has taken a lofty moral attitude, and it would be wrong to ascribe it to domestic expediency or opportunism.

"America is her own best judge of what effects her honor and her own responsibility. Whatever she does or does not do, we know that America's soul is with the allies in their defense of law, liberty and humanity. The allies value America's moral support more than any help it could give them, even if it went to war with Germany."

GERMANY DECLINES RESPONSIBILITY

Regrets Destruction of Neutral Lives But Puts Blame on British Starvation Policy.

Berlin, via London, May 10. — The following dispatch has been sent by the German foreign office to the German embassy at Washington:

Please communicate the following to the state department. The German government desires to express its deepest sympathy at the loss of lives on board the Lusitania. The responsibility rests, however, with the British government, which, through its plan of starving the civilian population of Germany, has forced Germany to resort to retaliatory measures.

"In spite of the German offer to stop the submarine war in case the starvation plan was given up, British merchant vessels are being repeatedly tried to ram submarines, so that a previous search was impossible.

'They cannot therefore be treated as ordinary merchant vessels. A recent declaration made to the British parliament by the parliamentary secretary, in answer to a question by Lord Charles Beresford said that at the present practically all British merchant vessels were armed and provided with hand grenades.

"Besides, it has been openly admitted by the English press that the Lusitania on previous voyages repeatedly carried large quantities of war material. On the present voyage the Lusitania carrier 5,400 cases of ammunition, while the rest of the cargo also consisted chiefly of contraband.

"If England, after repeated official and unofficial warnings, considered herself able to declare that that boat ran no risk and thus lightheartedly assumed responsibility for the human life on board a steamer which, owing to its armament and cargo, was liable to destruction, the German government, in spite of its heartfelt sympathy for the loss of American lives cannot but regret that Americans felt more inclined to trust to English promises rather than to pay attention to the warnings from the German side.

(Signed) "GERMAN OFFICE."

SHIPS FLYING NEUTRAL FLAGS MORE POPULAR

New York, May 11. — No general cancellation of the sailings of steamers, or of passages engaged from New York to European ports has followed the sinking of the Lusitania, according to agents of steamship lines here. They say, however, there has been an increase in the popularity of vessels flying neutral flags.

The agent of the French line said the sinking of the Susitania would not prevent them from sending their steamers across as usual.

It was estimated 2,350 passengers are on board the various steamships from American ports bound for destinations that will take them within range of German submarine activity.

Mauretania Sailing Canceled.

London, May 11. — The sailing of the Cunard line steamer Mauretania, sister ship of the Lusitania, advertised for May 29, has been canceled.

The steamship Mauretania recently had been doing duty as an auxiliary cruiser in the British navy, and it also has been reported that she had been used as a transport for troops. It had been the intention of the Cunard line to have the vessel resume her regular passenger service between New York and Liverpool at the end of the present month, when she was to begin a fortnightly service across the Atlantic, alternating with the Lusitania.

FIRM STAND BY U. S. ASSURED

Wilson Repeats Assertion That He Will Act With Deliberation and Firmness.

Washington, May 11. — The administration has agreed on a definite policy to be followed in handling the German situation, according to reports from authentic sources, this afternoon. This policy provides for a series of steps. The first of these steps, in all probability, will be taken within the next forty-eight hours.

No one in authority at this time will give any intimation as to what is to be done.

That Dr. Dernburg, the unofficial agent of Germany in this country, will be asked to leave the United States immediately, is a strong probability.

Washington, May 11.—When speaking at Philadelphia last night, President Wilson was not thinking or our policy with respect to international laws. His thought was directed wholly to the people he was addressing, said President Wilson today, referring to his address to several thousand recently naturalized American citizens, which had been generally accepted as an indication of his policy in the Lusitania case.

The President said that he was thinking of the "Cain" some persons were trying to raise.

The cabinet met today for the first time since the Lusitania was sunk.

Expresses Formal Regret.

Count Bernstorff, the German ambassador, formally presented to the state department today the text of Germanys expression of regret for the loss of American lives in the sinking of the Cunard liner.

The President said he would make a decision on the policy to be followed in the Lusitania case as soon as he had all the elements in mind. For the present he had nothing to add, he said, to his statement of last Saturday night, which was that he was considering "very earnestly but very calmly the right course of action to pursue," and that he knew the county expected him "to act with deliberation as well as with firmness."

While his Philadelphia audience was impressed with the belief that the President was referring specifically to the Lusitania tragedy the President indicated by his remarks today that he meant his speech to be hroader than a single incident and to cover the entire subject of foreign relations, as well as the subject of domestic solidarity with reference to the aliens who have become naturalized in America.

JURY CHARGES GERMAN EMPIRE WITH MURDER

Wilful and Wholesale Crime, Verdict Declares—Ship Unarmed Captain Says.

Kinsale, Ireland, May 10. — The coroner's jury, which has been investigating the deaths attendant on the loss of the Lusitania, returned the following verdict today:

"The jury find that this appalling crime was contrary to international law and the conventions of all civilized nations, and we therefore charge the officers of the submarine, and the German emperor and the government of Germany, under whose orders they acted, with the crime of wilful and wholesale murder."

Captain Turner of the Lusitania, testified at the inquest that he knew an attempt was to be made to torpedo the Lusitania. He said that although the voyage was without incident up to the time the Lusitania was struck, he had received information that an attempt would be made to sink the ship. Captain Turner said that he was on the bridge when the vessel was approaching the Irish coast.

"Was the Lusitania armed?" asked Coroner John Horgan.

"She was not," quickly answered the captain.

"What precautions did you take when you learned that an attempt was to be made to sink your vessel?" asked the coroner.

"We swung our boats out as we came within the danger zone, between Fastnet and the place of the accident."

By the foreman of the jury:

"In the face of the warnings at New York that the Lusitania would be torpedoed did you make any application to the admiralty for an escort?"

"No, I left that to them. Is is their business, not mine. I simply had to carry out my orders to go, and I would do it again."

Captain Turner uttered the last words of this reply with great emphasis.

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1005.	Landscapes, 3½x5	.10
1006.	Floral Designs, 3½x5	.10
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VOL. XXX. BERNE, INDIANA, May 20, 1915. No. 20.

NOTES AND COMMENTS

In connection with the meeting of the Pacific District Conference, to be held at Colfax, Wash., next month, a sewing circle meeting has been arranged. The leader for this meeting will be appointed by the Colfax society. A representative of the Reedley society will discuss the topic, "The attitude of our Sewing circles toward our missions." One from the Estrella will take up the topic, "How may, in such churches where no mission society exists, interest be aroused that such are organized?" One from the Upland Society will take up the topic, "Young Ladies' Societies, their Purpose and Use." Another from the Aberdeen society will take up the subject, "Missions at home and abroad." An address will also be given by Sister R. Petter.

The meeting of the Mission Board of the Old Mennonite brethren was held in the Pennsylvania church, near Newton, Kan., May 18-20.

CHICAGO MISSION

The other day I was suddenly called to the front door of our home by a sharp ringing of the door-bell. I was there confronted by a very intelligent, rather young looking man. I did not remember of ever having met him before, do not think I did, but knew something of him and his home through our mission visitor, Miss Niswander. He had come all the way from where we were formerly located on 63rd and Halstead streets, looking up our present address, to tell me that only the night before their little boy, a pet in the home, had died, and that its little spirit had gone to God who gave it. Miss Niswander had often been in their home, and he wanted that she might come over and comfort his wife as best she could in this trying hour, which she did. He also wanted that we be at the grave in Mt. Greenwood cemetery the next day to conduct a short service before laying the little one away in its final resting place. I do not know that I should have been led to write this little sketch, were it not for the fact that some of our beloved ones, through their kindness, have been instrumental in bringing us in touch with this family. The man was raised a Roman Catholic, his wife being a member of a Protestant church. Through the power of kindness he is being won over to the side of Christ. He told me that he would never forget that 1914 Christmas Day when we so graciously remembered them; it was like manna dropped from heaven. They were in great need at that particular time, he having been out of work for a long time, and no work then in sight. I do not think I ever appreciated anything, said he, so much, as I did that Christmas dinner which we all partook of with grateful hearts. This was bread cast on the waters and gathered days hence. It was indeed a very great privilege to stand that day in one of the most beautiful "cities of the dead", in Chicago, and console and comfort, by reading, talking, praying and singing for those who were called upon to part with a lovely child, not being allowed a service in the home on account of the nature of the disease. There we pointed them to Him who said, "Come unto Me all ye that labor and are heavy laden, and I will give you rest." 'Twas a beautiful and helpful service; just before the body was lowered in the grave, Miss Niswander sang, "Does Jesus care?" and we all left the little new-made grave, knowing that Jesus cares, and has gone to prepare a place for His Own. All of this because of the power of kindness, because of Christian service. "Oh, the good we all may do, helping just a little."

Yours for the Master's use,
W. W. Miller.

7130 So. Ashland Ave.

LOS ANGELES MISSION

"I just hate my father. He has not worked anything for four years. My mother and I must work for the living and he gets drunk." So said a sixteen-year-old girl upon whom with her mother has fallen the burden of caring for a younger sister and three younger brothers—and an improvident father.

"Well, give me something. Can't I have some of these chairs? said a woman who came to the office for clothing and we did not have the things she needed. The poverty of the woman created a craving for something to satisfy her longing.

Two of our S. S. boys came back last Sunday after a few weeks absence. They have gone away to bury their father who had committed suicide.

"This girl's father was killed the other night," said one of our S. S. teachers; "some one shot him."

"We could not come to church last night—we had a dance at our house."

"We can't come to the meeting tonight— we are all going to the moving picture show."

These are common, not exceptional, subjects and sayings and express something of the social and moral condition of the people among whom we work.

Then this one; after I had made announcement of our communion service—the Lord's supper to be held on Easter: "Say Mr. Grubb, do you give the Holy Ghost at your church?" The question referred to the teaching and practice of the Roman Catholics regarding the wafer in their service. "No," I answered, "God gives the Holy Spirit."

This shows something of the ignorance of many of these people concerning religious and Biblical subjects.

Several times boys had broken into the missionhouse when no one was there. The upper story was not occupied and they evidently wanted to wander tru the empty rooms. One Sunday instead of coming home as usual after the morning services I remained in the house. In the afternoon three boys, about 8 to 11 years tore the screen on the back door upstairs and crawled thru to the inside. Then I went to the stairway and called to them to come down. I heard one boy say "cop" (policeman) and they all went through a window and over the roof. The house is so high they could get down only over a shed. When they came down I was there waiting for them and there was no escape. We all went into the office and had a talk. Have had no trespass in like manner since.

On Easter evening, as we were having our program, someone threw a stone through a window of he chapel, shattering and scattering glass but injuring no one. I went out at once and while I came very near the person who had thrown the stone I did not find him. A few nights later stones were again thrown at the chapel and a little boy outside was hit but not badly hurt. While others were conducting the service I made a little investigation. I went around the corner on another street, across a back lot and stopped in the dark beside a barn door. Here I waited for some time and finally the door was pushed open very quietly and two boys, or young men, aged sixteen, stepped out. I turned my pocket flash-light into their faces. How pale they looked! We all went back into the barn and had a talk —I did most of the talking—I did not accuse them of throwing stones, but I tried to show them as best I could the error of their ways, the penalty, but most their responsibility and their opportunity. After talking for some time I assured them of my friendship and shook hands with them. The next Sunday one of these boys was in Sunday school and the next week both attended some meetings. No stones have been thrown since. But we never know what may happen next.

These sayings and incidents will illustrate the problems of our work and the need of this kind of work. It is of so great importance and we feel our weakness as we deal with these problems of ignorance, indifference, hostility and iniquity. We believe we have the remedy in the Gospel and we want these people to know it.

Our Sunday school attendance for the first three months at this location was 631; for the next three months, the first quarter of this year, was 950, an average this quarter of 73. No other service is so well attended as the Sunday school.

What of our converts? There have been about 40 since January 1. These are those who, having heard the Word in sermon or been engaged in conversation by rising

or coming to the front of the church, have, by so doing, confessed their faith in Christ as their Savior and Lord.

What becomes of them? Some are attending our meetings regularly; some prefer other churches and we advise them to speak to their pastors concerning the step they have taken; some move away or drift and we lose sight of them. We are preparing a plan to follow them with our influence. We aim to get the name and address of each convert. Now we plan to mail to them each week a tract that we feel is suitable to their condition, these to be arranged in a series so there will be progress in the Scriptural teachings according to their needs.

Now we are planning for a summer campaign; part of this is a Bible school. There are many children on the streets in vacation time and we hope to get some of them into our school, to be held in July and to teach them the Bible. This will include lessons in the catechism, Bible geography, reading the Bible itself and studying some of its great chapters; have them study certain subjects by using the Bible itself concerning sin, salvation, Jesus Christ, etc.

This summer campaign, as we hope to conduct it, will require much work and there will be extra expense; we estimate that $100 will cover the extra cost of doing a considerable amount of work more than we are doing in a regular way.

We have many requests for aid. Clothing could be used.

In the name of the "Whosoever Will Mission Church".

E. F. Grubb.

Note—Contributions which are intended for home mission or city mission should always be sent to the treasurer of the home mission board, Prof. G. A. Haury, Newton, Kan. If contributions are intended for a special purpose this should be specified in the letter accompanying the remittance, and such donation will faithfully be applied in accordance with the donor's wish. Boxes with clothing intended for Los Angeles should be sent (freight prepaid) to Rev. E. F. Grubb, 4900 Aldama St., Los Angeles, Cal.

H. P. Krehbiel.

GENERAL CONFERENCE and OUR RELATION TO IT

(Read before the Eastern District Conference May 3, 1915, by H. G. Allebach.)

(Concluded.)

Then, again, it is an enviable distinction to be identified with an enterprise which from the start courageously avowed its intention to unify all shades and varieties of Mennonitism, insisting that the General Conference be by no means regarded as a branch of the Mennonite denomination, but the whole church in the making. This indeed seemed visionary, even arrogant, when Father Oberholtzer revealed his vision. But an all-Mennonite conference is nearer realization than ever. A so-called All-Mennonite conference has been held. Bluffton College promises to be the beginning of fulfillment. Education in behalf of the church has been one of the prime objects of the General Conference, and has never been lost sight of, even after the first attempt had failed. The time is surely coming when for any body of Mennonites to stand aloof from this tendency, will seriously reflect upon their Christian sanity. It is an honor to us to participate in bringing about such a consummation.

And, incidentally, the churches of all branches of Mennonitism will be reaping from such wise sowing. The question of a sufficient and efficient ministry has been vital to us more than once and is still a burning question. An All-Mennonite college is destined to relieve the churches of all such fears in the future. And this is at bottom the achievement of the General Conference, even though District Conferences and far-seeing Mennonite individuals have been instrumental in working out details. We are proud of our relation to a body of our spiritual kins which offers us such a boon.

The term General Conference is virtually a name for united effort in all branches of spiritual activity in which a church can legitimately be engaged and ought to be engaged. We are anxious to follow up our people as they scatter over the states and provinces of this continent, and keep them within the fold. The General Conference has its Home Mission department to aid us in following them up and conserving our resources. Are we interested in our own history and would we take steps to preserve all historic material with a view to perpetuating historical research and literature? Bro. S. M. Grubb read a valuable paper before the last General Conference on this subject and the end of such discussions will be a Mennonite Historical society, nurturned by the General Conference and lending dignity and unity and power to Mennonite influence, which has not been insignificant to outside people in the past. Do we desire a more representative, more potent Mennonite periodical, more characteristic and satisfactory church hymnals, more Mennonite books? Then the whole church, through its Conference, must initiate the larger movements necessary to these ends.

In fact, our General Conference has, throughout these years, done nothing more noteworthy and promising than taking us to some Pisgah and vouchsafing to us a view of the promised land of opportunity which our church is destined to occupy in the future. General Conference is not so much the body that now is as the ideal which is to be, and "our relation to it" ought to be reworded thus: "Our life and salvation in it." If the opening watchword and slogan of our Conference was "Liberty and Unity", the final battlecry will be "Opportunity and Influence." Mennonites have stood for national and international peace with hardly a dissenting voice all these centuries. We Mennonites have a peace propaganda to carry on. This in itself is a loud call to unity. Let a unified Mennonite body, of no inconsiderable proportions, once begin to teach all nations the Christ-taught ideal of peace, here in America, yonder in distant India and China, more persistently in our own churches and more boldly among non-Mennonite people, and it requires no stretch of imagination to see a transformation brought about in many a community throughout the world. Let the German indulge his divine calling to introduce German "Kultur" throughout the world. We Mennonites have a culture delivered to us for dissemination by the Prince of Peace, which is far superior to that of the German war-lords, and which will finally prevail over the world.

RECOLLECTIONS BY PETER JANSEN

(Second Series)

A Trip to Western Canada.

As has been mentioned in one of my previous chapters, a large number of Russian Mennonites went to Manitoba, Canada, during the great exodus in the seventies. The chief reason for their doing so was that they believed a monarchical government more in accord with Scripture than a republic. This fallacy seems very illogical as God Himself established the first republic with His chosen people, the children of Israel, in giving them absolute self-government, and only after they had forsaken His commands and failed to obey His law and demanded of Him kings, like their heathen neighbors, He very reluctantly permitted them to become a monarchy. The Canadian government had reserved large tracts of wild land for the Mennonites, which they had homesteaded, and where others were not permitted to settle. They followed their Russian custom and located in villages instead of settling on individual farms. This kept them by themselves, and they were granted autonomy in local affairs; they did not mix with the world to any great extent, and to this day they have very little part in politics or local affairs. Even the second generation has kept up the custom of the first settlers and few of them have studied the language of their adopted country. I had never visited these colonies in the far North, although quite anxious to do so, when at last my opportunity came to me.

The Dukhobors.

I believe it was in the summer of 1898, when I received a letter from one of our Quaker friends in England, stating that they were very much interested in the contemplated movement of the Dukhobors from the Caucasian region to Canada, as they were being persecuted by the Russians on account of their religious belief. My English friends asked me to go to Canada and try to help and advise them. They also sent me a considerable sum of money to be spent on behalf of the Dukhobors for the purchase of oxen, cows, implements and provisions. Reaching Winnipeg, I made myself known to the immigration officials and was very kindly received by them, especially when they learned of the purpose of my visit. Mr. J. Obed Smith, Dominion Immigration Commissioner, told me, a large contingent of Dukhobors had arrived a few days previous and were temporarily housed in tents and immigration sheds at Yorkton, Saskatchewan. He obtained transportation for me over the Canadian Pacific railroad and the next day I started for Yorkton, about 350 miles northwest from Winnipeg. This place was then a small struggling village with poor accommodations. We arrived quite late at night, and I did not visit the Russian camp until next morning. I shall always remember my first sight of the immigrants in their native costumes and using the language which was so familiar to me in my younger days in South Russia. As soon as they found out I could speak Russian, they all crowded around me, and I soon had to get upon a box and address a large and appreciative audience. They were a healthy, cleanly looking crowd, and had already constructed a temporary bathhouse in which to take their customary vapor, or steam bath. They heat pieces of rock in an open fire and, carrying them inside the hut or tent, pour water on them, filling the place with dense, hot steam.

I investigated their religious belief to some extent, and found that the only point in common with the Friends, or Mennonites, was their opposition to war, which was the main cause of their leaving Russia, where they were subject to conscription. They go so far as to abstain from the taking of **all** life, not eating any meat whatever. Their doctrine, it seems to me, was on the order of Unitarianism; they do not seem to have a definite belief in the divinity of Christ. Very few of them could read or write and their religious services consisted in chants of hymns and the recitation of the lore of their ancestors and founders. On the whole they were very ignorant and I believe our English friends, who spent so much money and labor on their settlement in Canada, were rather disappointed in their persistent refusal to take advantage of the liberal Canadian institutions and laws. All their worldly possessions were held in common, and all money earned went into a common account, from which the families were supplied. They selected from their numbers elders and administrators for the carrying on of business for their community. They would not follow the Canadian Homestead laws, giving each family a quarter section of land (160 acres), but settled in villages patterned after those in Russia, and the land was farmed in common. They were allotted their lands in one body and not individually, much against my advice to the Canadian officials.

A few years later, they became very obstinate in refusing to give in their vital statistics, or conform to the marriage and other laws of Canada. A few of the fanatical ones of both sexes became imbued with a sort of religious frency, discarding their clothing and marched across the country stark naked, saying they were going to meet Jesus. They were promptly rounded up by the Northwest mounted police, and put into a freight car and shipped back to their villages. It is only fair to say that the great majority of them decried these outbreaks and had nothing to do with them. On the whole the Dukhobors made good farmers and soon became known for the splendid quality of their grain crops and the fine horses and cattle they raised. They were allotted tracts of prairie land, comprising many townships in various parts of the Province of Saskatchewan, and soon moved on to this land and commenced to farm under great hardships, but with dogged persistency.

There were few railroads in western Canada in those days, and I have myself seen women and men drawing loaded wagons 40 miles from the railroad station to their villages; also I have seen them pull breaking plows in lieu of horses or oxen. As said before, they were absolute vegetarians, and they did not use alcohol or tobacco when they first came over. I spent the money entrusted to me for them in the purchase of work oxen, cows and implements, which I bought in Manitoba and shipped out to them.

After spending several weeks in this work I had to return to Nebraska, and my younger brother, Cornelius Jansen, came out and continued the work for some time. In the spring, after my return from Paris in 1900, I received a letter from Joseph Elkinton of Philadelphia, a prominent member of the Society of Friends, whom I had met on my previous visit to Canada. He was very much interested in the welfare of the Dukhobors, and having learned that they were getting worse in their opposition to all government regulations, asked me to go with him to Canada as an interpreter. He was going to try to convince them of their error of their way. I declined, as I did not feel that I could leave my family and my business for several weeks. However, Friend Joseph did not see it that way, and one fine day he wired me to meet him at Jansen that evening. I brought him and another friend to the ranch and we enjoyed their visit very much indeed. He met me with these words: "Well, Friend Peter, since a two-cent postage did not bring thee, I had to come myself." He held evening service with us and asked the Lord to guide me and, if possible, to give me cheerfulness to go with them to Canada. He had captured the heart of my dear wife, and she told me it was my duty to go. So we started the next day for Canada on another visit to these Dukhobors. The officials at Winnipeg had by this time almost given up in despair the task of making good, law-abiding Canadians of these foreigners. They facilitated our trip very much. We again went to Yorkton by rail, hired a team and got an outfit there after much delay, we finally had our conveyance drawn up before the hotel, when one of the drivers looked at his watch and, as he found it was 11 o'clock, suggested that we first take dinner. So, to my great exasperation, they unhitched and we had to start all over again a few hours later. It was in the middle of April, and in those northern latitudes spring had hardly arrived. The creeks and rivers were swollen from snow, and more than once the water ran into our wagon boxes. How the seventy-year-old Friend stood the hardships of this trip is a marvel to me to this day. He had a beautiful modern home in Philadelphia and was used to all comforts, and even I, a western pioneer, found the trip pretty hard at times. In all my experience, I have never seen such a case of absolute personal philanthropy as this. How easy it is for men to give money when they have millions, in comparison with such self-sacrifice!

Mr. Elkinton had provided himself with quite a large amount of cash in the shape of small bills and distributed them among the sick and needy in the various villages.

Our chief mission, however, was to persuade these benighted people to become amenable to the very liberal laws of Canada, which really had been stretched a good deal for their benefit. We held public meetings in the larger settlements, to which the inhabitants of the smaller villages would come. They always had one or more of their leaders present to present their side of the argument. Their fundamental principle seemed to be that a Christian needed no worldly government of any kind.

I remember, at one of their meetings when Friend Elkinton had referred to the Bible story of Peter catching the fish at the Savior's request, and how, taking the coin out of the fish's mouth, he was told to pay the government dues, Mr. Elkinton applying the case to their own, an old fanatic got up and said: "Well, Jesus could do as He pleased, but we will not pay any taxes or have these officials tell us what to do. All government is from the devil anyway." At that I got real angry and said to him in the Russian language: "You old fool, you, have you forgotten how in Russia the cossacks would ride into your villages, strike you over the head with their knouts, ravage your women and take from your houses and barns whatever pleased them!" He had nothing to answer, but Friend Joseph, although of course not able to understand a single word, put his hand on my shoulder and said: "Friend Peter, is thee getting excited?" I had to laugh and told him these ignoramusses were not worth all the love and tender solicitude he was giving them.

We slept in their sod houses, which, although clean, were without any ventilation; the windows generally consisted of one or two panes of glass, which could not be opened. They had high wooden platforms, about five feet wide around the sleeping rooms, on which beds were made from quilts and blankets. We were generally given a room to ourselves, the family crowding together in the kitchen, sleeping on the floor. I remember one night, when Friend Joseph, as we all, felt the need of fresh air very much, and I finally decided to get some at any cost. Taking a pillow or quilt and placing it against the window glass, I broke it with my fist, and we soon had good ventilation. Friend Joseph smiled and said: "Friend Peter, thee is rather forceful in destroying other people's property." The next morning he paid the woman of the house a good big price for the lost window pane and our fresh air. At another place, after we had retired, the woman, thinking we did not have covering warm enough, came into the room quite unannounced, and pulling off our rather thin blanket, spread over us a feather bed. This goes to show how unsophisticated they were.

On the whole, I believe our visit made quite an impression and the Canadian officials told me later that it had a good effect.

Before closing this chapter I might say that in recent years a large number of Dukhobors moved to British Columbia on account of the climate there being much milder, and also because they can raise berries and all kinds of fruit there to help out their vegetarian diet. Under their leader, Peter Veregin, they have become very wealthy in worldly goods. A great many have left the Society and settled upon individual farms and made good. Undoubtedly these people will eventually become a desirable and useful part of that great commonwealth.

Some of their villages were not far from the Mennonite settlements near Rosthern, Sask. I heard of an instance where a young Mennonite had fallen in love with a pretty Dukhobor maiden, but was not permitted by the elders of the village to marry her, on account of the discrepancy in their religious beliefs. They finally eloped, with the Dukhobors in hot pursuit. When they reached Rosthern, these Dukhobors tried to take the maiden back by force, but of course were strenuously resisted by the would-be groom. The mounted police officer finally interfered, and, much to the chagrin of the old Dukhobors, they had to return home without the girl, who was safely married to the young man and made a good wife. The first arrivals from Russia numbered about ten thousand souls, men, women and children, and as Canada is noted for its fecundity, this number has undoubtedly increased very much during the fifteen years of their sojourn in that country.

(To be continued.)

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EDITORIAL

We do not know, and we doubt if anyone does, what the outcome of the present crisis, occasioned by the sinking of the Lusitania, will be, but we do know that the temper of the United States, were it not for the sane deliberation of our President, would have by this time been fanned into a fury that could have but one end, or rather beginning — the plunging of the American people into the awful nightmare of bloodshed now possessing half of the earth's population. We prefer, even at this time, to be optimistic. Matters have not yet gone so far that they cannot be amicably settled if there remains a sincere desire on the part of those in whose hands Providence has placed the destiny of nations, to regard the justice due to those upon whom must rest the real burden of an appeal to arms— the men who must die, the women and children who must sacrifice and the workers and producers who must foot the bill.

While we are under the shadow of the cloud that, if it breaks, will plunge us into a state where safe and honorable communication with our friends across the water will be impossible, our thoughts go out to our brethren in the faith in Germany and Austria, as well as those on the opposite side of the line, in France and Russia. They, like us, have given, next to God, the dearest spot in their hearts to their fatherlands. The land of their birth means as much to them as it does to us and, while we cannot appreciate fully their point of view, we must give them credit for sincerity and honesty of opinion. It would be fruitless to enter into any controversy with them concerning the worth, or lack of worth, of the cause to which they have had to give so much and will be compelled to give so much more. Arguments of such a nature at this time only would add fuel to the dreadful fires which have already burned too long. But we, of Mennonite faith, still hold in common the historic peace principles to which our church has been committed from its beginning. Our ideals are opposed to a condition of war, or anything else engendered by hatred, as being entirely out of sympathy and in opposition to the spirit of the Christ. Whatever may come then, let us have faith in one another's devotion to the principles bred into our being through many generations of devotion and piety. It is not for us to say what our brethren in Germany and Austria or in Russia and France should be doing, neither would it be within the range of possibility for them to have any great influence upon the attitude of our people individually toward our government at a time of public peril, but we have, as a Mennonite church, in every American war, never surrendered our peace principles and have been ready to make sacrifice for them, at the same time remaining loyal American citizens. Should the time (and who can tell just now how far or how near we are to that time?) when free communication with our brethren across the sea will be impossible, our prayers and efforts will be for a speedy termination of the conditions that cause such a separation. Humanity is of one flesh and blood, the brotherhood of man is greater than the artificial separations of national borders. Christ is the Christ of all who believe in Him and obey Him and the Christian life is the highest ideal of citizenship in this world. These are principles for which we can stand and upon which all people, no matter what their speech and nationality may happen to be, can stand. Our message, no matter what the crisis of the past week may bring to us, to our brethren on the other side of the ocean is, that on these principles we will stand, and by them our attitude toward them will be influenced. We cannot make or unmake present world-conditions, small body that we are, but we can in our hearts and lives make a condition that will be consistent with the spirit of Jesus Christ, the Prince of Peace. We will remain true brethren in Christ to one another.

Recently a noted preacher proclaimed to his audience that the only thing that can possibly stop or hinder a revival is the church itself. He went on to say that the saloon, the dance hall, the red-light district, and the infidel organizations and the secret sins of individuals, cannot defeat the purposes of God because they must finally give way to His power, but the cold church, self-satisfied, going on as though its chief tasks were to keep the seats comfortable, the atmosphere of the building at a proper degree, and all bills promptly paid, freezes out a revival before it gets a chance to work. In it there is no material to be found upon which the Spirit of God may work. To be sure, in a war on the devil it is right to state the case as strongly as possible, religion is the most serious business on earth and people must be awakened to taking it seriously, but revivals, particularly artificially created revivals, such as one sees promoted by the use of emotional methods and other means for drawing the crowds upon which studied efforts may be made to bring them to a decision are by no means the last word in revivals. The Spirit of God is not a machine that may be wound up and set to work with mechanical precision bringing so many returns as a result of so much mechanical effort. It is true that the indifference of the church may stand in the way of a revival; were Christians less indifferent there would be no need of reviving Christians at least, but it is not always true that because Christians do not respond to the appeal of some self-appointed revivalist and strain every effort, neglecting other Christian opportunities to make his particular effort a shouting success, the spirit of revival is dead and Christians are altogether indifferent about the salvation of their fellows and unmoved by the merciless activities of the devil. Revivals are the work of the whole church, not the particular business enterprises of some particular enthusiast who claims the right to command everybody to fall in line for all they are worth to make his particular venture especially successful. God does use particular men and women mightily for the salvation of souls, but we are approaching the time when we must do something to break the connection there is between the revival and the unreasonable money reward the revivalist gets for his willingness to be an instrument in the hands of God for pointing lost souls to Him. We are at that stage now when we are sometimes compelled to assume an apologetic attitude toward the commercialism that has gotten into the business of saving souls and in the light of some of the contracts drawn up between the evangelists and the committees in charge, we make our apologies with very little grace to ourselves. By what right may the professional evangelist, who has his position fully guaranteed and his very liberal salary assured, demand that all established work for the Lord be disturbed and perhaps endangered that his own work may be made more solid? And looking at it from the unworthy financial side, How can it be reasonable that the struggling church organizations should deserve a verbal thrashing, because it does not respond to the expectations of one whose finances are assured, by sacrificing its own financial interests? There is a need for consecrated and able preachers with the gift of stirring great multitudes, we will not question that, but there is no excuse for the Christian people making the possession of such qualifications a sure road to wealth. No wonder that there are multitudes of sincere men and women who recent being made the subject of a charge that they are defeating a revival, meaning thereby that they stand in the way of the successful working of the Spirit of God.

The kind of a revival that is wanted and should always be encouraged does not leave the bad taste of commercialism in its wake. Its instruments will be those who are willing to leave the matter of remuneration entirely out of their consideration and go on in humility and poverty, if needs be, following in the footsteps of the great Savior of souls, who possessed neither home nor where to lay his head, though the great Maker of all has provided such comforts to His little birds of the air and dumb creatures of earth. The follower in Christ's footsteps lives in the surroundings that are infinitely higher than creature needs.

THE ATTITUDE OF CHINA TOWARD PRESENT CHANGES.

We hear so much about the wonderful transformation taking place in China that we wonder how the common people of China regard them and what is the relation of Christianity to China as a whole in regard to these wonderful changes in this the most ancient and conservative nation on Earth. Rev. W. S. Elliott, of Changshe, China, in an article in Zions Herald gives us some inkling of the situation as the common people view it:

"Old China is passing through a transition stage which is all the more interesting because of the uncertainty as to the ultimate political form that will be assumed. The common people, however, are unchanged and little moved by the kaleidoscopic manoeuvres of the forces playing in the political world about them. The ordinary peasant cares little who governs the country as long as his life and property are rendered secure. One traveling about constantly among them, as we do, gets to understand their attitude toward governmental matters.

"One night in a country inn, sitting around a fire in a circle of peasants, I was asked whether the republic of China was really established on secure foundations or not. To my response that they ought to know better than a foreigner about their own country's affairs, they said, emphatically: 'This "people's country" (republic) is altogether foreign. It started with the post office; then came the telegraph; then the railway. We then threw overboard the Confucian schools and adopted foreign learning; then we went in for provincial assemblies and a parliament; and finally came the revolution and the setting up of this new republic. The next thing we know we will have gone all the way over to the foreigner and become foreign altogether. They tell us we must adopt the foreign calendar, too."

"I did not ask them if they liked the change. Their conversation was too apparent. They only wanted to be let alone. The only thing they voiced an objection to in the new order was the change in the calendar. This was a vital matter to them. A lunar calendar provides the only schedule and program for their lives, and their very existence is so entwined about it that they are unwilling to give it up. Their religious system is wrapped about the lunar calendar. The new moon and the full moon, the first and the fifteenth of the month, are the times for worship in the temples. They asked me if I preferred the foreign calendar to the Chinese calendar and when I said that, 'being a foreigner, I preferred the foreign calendar,' they at once replied that 'being Chinese, they preferred the Chinese calendar.'

"The whole course of affairs has been changed for China by the coming of the foreigner. The only feature of Chinese life that resists that change is the feature that involves the religious life. This is the last stronghold, and it is being gradually undermined by the quiet, persistent work of the increasing agencies engaged in the great missionary enterprise. It is the stronghold of darkness into which the light is penetrating."

"Wherever a successful work of grace is found, and men and women are being gathered into the church, one is almost sure to find that the impetus was given by some man into whose heart the Word came like a fire, making his testimony ring with conviction. I was at such a place last week where, a year ago, no sign of interest in the gospel could be observed. A Buddhist priest bought a gospel from a colporteur and being a seeker after truth, he readily recognized in the gospel of Christ that for which he sought. He is going about now himself bearing the seed bag over the countryside, and thirty men and women are being baptized at this Christmastide at the village where he resides. The proportion of such results which reaches our eyes and ears must necessarily be small. Perhaps in the majority of cases the seed is slowly germinating among such a conservative people as the Chinese."

WORLD-WIDE SUNDAY SCHOOL NEWS.

The Sunday School Tour of South America.

The Sunday-school tour of South America, conducted by Mr. Frank L. Brown, General Secretary of the World's Sunday School Association, occupied 83 days. It covered 17,000 miles, included 11 countries, 21 cities, with 45 meetings, attended by 15,000 people.

The meetings took the form of leaders' conferences, workers' institutes and mass meetings. Every denomination united in these gatherings and the press gave liberal space to the news. The largest mass meetings were at Buenos Aires, where 1500 met in Prince George's Hall, and at Rosario where 24 Sunday-schools aggregating 2500 gathered in the greatest building in the city, sang their songs, and then marched to the city's principal plaza in the first Sunday-school demonstration ever held there. This made a great impression upon the populace.

At the Buenos Aires meeting Dr. Thomson, who started the first Sunday-school in South America, was on the platform, together with an old lady, 101 years of age, in whose home the first Sunday-school was held. At both meetings the World's Sunday School salute was given—a hand clasp over the head.

Rev. George P. Howard, the newly appointed Sunday-school Secretary for South America, arranged for some of these meetings and returned on the "Kroonland" for six months' special Sunday-school training in the United States before taking up his new work.

Count Okuma Addresses Sunday School Workers.

The annual convention of the Japan National Sunday School Association was held at Sendai, Japan, April 2-4. From the convention the following cablegram was received by the World's Sunday School Association: "National Convention manifested greatest enthusiasm World's Eighth Convention. (Signed) — Ukai." This indicates plainly that the Japanese do not feel that the war should be allowed to interfere with the success of the World's Convention in 1916. A dispatch dated Tokyo, April 13, says that Count Okuma the Prime Minister of Japan, addressed a meeting of Japanese and foreign Christians who had met to inaugurate an evangelistic movement preparatory to the World's Sunday School Convention in 1916.

The "Samaritan Remnant" in War Time.

Mr. E. K. Warren, chairman of the Samaritan Committee of the World's Sunday School Association, reports that, despite disturbing rumors of suffering in Palestine, the Samaritans are being well taken care of by representatives of the Committee. The Samaritan Schools, both for the boys and for the girls, have been kept open; and the poor, especially unsupported women and little children, have been kept supplied with food during the hard times brought on by Turkey's participation in the war.

Moslem Children in Christian Sunday Schools.

While the Moslem is admittedly hard to reach, Rev. S. Van R. Trowbridge reports beginnings of work by different Christian mission agencies in Egypt which are entering wedges that will one day open up the great solid mass of Islam to the Christian message. The Church Missionary Society (Anglican) in Old Cairo has a Sunday-school of over 100 street children, most of them Moslems. In the Sunday-school at Esbekieh he found about forty Moslem children out of a total of one hundred and eighty-four. The rest are Protestant Copts. One of the large boys' classes is taught by Sheikh Abdul Khalik, a very earnest young convert from Mohammedanism.

Mr. Trowbridge recently addressed the students of the American Girls' College in Cairo. One third of the three hundred were Moslem and Jewish girls. Their teachers have no hesitation about giving them a full knowledge of Christ and the great truths of the Christian life, and the President urged Mr. Trowbridge to speak freely and earnestly with regard to Christ's deity and ous supreme allegiance to Him.

A Day of Prayer for the Moslem World.

It has been proposed by Dr. S. M. Zwemer and a number of workers among Moslems in India and North Africa to observe June 30, 1915, as a special day of prayer for the Moslem world. June 30 of this year marks the six-hundredth anniversary of the martyrdom of Raymund Lull, the first and greatest missionary to Moslems. It is hoped that not only missionaries but all Christians everywhere will observe the anniversary by uniting in prayer on that day for the people for whom Lull gave his life.

A Strenuous Trip in the Philippines.

Rev. J. L. McLaughlin, Sunday School Secretary of the World's Sunday School Association for the Philippines and representative of the American Bible Society, tells of a trip through Luzon which he made this spring in the interests of his double work. "During 19 days" he writes "we traveled 907 miles by train, auto, steamer, launches, carromatas, carretones and walking, and about 200 miles by horseback. On the trip we visited three District Conferences representing both Bible and Sunday School Work held three or four special conferences with Bible workers and four Sunday School Conventions, two of three days each and two of one day each. It was a splendid trip all through. Our way was through the prettiest, though the most difficult part to travel, of all the Philippines. Our Conventions were well attended, and in two of the provinces visited we were able to organize Provincial Associations. I believe we left the work under a new impetus all along the line. We started away on a special schedule and reached home six hours ahead of the time schedule."

Testaments for the Soldiers.

Up to May 1, 260,000 copies of the New Testament has been provided for the soldiers of the various European countries at war under the World's Sunday School "million nickels" plan.

SUNDAY SCHOOL LESSON

May 20.

David brings the Ark to Jerusalem.

II Sam. 6:12-15; Psa. 24.

Golden Text.—Ps. 122:1.

The ark was a plain but costly chest of wood, made as God had directed it to be. It was a symbol of God and was to be treated with extreme reverence. In our age such outward symbols are no longer needed. We know that He is holy, is everywhere and our attitude toward Him should always be that of those who are in His holy presence. To Israel the ark was always a sign that God dwelt in their midst. Now we know

that God is with His people everywhere so long as they fear and serve Him. When Israel lost the ark to the Philistines it was a sign to them that their God had forsaken them. They were forsaken of God because they disobeyed Him. Disobedience always separates men from God.

The account in our lesson is that of the second effort David made to bring the ark to Jerusalem. The first attempt was a failure because it was not in accord with the plain command of God and the disaster that came because of it was a punishment to the nation as well as to the one who profanely laid his hand on it.

There is profanity today that is as much of an insult to God as the profanely handling of His sacred things. The sin of profane swearing is one of the great curses of the age. The person who swears not only deliberately offends his God, but insultingly annoys his neighbor. To swear is a most unnecessary and ungentlemanly habit, also unchristian.

Had David familiarized himself with the law of God on the subject of handling the ark he would probably not have committed the sin, and the life of Uzzah would have been spared. Ignorance of the law is a poor excuse, especially when there is every opportunity for knowing what the law is. All of us have the Bible and our consciences to guide us in our conduct toward God; if we fail the fault is with us.

The ark to us is a symbol of Christ with His people. As it was the keeping place of the law so in Christ the law is perfectly kept.

In the house of Obed-edom the ark was a blessing. Every house in which God is is blessed. Every home may be such a place now. Where there are godless homes it is because the inmates do not want Him. The salvation of the nation depends upon the god-fearing homes of its people.

God's blessing of the house of Obed-edom did not remain a secret, it could not. The whole world knows it when God is in a home because sweetness and Christliness go out from it to bless the world.

The happiest day in David's life was when he could bring the ark up to Jerusalem in the way he knew God would have him do it. The happiest hours in any one's life are when that one knows that he is doing things just as he knows God would have him do them. David's dancing before the Lord is not to be compared to the type of dancing people are given to in our time, his was an expression of holy joy; modern dancing has nothing holy about it, indeed one must say it is inspired of the devil, designed to arouse unholy emotions.

In connection with this lesson the 24th psalm is introduced as an appropriate herald of the coming of the Lord to His people. It begins with the statement that the world and all in it belong to the Lord. They are His because He created them. All the world should acknowledge Him because of what He is and what He does and what He wants. Those who dwell in the earth are His peculiar concern. It is for them to bring to Him all the love, service, honor and devotion they can command. The particular fitness of those who would come into His presence is emphasized. They are those whose motives are pure and whose lives are free from wrongdoing. The heart cannot be clean if the life is not pure. Vanity, deceitfulness, and impurity are at the bottom of wrongdoing there is in this world, they have their rot in the love of self, crowding out the love of God.

The Lord is described as a conquering king coming into His city. God is our great king who gives us His perfect law, who owns his subjects, who provides for them, protects and defends them.

In Jesus we get a more intimate knowledge of the divine Lord. His scepter is one of love, His rule is for the good of His people, here and hereafter, His kingdom extends to the hearts of all the faithful, it is eternal and His subjects shall enjoy with Him all its everlasting joys. Admittance into His kingdom is not by birth or merit, but by his grace, it comes to us by faith.

Truly He is the Lord of hosts, for He is the Lord of all the pious and faithful of all ages.

THE C. E. TOPIC

May 30.

The Call of Foreign Missions for Money, Men and Prayer.

Hag. 2: 4-9.

The church of Jesus is in the busines of saving souls. The great commission, or the great commandment as we may call it, is to go out into all the world with a message of salvation to all men. When the commission was given it was to apply to all conditions and ages, no exceptions were made and therefore we are to take it as seriously as did the first disciples. Not all are in possession of the necessary talents for foreign mission work and not all who have the talents have the opportunity to get into the work yet, every Christian, when he gives his heart to God, should offer himself to Him for that work. Unless we are ready to be used if God needs us it is very unreasonable on our part to expect that others should be ready. Foreign missions do need money and lots of it. Not only must the missionary live under conditions that are very costly, but the establishment of churches, the maintenance of schools, of hospitals, of orphanages, are a great drain on funds of Mission Boards. Do you know that the cost of sending a single missionary to the field is often more than it costs a large family to live for a year? Do you know that medicines, clothing, and even the kind of food which missionaries must have is often many times the price of what it is at home?

In the light of what people in Christian lands spend for luxuries such as chewing-gum, feathers, that are absolutely unnecessary, etc., the amount of money given to missions is so small as to be insignificant. On the other hand, the money spent for missionary purposes brings in greater returns than other investments. Immortal souls are saved and a single soul is worth more than all the wealth in the world. Then men and women are brought to live clean, useful, decent lives, and that in itself would be worth all it costs civilized people.

Every mission board extends its field of work to the limit of its income, when that is increased it broadens its field. When its income is cut short it must cut off its work somewhere. Members of the church which is doing work on the foreign field should not forget that whenever they lessen their contributions they are embarassing the missionary board which they created to be their servant. A missionary work must always grow, there is no such thing as just holding one's own on the field. The work must be growing or dying. The only proper thing for mission supporters to do is to keep on increasing their contributions. Can this be done? We think it can. Certainly, when a church increases in membership, its support of missions should increase and as the Lord increases the income of the individual he ought to increase his offerings to the Lord's cause. Another thing to be kept in mind is that with the increase of the cost of living, and everything else throughout the world, the cost of doing mission work has also increased to an alarming extent and we should, if we have the interests of Christ's kingdom at heart, see to it that the increased cost of doing mission work be met with increased contributions.

While the number of men and women sent to the foreign field must always be comparatively small, there are other ways by which to respond to the call. We need mission enthusiasts at home and in every church, people who devote their lives to creating and keeping up the mission spirit. Every church should be full of active people who will not let the interest in missions lag and will speak and work for it all the time. Where there are plenty of men and women sincerely interested in the cause there will be many on the field and money enough to support them. The size of the work on the field represents exactly the interest at home, no more, no less. The question for us to ask ourselves is, is our field as large as we can make it and if it is not, how may we increase it?

There is no question about the field being white for the harvest. Opportunities, such as the world never before saw are opening the heathen world to the preaching of the gospel. The sin-sick world is looking for something better for the soul than it has known before. Millions are crying out for something to break down the powers of wickedness. How is the problem to be met? Christ has revealed the way: "Pray the Lord of the harvest to send laborers." While men and means are a human consideration, we must never lose sight of the chief source of power, the might and wisdom of God. "Without prayer ye can do nothing", "Whatsoever ye ask in my name believing I will surely give unto you." Prayer is the expression of a godly life, in it the burden of souls finds expression. Surely to know God and the will of God will mean an intense desire to bring souls to Him the more we realize how much the world needs Christ the more will we make it a subject of our prayers.

CONTRIBUTIONS

HOME MISSIONS

C. E. Society, Escondido, Cal., by H. H. Adrian, $8.77; Bergtal S. S., Korn, Okla., birthday gifts, for city missions, by P. L. Heidebrecht, $4.65; Bethany cong., Coy, Okla., city missions, by C. Frey, $10.40; Mrs. J. A. Schmidt, Moundridge, Kans., for Los Angeles, $50; Friedenstal cong., Gotebo, Okla., by J. H. Schmidt, $11.50; S. S. class, Halstead, Kan., for Chicago, by J. E. Amstutz, $1.10; Mission box, Berne, Ind, by S. F. Sprunger, $13.75; Bethlehem congr., Bloomfield, Mont., by G. L. Deckert, $14; interest on note, $15; San Marcos congr., Paso Robles, for Los Angeles, by J. J. Dueck, $10; Bethesda congr., Henderson, Neb., by D. A. Janzen, $89.95; Bergtal congr., Pawnee Rock, Kan., by Jacob Ruediger, $17.50; C. E. society, First Menn. church, Newton, Kan., by John Ensz. Jr., $5; Swiss Menn. congr., Bluffton, and Pandora, Ohio, for city missions, $100; Anonymous, Garden Twp., for Los Angeles, $25.

G. A. Haury, Treas.

EMERGENCY RELIEF COMMISSION

Dr. Schneller's Syrian Orphanage—Anoymous, $15.

Henri Ummel's Orphanage—Anonymous, $15.

Mennonite War Sufferers in Europe—Anonymous, $15; Mrs. K. Krehbiel, per Rev. H. I. Krehbiel, $10; Springfield congr., Okla., per P. R. Kaufmann, $8.90; Chris J. Stucky, $2.30.

War Sufferers in Germany — Abr. Esau, per J. B. Regier, $10.

German Red Cross Society—Halstead Christian Endeavor, per Martha M. Hirschler, $14.

Mennonite War Sufferers in Galicia—Garden congr., per P. S. Vogt, $14.

Mennonite War Sufferers Where Most Needed—A. C. Eymann, per Rev H. J. Krehbiel, $25.

Suffering in Poland—Swiss cong., Whitewater, Kan., per Peter Zuercher, $74.

Belgian War Sufferers—Mennonite church, Wadsworth, O., per Wm. Gunsaulis, $15.80.

Gratefully acknowledged,

Harrison Landis,
Treas. Emergency Relief Commission,
Sixth St., and Columbia Ave.,
Philadelphia, Pa.

NEWS OF THE WEEK

CHANGE IN BRITISH GOVERNMENT

Churchill and George to Quit Posts—Kitchener Demands 300,000 More

London, May 18. — The resignation of the veteran sailor, Lord Fisher from his post of first sea lord of the admiralty because he and his nominal civilian, superior, Winston Spencer Churchill, first lord of the admiralty, have been unable to work together, is probably the first step toward a sweeping reorganization of the British government.

A coalition cabinet, composed of the strongest men of both political parties, is believed to be the probable solution of the government's difficulties. There is no question of a complete change of the government, but the retirement of several members of the liberal cabinet to make way for the strongest men of the conservative party is confidently expected.

Premier Asquith will remain at the head of the government in any event, with Lord Kitchener and Sir Edward Gray, respectively, the war and foreign ministers, in undisputed possession of their present posts, while David Lloyd George, the chancellor of the exchequer and Mr. Churchill probably will take the new positions.

In the house of lords today Lord Kitchener, the war minister while expressing the greatest confidence in their ultimate outcome, again warned the public that great sacrifices already had been made, and that greater ones would be exacted. He made an appeal for three hundred thousand more recruits.

Germany Suspends Submarines Until Note is Answered.

New York, May 19. — Orders suspending submarine operations against merchant vessels have been issued by the German government pending the outcome of negotiations regarding the representations made by this government in President Wilson's note, according to a Washington dispatch to the Times this morning.

It is pointed out that since the day following the sinking of the Lusitania only one German submarine attack on a merchant ship has been recorded.

ITALY ABOUT READY FOR THE FRAY

Germany Abandons Hope of Keeping Italy in Triple Alliance.

London, May 18. — The next few days, if not hours, will, it is believed, find Italy renouncing her allies of the tripple alliance, and joining the triple entente powers as a belligerent. At the same time some change is expected in the governmnet of Great Britain.

The German imperial chancellor in a speech in the reichtag today outlined the offers that had been made to Italy as the price of her continued neutrality and while he said he had not entirely given up hope that peace would be maintained among the powers of the triple alliance, he left an impression on the minds of his hearers that the end of the alliance, so far as Italy is concerned, is not far off.

It is anticipated that the expected changes in the government of Great Britain are aimed at a closer consolidation of all the parties for the purpose of carrying the war to a successful issue.

Von Buelow Has Asked Passports.

London, May 19. — A dispatch to the Central News from Rome, dated Tuesday, says:

"The Giornale d'Italia announces that Prince Von Buelow, the German ambassador, and Baron Von Macchio, the special ambassador of Austria, have demanded their passports. The newspaper adds that the staffs of the German and Austrian consulates will leave Rome Tuesday evening."

Amsterdam, May 18. — A dispatch to the Telegraaf from Berlin, says the impression received by a majority of the persons who heard the speech of Dr. Von Bethmann-Hollweg, the German chancellor, at the opening of the reichstag today, was that war with Italy was inevitable.

HARD FIGHTING REPORTED EAST AND WEST

Przemysl in Danger in East—British Troops Resume Their Offensive in West.

London, May 18. — Among the belligerents in Europe interest wavers between the battles in Galicia, Flanders and northern France and the operation in the Dardanelles, from which important news regarding the advance of the allies is daily expected.

Meanwhile the British first army to the north of LaBassee, and the French forces to the south of this town, continue their offensive against the German line, and, according to their respective commanders, still are making progress. The German official statement, however, takes issue with the allied commanders in this respect and declare that all the offensive movements against the Germans have been repulsed.

The Germans, in conjunction with the Austrians, continue their big efforts in the east. Heavy fighting is in progress along the river San in Galicia, where the Russians are attempting to make a stand after their retirement from Western Galicia, and the Carpathians. According to the Austrian account of the fighting, the Germanic allies have forced a passage of the San at several points.

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OFFICIAL REPORT OF SINKING LUSITANIA

German Submarine Commander Says One Torpedo Was Fired.

Berlin, May 15. — From the report received from the submarine which sank the Cunard line steamer Lusitania last Friday the following official version of the incident is publsihed by the admiralty staff under the signature of Admiral Behncke:

"The submarine sighted the steamer, which showed no flag, May 7 at 2:20 o'clock central European time, afternoon, on the southeast coast of Ireland, in fine, clear weather.

"At 3:10 o'clock one torpedo was fired at the Lusitania, which hit her starboard side below the captain's bridge. The detonation of the torpedo was followed immediately by a further explosion of extremely strong effect. The ship quickly listed to starboard and began to sink.

"The second explosion must be traced back to the ignition of quantities of ammunition inside the ship."

THINKS PEACEFUL RESULT PROBABLE

Washington Optimistic in Regard to Settlement With Berlin on Submarine Warfare.

Washington, May 16. — In the absence of any official intimation from Berlin as to what the German answer to the American note will be, the feeling here is almost wholly optimistic. The members of the cabinet in town, while maintaining absolute silence, are exhibiting unmistakable signs of encouragement, and it is known that they believe the cautious processes of diplomacy will open a way for the peaceful settlement, with entire honor and reasonable satisfaction to the United States, of the delicate situation arising from the wanton destruction by the German naval authorities of the steamship Lusitania, with more than 100 American lives.

The most striking development, as well as the one containing the most promise, is the German semi-official suggestion that the question of submarine warfare on British merchant shipping be submitted to a competent court of arbitration.

Such a course would be in entire harmony with the traditional as well as present policies of the American government, and instead of jeopardizing the American cause, it is believed the judicial determination of it would not only be in favor of this country, but would set a notable example for all the world, and go far toward strengthening the slow movement for the arbitration of international lisputes and avoidance of war.

It is believed, however, that arbitration or any other solution proposed by Germany can be considered only if Germany shall, of her own volition, agree to suspension of her submarine terrorism.

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DR. DERNBURG WILL QUIT UNITED STATES

Washington, May 15. — Dr. Bernhard Dernburg, often referred to as the unofficial spokesman of Emperor William in the United States, has made plans to leave the country of his own initiative within a short time.

Sunday School Cards AND Tickets

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10 cents per Sheet.
Size of Sheet, 13x16¼.

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250.	Floral Designs	120 "
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10 cents per Sheet.

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17.	Birds, ⅞x1⅝	72 "
18.	Fruits, 1x1¼	64 "
19.	Landscapes, 1⅛x1⅞	36 "
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No. 170. Book mark with embossed flower decorations and silk cord ..... .10

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566.	12 in box, 3x3¼	25 "
567.	12 in box, 2x5	25 "
570.	24 in box, 2x2½	25 "
571.	24 cards in box, 1⅝x3	25 "
572.	24 cards in box, 1⅝x3	25 "
573.	24 cards in box, 5⅝x3	25 "

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No. 536.
A new series of Wall Mottoes. Size 10x14½. Embossed. Very beautiful. Texts: 1. The Lord is my Shepherd; I shall not want. 2. I will sing of the mercies of the Lord for ever. 3. He that followeth Me shall not walk in darkness. 4. The Lord is my light and my salvation.
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"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXX. BERNE, INDIANA, May 27. 1915. No. 21.

NOTES AND COMMENTS

On May 30 the Roaring Spring congregation will celebrate the Lord's Supper and receive a number of new members into its fellowship. The town is just now very much stirred up by a series of evangelistic meetings which has so far resulted in more than a hundred conversions.

Notice is given of the meeting of the Young People's Convention, to be held June 10, in the Moundridge, Kansas, church. The opening address will be made by the pastor, Rev. J. M. Suderman, which will be followed by an address by Missionary P. J. Wiens. The topics to be discussed are:

1. How May the Bonds of Friendship and Unity be Furthered and Aroused Among the Members?
2. How May Bible Studies be Most Successfully Conducted?
3. How May Interest in Young People's Work be Increased in Our Churches?
4. Hints for the Program Committee of a Young People's Association.

As is well known, William Rittenhouse, the first Mennonite minister in America, was also America's first paper-maker. His mill, on Paper Mill Run, now of the many small streams flowing through the more than 3000 acres of beautiful Fairmount Park in Philadelphia, gave way as time wore on, to a more pretentious structure, erected on the original site by the side of the Rittenhouse home (still standing and in a fair state of preservation, although erected in 1702). The editor recalls the last mill about which he played as a boy and which was destroyed some time in the eighties. The village of Rittenhousetown is a thing of the past—the paper mill is gone, but the run continues to wind like a little thread of silver through the meadows where once David Rittenhouse, the great scholar and inventor of the Revolutionary period played as a boy.

The Philadelphia Record brings the following interesting fact to light in regard to the Rittenhouse paper-mill:

After a search of some years the date-stone of the old Rittenhouse mill, on the Wissahickon Creek, has been found in Roxborough, where it was used as a cover for a sewer manhole. The stone is to be erected on the site of the mill. At the behest of the City History Society the search was begun by a committee consisting of Joseph D. Bicknell and Edwin C. Jellett. Mr. Bicknell was killed in a railroad disaster, and then Mr. Jellett continued the quest alone. The Rittenhouse mill was long a landmark on the Wissahickon, being situated just above the terminus of Lincoln Drive. Its removal followed the extension of the Park in that locality. Nicholas Rittenhouse, the last owner, moved to Roxborough and took with him the datestone of the old mill. Residents of Roxborough remembered that the stone stood in the garden of Mr. Rittenhouse's residence, but when the city took this property for Gorgas Park and tore down the house the stone disappeared. Recently Mr. Jellett interested W. H. Shingle, a park guard along the Wissahickon, in the search, and he finally learned of the use of the stone as a cover for a manhole. It is a slab measuring 26 by 22 inches, and on lifting it the following inscription was revealed: "Rittenhouse Mill—Built 1757; enlarged 1787; rebuilt by N. Rittenhouse, 1859."

RECOLLECTIONS BY PETER JANSEN

(Second Series)

(Continued)

Colonization in Canada.

During these visits to the prairies of Western Canada, I had become impressed with the opportunities and the rapid growth and development of the country. It seemed the only West left. Of course the winters are severe and the summer season short, early frosts in August sometimes ruining the wheat crop upon which the prairie farmer mostly depends. On the other hand, one good crop will often more than pay for the land. At that time Western Canada had only one railroad, the Canadian Pacific, which controlled its traffic and also, to a large extent, its politics. This was bound to change.

Having discussed the proposition of securing some of this cheap land with a friend of mine in Chicago, I started for Winnipeg again, this time purely on business. With me was a young lawyer from Fairbury, Mr. John Heasty. This was in 1902. We were amongst the very first Americans to discover Western Canada. From Regina on the Canadian Pacific railroad, we went north to Rosthern, where a colony of Mennonites had located only a few years before. Here we spent some days in looking around and finally selected ten sections, 6400 acres, of railroad land. The homesteads in this vicinity had all been taken up. The price of this land was $3.50 per acre.

On our way back to Winnipeg we fell in with Col. A. D. Davidson, of Duluth, who, a born Canadian himself, had also become aware of the great openings in the prairie provinces of Western Canada.

He with other capitalists from Minnesota, had just formed the Saskatchewan Valley Land Company. This concern, under the very able guidance of Col. Davidson, who is a man of exceptional executive ability, had secured, on very favorable terms, a large tract of land from the government and had also bought several hundred thousand acres from the Qu'Appelle and Long Lake Railroad through their agents Osler, Hammond & Nanton of Winnipeg. Eventually I became connected with Col. Davidson, and when a year later he organized the Saskatchewan Valley and Manitoba Land Company, I became a stockholder and officer in it, and for several years devoted a great deal of my time to its affairs. The object for which this company was first organized was to handle the large land grant given by the Dominion government for the construction of the Canadian Northern Railway to Messrs. McKenzie & Mann, of Toronto. This new road was to become a powerful rival of the Canadian Pacific Railway, and its influence on the affairs of Canada soon became very pronounced.

In the meantime Col. Davidson had arranged for an excursion of bankers and capitalists to explore Saskatchewan. A train of, I think, twelve Pullmans started from St. Paul with several hundred guests of the Colonel on board. This was the first peaceful American invasion of Canada and proved a great success. The men became very enthusiastic over the prospects, and, as Col. Davidson remarked, with a twinkle in his eye, "If they had taken their check books with them, we could have ruined them."

It would lead too far to go into details of this Canadian land business, which for a decade became prominent enough to attract the attention of the world, and in which a great deal of money was made and some lost. It certainly was the means of building up an empire on the western prairies, and when Col. Davidson was given the title of "Empire Builder" there was more than imagination in it. The part of the work assigned to me was to find a large tract of good land where homesteads were still available to start a colony of our people, the Mennonites. Having had a great deal to do with our first settlement in Nebraska and Kansas, the latter work was familiar, and I liked it.

I had heard of a large body of prairie called the "Quill Lake plains", lying a hundred miles north of the main line of the Canadian Pacific railroad and southeast of Rosthern, which is located on the Qu'Appelle and Long Lake railway. This section was without any railroad facilities at that time, but the main line of the C. N. R. from Winnipeg to Edmonton had been surveyed that summer and was being graded.

My son-in-law, Gerhard C. Wiebe, had joined me in Winnipeg; also two Mennonites from the Manitoba settlement, John and Bernhard Wiebe. A. H. Hansen, an employee of the company, was also of the party. At Rosthern we secured the services of Gerhard Ens as our guide and general factotum, which position he filled very acceptably. He afterwards became a member of the Saskatchewan Legislature, which place he occupied for years with

equal efficiency. He superintended our outfitting, as we did not expect to be within reach of supplies for two weeks. The game season had just opened and we carried guns and amunition. I shall always treasure the memory of this trip. We had a large wall tent and plenty of Hudson Bay blankets, which made us very comfortable at night with a big fire in front of the tent. We also had a sheet-iron stove for cooking and heating purposes.

John Hiebert, who had made an overland trip to the Klondyke in search of gold, proved an excellent camp cook, and with the future statesman, Mr. Ens, doing the rough work about camp, I procured game, while the others pitched the tent, etc., we each had his task assigned as soon as we made camp.

We had the same experience as other explorers; our appetites for game soon paled, so that we were glad to eat bacon and beans at least once a day.

We finally found a large body of fine land, partly open prairie and partly what is called "park country", which means small clumps of trees covering about half the area. This tract was west of the Quill Lakes and south of the main line of the surveyed Canadian Northern railway. Until this line was constructed the next season, the nearest railroad point was Davidson on the Qu'Appelle and Long Lake railway, at that time operated by the Canadian Pacific railway. We reserved fifteen townships, that is, the alternate sections in them owned by the Canadian Northern, and after our return to Winnipeg I went to Ottawa, where I met Col. Davidson, and we secured the promise of the government to hold the homesteads in these townships open for our people exclusively for two years. Later the same fall my brother John Jansen, with two others, visited the land we had selected and pronounced is very good.

During the following winter we visited a great many of our congested communities in the States and Eastern Canada and held public meetings, describing the land and location, giving those who desired to make a home in the new colony a chance to secure an option on whatever number of acres they wanted to buy by paying a small deposit, selecting the land during the next summer. These purchasers also had the right to take homesteads. The price per acre was $5.00, divided into six annual payments, with 6 per cent. interest.

During that winter we sold over 100,000 acres in that way, and I am glad to state that nearly everyone was pleased when he came to make his selection. In the meantime, my brother John and his two boys, Willy and Henry, had moved out to Canada and established headquarters on a central section of this large tract. They had several tents for cooking, office and sleeping purposes, also a large stable tent, in which they kept several driving and saddle horses. We had maps and sectional plates of each township, and after one got the lay of the land, it was not difficult to locate each section and quarter section. Here I spent a large portion of the summer of 1904. Delegations and single individuals would arrive nearly daily and it kept us busy showing them over the land and feeding them.

I remember, one day we were nearly out of meat, and Henry, my nephew, went with his rifle in search of game. Returning home unsuccessful, and having but one cartridge left, he spied an antelope just over the crest of a little rise, looking at him. The distance was several hundred yards, but Henry, in sheer desperation, took careful aim and, sure enough, hit the big buck between the eyes, instantly killing him. Although the meat was pretty tough, it proved very welcome.

A sad and deplorable death from pneumonia took away a member of the first party from Kansas. It was my personal friend Gerhard Claassen, of Whitewater. He took a severe cold sleeping on the wet ground and passed away in a few days. This put quite a damper on the rest of the party, and they went home feeling very bad, taking their dead with them.

By fall a large number had moved their families out and building more or less temporary shelter, got ready for the winter. We had a Kansas settlement, an Ontario colony, one from Nebraska, etc.

It would lead too far to follow the growth and success of the settlement in detail; suffice it to say, when I made an extended trip through it three years later, I did not find one dissatisfied settler.

I remember stopping for dinner at the home of a Mrs. Biehn from Ontario. The lady of the house served a very excellent meal and remarked with pride that everything on the loaded table had been raised on their farm, except the salt, sugar and tea.

(To be continued.)

EASTERN DISTRICT CONFERENCE NOTES

The Eastern District Conference held its annual sessions on May 2—4 in the 2nd Church of Philadelphia. The opening service on Sunday the 2nd was the celebration of the Lord's supper of the local church with the Conference attendants. H. G. Allebach and A. M. Fretz preached brief sermons appropriate for the occasion. In the afternoon the local Sunday school held its session at which several of the visiting delegates gave addresses. In the evening the retiring president, J. W. Schantz preached the annual Conference sermon.

"How firm a foundation, ye saints of the Lord," was the appropriate opening hymn on Monday morning. A. S. Shelly conducted the devotions. The roll call showed that our body counts 24 congregations scattered in the counties of Berks, Bucks, Bedford, Blair, Lancaster, Lehigh, Montgomery and Philadelphia, with 94 votes according to our apportionment.

Ordinations during the year were reported as follows: Thomas N. Nolf, deacon in Saucon, E. C. Miller, minister in Roaring Spring, Menno M. Myers, minister in Bowmansville, E. W. Graybill, elder in Richfield charge. Dr. S.K. Mosiman, president of Bluffton college, a welcome visitor throughout the sessions was granted a complimentary voice and a vote. Jacob Snyder spoke of the good work done at Mechanicsburg, while the members there have no representative in Conference they bid fair to soon become a part of this body. Treasurer Bauer presented his annual report which showed an income plus last year's balance $591.23; disbursements $535.11; balance $56.12 with $160 of last year's appropriations still unpaid.

Officers for the ensuing year were elected as follows: President, H. G. Allebach, Quakertown; Secretary, A. M. Fretz, Souderton; treasurer, John L. Bauer, Boyertown. Daniel Landis was elected as member of program committee for three years. The deacons of the various congregations gave the parochial reports, most of them were written and showed general good feeling and marked activity in the different congregations along all lines of church work. The 19th annual report of the Board of Trustees of the Home for the Aged was read by its secretary, which together with the reports of the financial secretary and the treasurer shows the Home is under good management, and that while it needs the constant support of the church, it has a good financial backing. A. S. Shelly, who is about to leave this field and conference, laid his resignation as member of the board before Conference; it was accepted. Election for members of the board resulted as follows: John B. Clemens, Wm. Gehman, Jos. B. Bechtel for three years; J. W. Schwartz for two years and James H. Shelly for one year. John D. Moyer was re-elected treasurer for the home.

The following resolution was presented and adopted, and to be incorporated in the report of the resolution committee as No. 3: Resolved, that at the devotional services tonight (Monday) special thanksgiving be offered to Almighty God for the blessings bestowed upon us in so many ways during the past year.

A report of the orphanage treasury was presented by Mrs. D. M. Landis showing an available fund of $685.75 in the hands of the treasurer. An evangelist's license was granted to Reed F. Landis of the First Church, Philadelphia and that of Andrew S. Bechtel renewed. The home mission and church extension committee reported concerning the increased interest and progress in the Saucou congregation, of the work in Pottstown and the series of special meetings held there, and the work in Bedford county and the encouragement in the Altona mission. On Monday evening the newly ordained pastor of the Bowmansville church, Menno M. Myers, led in prayer, followed by a service of song and prayer. N. B. Grubb, conference historian, gave a statistical report collated from the congregational reports, a recapitulation of which shows 24 congregations, 2677 members, 222 additions, 70 losses, 24 infant consecrations, while nearly $21,000 were the financial contributions from all sources for the various congregational, mission and charitable purposes.

H. G. Allebach read a very interesting paper on "The General Conference and Our Relation to It." Dr. S. K. Mosiman spoke concerning Bluffton College, the school, college, theological seminary and school of music for all the various branches of the Mennonite church. By motion the Conference endorsed the men selected to represent the General Conference on the Trustee Board of Bluffton College. On Tuesday morning in presenting his resignation as a member of the home mission committee, Bro. A. S. Shelly spoke of his resignation in his pastoral charge which he served for 25 years and the call to the Upland church, California. On this committee were elected Jacob Snyder for three years and A. M. Fretz for one year. The building fund committee reported $124.47 in treasury. The need of regular contributions to this fund was urged. Victor B. Boyer was re-elected a member of this committee for three years. The following were elected on the educational committee: J. W. Schantz and S. M. Grubb for three years, V. B. Boyer for one year. U. S. Stauffer was re-elected on the publication committee. A committee consisting of the brethren A. S. Shelly, F. K. Moyer and J. B. Funk elected at last Conference to "consider and report on 'trust funds' and the administering of such funds bequeathed for the benefit of specific congregations or cemeteries," reported with certain recommendations for a special board for such administration. After some discussion of the report the following resolution was passed: "Resolved that this report be laid over for action until next Conference and that meanwhile the secretary have the report printed and copies of the same placed into the hands of each delegate to Conference, two months prior to the meeting in May 1916."

A bequest from Mrs. Bechtel was reported by A. S. Shelly, this was referred to the following committee for action: I. K. Freed, J. B. Bechtel, and the Conference treasurer, J. L. Bauer. A letter from Rev. Ann J. Allebach of New York with certain suggestions for Conference action on the table from last Conference was directed to be answered by the secretary to the effect that "Conference can not see its way clear to accept her very kind offer at this time." The secretary was directed to send her a letter of greeting from this Conference with Bro. A. S. Shelly to the Pacific Conference which will convene in June. The following is the report of the appropriation committee: 1. "That all unpaid appropriations of 1914 be paid as soon as the treasury will permit it."

2. That the following be the appropriations for this year: Altoona, $75; Allentown $100; Napier $50; Saucon $100; Perkasie $75.

The report of the resolution committee: 1. That a vote of thanks be given to the local church for the splendid and Christian entertainment and hospitality given to the delegates and friends of Conference.

2. That this Conference in session assembled send greetings to Bros. Lehman and Swar for their work so auspiciously begun in the name of the triune God. that we make it a special rule and feel it to be a solemn duty to remember them in our prayers. That we recognize the hand of God in opening the door as a special token of His love and favor for our further encouragement to build up the walls of our branch of Zion in this Conference, and that it be further resolved that we extend our urgent invitation to them to become affiliated with this Conference.

3. See elsewhere.

4. That the deacons be urged to comply with the request to have their reports in writing, not only to expedite the work of Conference but as a matter of record of more than usual interest for future reference.

5. That this Conference extend a vote of thanks to Bro. Allebach for the splendid paper prepared and read and that same be published in the Mennonite. And further that a vote of thanks be given to the retiring president and committeemen who have so ably performed the duties of their offices during the past year; that this vote of thanks also be meant to include the Conference historian.

6. That this Conference sincerely regrets that our Bro. A. S. Shelly will leave this body as he has accepted a call from Upland, California. We feel that one of our best coworkers and advisors will leave our midst. Furthermore we realize the important labor that he has given to our Home for the Aged at Frederick. We pray for God's blessings to rest upon Bro. Shelly's new field of labor, feeling confident that he will be a blessing to the brethren on the Pacific coast, as he has been to us and all who came into contact with him.

7. That the board of home missions, in view of the growing need for the care of the new fields that are open to us, and which we should enter and encourage the work already begun that they be urged to bring this matter before our congregations in a more definite way by appointing a special day to be known as "Home Mission Day", in which an appropriate service should be arranged for both the Sunday school and C. E. societies and regular services of the church.

8. That this Conference fully realizes the important work of Bluffton College as presented by Dr. Mosiman, feeling the needs of greater educational activity. Therefore we sincerely and prayfully pledge our support to said institution, asking God's speed to Bro. Mosiman's efforts and Bluffton College.

9. In the matter of home mission offerings referred to the committee to dispose of the matter as brought before Conference on motion of Bro. A. S. Bechtel we recommend that Conference urge pastors and delegates here present to bring this matter before their people and make every effort to raise an amount equal of fifty cents per capita for our home mission work in the Eastern District Conference.

10. That reports of congregations be handed to conference historian instead of the conference secretary and reports be tabulated as reported at this session.

Victor B. Boyer,
Herbert S. Stauffer,
Wm. M. Gehman.

Next meeting of Conference will be in the Roaring Spring church, Blair county, May 1916.

A. M. Fretz, Secretary.

CORRESPONDENCE

Bethel College, Newton Kan., May 18, 1915. To the Mennonite:

During the past season the students of Bethel have again engaged in debating contests with other Kansas Colleges and Academies, and were pleased with the results, winning all four contests.

The College Junior Class has published an annual, the "Graymaroon", which is in fact a handsomely bound book full of interesting reading and excellent pictures depicting life on the campus.

The Volunteer band and Home Mission band, besides each having their regular weekly meetings, also give public programs in various churches, the Volunteers being especially in this kind of work.

The educational lecture course was completed last week, when Dr. Herbert L. Willett of Chicago gave us an excellent lecture on "The Youth of the Twentieth Century".

President Kliewer has been away much of the time this year, holding series of meetings and lectures in many of our churches in the Western District. Last week he went to Mountain Lake, Minnesota to attend the meeting of the Foreign Mission Board, being accompanied there from here by Missionary P. J. Wiens.

Our student organizations, Y. M. C. A. and Y. W. C. A. have had busy, and on the whole successful years. Elections were held recently, and the young men elected are: President, Alfred Habegger; vice president, Henry Fast; secretary Oswald Krehbiel; treasurer, Ernest Penner. The young women elected are: President, Mrs. Alfred Habegger; vice president, Marie Wollman; secretary, Helen Riesen; treasurer Frieda Ewert.

Another week of school work, then the final examinations, and commencement week will be ushered in. The graduating classes are about as large as usual, there being five who graduate from the college course, three from the music teachers' certificate course, and about twenty-two from the academy course. Professor H. O. Kruse of the University of Kansas, formerly an instructor here, will deliver the commencement address on June the third.

J. F. M.

Souderton, Pa., May 19, 1915. On Sunday evening, April 25th, we had the pleasure of listening to two inspiring addresses in the interest of Bluffton College by Dr. Mosiman, President of the college, and Maxwell H. Kratz, Esq., of Philadelphia, one of the college trustees. We feel that the visits that we have had by the college representatives have not been in vain, especially by bringing to the notice of our people the fact that we now have the opportunity of giving our children a higher education in an institution that stands in the upbuilding of strong Christian characters, and also the fact that we now have the opportunity of sending our children to a "Mennonite" college. We feel safe in predicting that in the near future some of our children will enter Bluffton College.

Saturday, May 15th, twenty-two souls have been received into the church, twenty by baptism upon confession of faith and two by the right hand of fellowship. Sunday morning following the Lord's supper was observed, when a large concourse of people assembled (even though the weather was disagreeable) yet many rejoiced in the fact that they were privileged to renew the covenant with the Master, and that so many were brought to the Master's feet.

Plans are being prepared to remodel the interior of the church. The present seating arrangement is inadequate, the change will mean more room for the worshipers.

Many of our C. E. members are planning to attend the C. E. convention to be held at Saucon on Monday, May 31st. A very good place to spend Memorial day.

H. A. A.

And as the path of duty is made plain,
May grace be given that I may walk therein,
Not like the hireling for his selfish gain
With backward glances and reluctant tread,
Making a merit of his coward dread;
But, cheerful, in the light around me thrown,
Doing God's will as if it were my own,
Yet trusting not in mine, but in his strength alone.

—Whittier.

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ETERNAL LIFE: SOURCE, NATURE AND HOW TO OBTAIN IT

The question of a future existence, or eternal life, is the most perplexing and yet the most important question that can engage our attention. Our life is constantly surrounded with innumerable difficulties, mysteries and uncertainties, and that of eternal life seems to transcend all other difficulties because of the fact that it is eternal and, according to scripture, its future rewards and punishments are set forth as fixed or unchangeable—the good always to be happy, the bad always to be miserable. Not only so, but we are reminded with the solemn progressiveness of both members of the alternative—the good possessing increasing joy and the bad sinking deeper in misery.

Not only does scripture tend to confirm this view, but, according to a generally accepted law, "All states of heart and mind tend to increase by the very fact of continuance." In view of this fact all men should therefore most carefully examine all the evidence that may point to a future life and give the benefit of any doubt to the probability and possibility that we will survive death.

If we should endeavor to prove a future existence only by such evidence as we may find in nature we would undoubtedly find it most difficult to determine.

By the mere hypothesis or natural reasoning assuming for the purpose of argument to explain some fact which may or may not prove to be true, we might prejudice our cause with unfavorable bias. And yet we contend that there is much in this life that leads us to examine the question and carefully weigh the evidence aside from revelation. According to Butler's Analogy "It is a law that creatures should exist in different stages, and in various degrees of perfection." For the sake of argument we will carry the analogy a little farther and say, Prenatal states are wholly different from postnatal characters. If you could enter into such a life in an unborn state and tell that unborn character or life that it would soon be cut off entirely from its present source of life upon which it must depend, and come into a new world in which it would breathe for itself, circulate for itself, entirely removed from, or cut off from the former conditions of its existence, the answer no doubt would be "nonsense." It is just as reasonable to expect and believe that we can exist in a future state as we did in a former state far more imperfect and dependable than we now enjoy. We can therefore not assume nor should we conclude that death destroys us any more than our birth destroyed us, but gave us a freer and independent existence.

One might continue this method of argument almost indefinitely to show that it is reasonable to believe that we shall live hereafter and that death does not destroy us, because we have already survived many changes, and as some one has said, "death does not destroy the living agent." Interesting and helpful as this argument may be, revelation is far greater and more important. Revelation gives authority to teach and a solemn commission to declare that we shall live forever. We now desire to look into the word of God and lo, here we find the source of life and the power that can and does continue it throughout eternity.

What is life eternal? We ask, what is this present, temporal life? It seems proper to say that if we can give an intelligent answer to the latter, it will help us to answer the former and more weighty question.

According to the gospel of St. John ch. 1 verse 4. The life is in God but that life is not in us. Our life is temporal. "Temporal things are not eternal." But that life was the "light of men." It throws light on our present existence by which we may determine our fortune state. The next verse informs us, thus: "And the light shineth in darkness, and the darkness comprehended it not." If we by choice or neglect, remain in darkness we are shut off from this life giving power. We are informed in verses 12-13 of this same chapter that we shall be made partakers of life through sonship. This life as spoken of in this chapter as our light is a revelation of life itself. But light must be comprehended to be of any service to us. Unbelief is blindness. A blind man can't see light, at least not very clearly, and so, it is of little use to him. So it was with the spiritually blind. It is not for want of light that men do not see, "The light shineth in darkness" but for want of inclination to see it with spiritual sight. The chief cause of men stumbling around in darkness is because they try to comprehend this light with physical sight. By carnal mind or human reason you cannot see this light. Faith alone is the open door that will give us an entrance in to life.

We have now come to the nature of this life and how to obtain it. This we find very clearly set forth in John 17, verse 2 and 3. The nature of eternal life and how to obtain it, is to be found in the knowledge we have of God.

"This is life eternal. that we might know Thee, the true God, and Jesus Christ whom Thou hast sent."

This implies more than a belief in the existence of a supreme being. This knowledge is almost universal. Few deny outright that they believe in some supreme power, or being. We must know God as the Author of salvation and Christ as our redeemer. Science has long ago claimed to have discovered the possibility of living for ever by the following definition: "Perfect correspondence is perfect life." But this discovery alone, important as it may be, is unsatisfactory in that it does not give us the power to comply with the conditions implied. As long as we can adjust ourselves to the changes that constantly are going on around us and in us we live. But these changes sap our vitality and constantly draw on our reserve force and when these are exhausted we die. The word of God here supplies what science fails to discover nor has the power to supply. Nevertheless these discoveries are of vital importance to the church; they should not be ridiculed but rather be used as a means to press the matter much harder in persuading men every where to repent, believe and accept Jesus the mediator of the new covenant in order to have and abundant entrance into life, that perfect life. It may seem that the church has held itself aloof too long from facts that cannot be successfully refuted. As I understand the word of God it rather anticipates that men shall speak in terms of science. But at the same time we must not forget that the Bible would teach anyhing else but religion it would lose its value because its chief function is far higher than the mere teaching and unfolding of material facts. It deals with immaterial things—with the souls of men. It points out to him a way back to God from whence he came. We will therefore not attempt to show what this life will be hereafter other than what the Bible teaches, for that must be left to eternity for unfolding. "For we know that when He shall appear we shall be like Him, for we shall see Him as He is." We therefore conclude that reason demands eternal life, the best to be hoped for is passing Eternity alone can right everything that in the brief space of a life time must remain incomplete. Justice requires it. For it would be manifestly unjust for God to bring beings into a world where the best to be hoped for is passing a few years of imperfect service surounded by conditions wholly beyond our power to alter or amend to make life satisfactory and complete. Let us then take "Hope as the anchor of the soul both sure and steadfast and that holdeth within the veil,"until every immaterial soul has passed through faith in Jesus Christ as the door of abundant entrance into that perfect life as the unfolding of "the wisdom of God and the goodness of God."

Victor B. Boyer

THE BETHEL DEACONESS HOME AND HOSPITAL

(Glimpses of a Year's Work.)

A spirit of gratitude to God for all the manifold blessings, for all the help and guidance received during the past, prevail over the assembly of the members of the Bethel Deaconess Home and Hospital their annual meeting on May 11th in the First Mennonite Church at Newton, Kansas. After an inspiring sermon by Rev. Abr. Ratzlaff the business meeting was opened by Rev. J. W. Regier, the president of the Society. Of the various reports read before the meeting the following extracts may prove of interest to the readers of the Mennonite.

During the past year 14 new members joined the organization, and 84 new votes were issued to both old and new members, the Society now having 198 members, with 489 votes. (Every gift of $50 entitles to one vote. Both votes and memberships are only given to Mennonite contributors.)

Two great improvements could be made during the past year. For the first we are indebted to the untiring zeal and effort of the Ladies Auxiliary to Bethel Hospital, who gathered the necessary funds and secured in erecting the much needed pergola passage way, which now connects the hospital building with the sisters home. We have felt the need of this structure for a long time, and are surely grateful to all who have helped contribute the necessary sum for this purpose. Our sisters are now protected in inclement

weather as they pass from home to hospital, and the building itself contributes greatly to the general appearance of the institution.

The second improvement of great importance was the purchase and installation of a modern and very complete X Ray outfit for which we paid the sum of $2,200. This apparatus is of great assistance to scientific and thorough diagnosis and treatment of many patients, and the friends who have made this purchase possible by their contributions would feel amply repaid for their efforts and sacrifice could they but see the benifits, which have come to so many by their aid in this manner.

The sisterhood consists of 20 members, 5 ordained deaconesses, 8 sisters with the garb, and 7 probationers without the garb. The sisters have labored faithfully in their services rendered to the patients during the year in bodily and spiritual help, and the blessing of God has rested on their efforts. Theirs is a beautiful life of service and though we often feel that their work is hard, due to the shortage of laborers for this field, still we see that God makes true His promise and gives sufficient strength for the duties of each day, and gives power to the weary and to those who faint He ever increaseth strength. So many young women stand idly by waiting for an opportunity for service to God, while they fail to hear the Masters voice and do not notice His hand pointing to the deaconess work and saying: "Go thou also and work in my vineyard and whatsoever is right that shall ye receive." Surely if those who are called would but heed His voice the deaconess work would not need to suffer in its development because the labors are too few.

The average health of the sisters has been good, though two sisters had to submit to surgical operations and Sister Hillegonda was so unfortunate as to make a misstep while attending the meeting of the International Sunday School Convention in Chicago, which resulted in a fractured hip. We were indeed grateful that she could be brought home on the fifth day after the accident and that she has recovered and is able to attend to her duties. The other two sisters are also well and in regular work.

Theoretical instructions pertaining to the care of the sick are given to the sisters in training from October till June. This work is arranged in a three year's course and the doctors and Sister Catherine prove very conscientious and capable teachers. Sister Anna Suderman and Sister Marie Lohrenz who finished their course in the spring of 1914 passed the State Examination in July and received state registration as trained nurses with the title R. N.

Prof. H. D. Penner of Bethel College, our superintendent of the deaconess department gave instructions to all the sisters in deaconess and biblical branches. He also visited the patients regularly administering to them spiritual aid and support. He preached at the hospital alternately with Rev. J. W. Regier once a month and gave much time to the spiritual admonition and guidance of the sisters. We are fortunate to have such a capable man in this position in the institution and pray that God may continue to bless his good work.

The hospital report for the year's work from Jan. 1, '14 to Jan. 1 '15 gives the following information regarding the institution life.

In the hospital the sisters cared for 384 patients in 6912 days of nursing. Of this number 91 were men, 191 women and 102 children. Besides this number 51 children were born in the institution, who were not counted as patients but cared for just the same with their mothers. There were 171 operations during the year. almost all successful. 270 patients left the house as cured, 44 were improved, 19 not improved, of which number the greatest per cent were in the house simply for diagnosis. 27 were called by death, of which 18 were hopelessly ill or in dying condition when brought to the institution. 23 patients remained in the building on Jan. 1.

Of these 384 patients there were 99 Mennonites, 42 Methodists, 20 Presbyterian, 18 Christians, 17 Catholics, 11 Baptists, 9 Lutherans, 7 Evangelical, 5 Episcopalians, 5 Congregationalists 2 United Presbyterian and 2 Quakers and 1 Nazarene, 1 United Brethren, 1 Dunkard, 1 Reformed and 1 Christian Scientist. 142 patients made no profession of faith, and we hope that the good seed sown into these hearts by the testimony and service of our sisters may bring forth fruit to eternal life.

The vocations or occupations of these patients in health represented various callings from the day laborer up to physicians and ministers. According to their nationalities the following races were represented: 206 Americans, 146 Germans, 8 Indians, 5 Irish and 5 English, 4 Russians and 4 Mexicans, 3 Swiss and 3 Negroes.

For 49 patients we made a charge of $15 per week for room board and care, for 255 cases we made a charge of $10 per week, 33 patients paid $1 per day, 17 paid one half of the regular price, 6 patients paid a very little and 24 were cared for free of any charge. The added sum of the price reduction and charity work amounts to $2676.75. Since our prices are so reasonable we can never make up this sum from our hospital income, but are dependent on the help from those who feel that they have been so abundantly blest, that it is their duty to help those in distress and need by supportting them through their illness.

We are very grateful to our Heavenly Father for making hearts and hands willing to care for this need during the past, and we hope and trust that there may be more from year to year who will feel this duty and obligation toward caring for the sick and needy. Our institution is in need of the hearty prayers and support of the children of God, especially since an indebtedness of $13,500 still burden the hospital. May the Lord continue to help and bless! Any contribution sent to the institution will be made use of according to the wishes of the donors.

"The grace of the Lord our God be upon us, and establish the work of our hands upon us, yea the work of our hands, establish Thou it."

H. E. Suderman
Secretary of the Bethel-Deaconess Home and Hospital Society.

HOW DOES TEMPERANCE HELP ONE IN TRAVELING.

When one is traveling, one always wants, first, to enjoy himself to the fullest extent, while, on the other hand, one desires to leave a good impression of himself with the folks one comes in touch with.

There are still a few who think as they did in olden times, that to really enjoy oneself one would have to first of all, satisfy some of the lower passions. In traveling one comes in touch with a great variety of people, and one is not judged by what we say of ourselves, but by one's conduct, we sometimes do not know how ridiculous we are until we hear the remarks of others around us.

When we talk of temperance it may be considered in such a broad sense that when traveling it is safest to be as Paul said, "Be temperate in all things."

Traffickers engaged in white slavery often set their traps among travelers, they seem to be mind readers, and even the least attention or admission, is a score in their favor.

Women are particularly judged in traveling by their dress and one should use the greatest of precaution in one's selection of clothes for traveling. Dressing I think, can be very closely associated with temperance, for when you find the intemperate you generally find corresponding dress.

Then one cannot be too careful in selecting people to converse with. You never fail to have plenty of people to talk with, there is always someone who is willing to start a conversation with you, or offer you his deck of cards, or even ask to join in the game. It is sometimes best not to reply to such, or to direct them to some officer or trainmen.

Intemperate men addicted to bad habits, such as drinking, swearing, and loud and boisterous speaking are not welcomed among passengers, neither are women who are flirty, flippy and ill bred.

A woman usually brings more disgrace to herself by her conduct than a man, hence, before starting on a journey, it is not wise to only supply yourself with sufficient food and means, but just as important to adopt a carefully selected code of rules of manners and actions, both as to indulgence and restraint.

Temptations are nowhere more numerous than when at traveling. The boy who has never left his father's threshold before, and leaves for the first time, finds himself astonished and sometimes bewildered at the things that really exist and the temptations that confront him.

The young woman who for the first time starts on a journey and is not temperate becomes a prey to those who are lurking for her downfall. Let no one carry your baggage for you, purchase your ticket, share your seat with you, direct you to a particular cab or enter into some confidential conversation before you have carefully investigated every step that is required in your new acquaintance.

Traveling has meant so much ruin to so many young women that mothers should feel backward in allowing their daughters to travel without being accompanied or protected.

Were it not for temperance there would be no safety in traveling. All railroad corporations demand a very strict observance in temperance. Temperance guards against collisions, against individual accidents and promotes a safe standard both for protection of property and life. Statistics claim that the majority accidents among travelers are traceable to intemperance in some form. You can scarcely step inside of a car where today you do not find some signal that calls

the passenger's attention to "safety first."

When temperance once holds complete sway traveling in itself will become a great enjoyment, then accidents and wrecks will be diminished and thieves and thugs cannot harbor among the ever striving crowds, and swearing and cursing, so common in traveling, will be diminished and the drunken man's demoralizing influence will be minus.

There will be a higher reverence for opposite sex rather than to enslave and to reduce into bondage and a new atmosphere of freedom will prevail, for as we are told, "He that cometh after me, let him deny himself."

Katie Reusser.

THE C. E. TOPIC,

June 6.

Body Under, Soul On Top.

I Cor. 9:24-27.

(Consecration Meeting.)

Paul could not help but be familiar with the athletic interests of his time. The language of the race became the most expressive source of figures of speech then, just as the language of the ballfield becomes a most vigorous means of expression in our time Keeping in mind the idea of a race and what the racer must do if he expects to succeed, Paul applies the same idea to the Christian life. In order to win, the contestant must subject his body to discipline, weaknesses must be strengthened and whatever gives evidence of wear must be built up. In order to make good in the spiritual life the same kind of a discipline is demanded. The inclinations of the body are in the direction of spiritual defeat. It must be mastered and subjected to control instead of being permitted to contribute failure. When properly mastered and in control of a consecrated determination, this same body, instead of being an instrument threatening constant failure, becomes a power by which the fruits of righteousness are produced.

Our bodies are the most wonderful work of creation. They are capable of the severest strain in doing right and often wholly corrupted by a single wrongdoing. God designed them for activity; we must not forget that our first parents were placed in the Garden of Eden with a definite task to perform. They were to "dress" the Garden. It was God's intention that the human body should be the greatest glory to Himself and humanity when properly exercised and occupied. The devil was soon to discover that in the body the most fruitful field for sin could be found and therefore temptation to sin and habits of sin find the flesh their most useful and most used channels of action.

The error into which many fall, that the body being material and given to material sinning, is to be despised in order that the spirit may develop to its greatest glory, is a mistake, because it disregards the fact that both body and spirit are the creation of God and as such, both are sacred and are to be developed to the limit of their possibilities. The spirit, however, being like God, should be above the body and the body should be made to contribute to the spiritual good. There have always been classes of minds who could see no higher good for the body than to torture it, believing that in so doing the greater possibilities of the soul would open. The monks of the middle ages, the so-called holy men of India belong to these classes and the awful suffering they inflicted upon themselves makes one of the most repulsive chapters in history. That ultra-puritanical type of Christianity, which sees no good in anything but a sour-faced existence, and provides nothing for the enjoyment of the innocent pleasures of life, it seems to us also to be included in these classes.

But to live for the body alone, to eat, to drink and to be merry, is not to live as God would have men live, and means a starved soul and a ruined body in the end, with no eternal prospects for the spirit. We are not here to be slaves to the appetites of the body. They are like so many strong horses which, when properly mastered, become our most useful servants, but when allowed to master us, become our destruction.

A healthy spiritual life needs a healthy bodily life and therefore we should care for our bodies, keep them clean, properly nourished and protected from harm and sickness. There is a relation between cleanliness and godliness which we cannot afford to ignore, so, too, there is a relation between a well-nourished body and a contented mind and physical health and a normal spiritual life. We ought to follow these things, not as an end in themselves, but as a means to an end.

If it be important for us to see that we are properly clothed, fed, protected it should be important that the needs of the soul are looked after. Many think they do their duty by themselves when they attend to the former, but, to neglect the latter is as great a crime against self as it would be for one to starve himself.

In order to keep the soul on top our chief interests must be in spiritual exercises and things such as the salvation of our souls, the exercise of prayer, the feeding on the Word, the preaching of the Word, the means of grace and the sacraments.

The mind should be occupied with the best things that God offers and not be burdened with such silly things as, what we shall eat, or what we shall wear; God attends to those things better than we know how; we should attend to the things which God offers for our highest good and our eternal salvation.

SUNDAY SCHOOL LESSON.

June 6.

Nathan Rebukes David.

II Sam. 11:22-12:7.

Golden Text—Psa. 51:10.

Were the Bible a man-made book the story of David and Uriah would never have been written. Impostors never tell both sides of a story when one side is to the hurt of their cause. It is one of the characteristics of the Bible to show us the dark side, as well as the bright, of human nature. Even the best of men are capable of the worst of sins. The incidents of this lesson portray the darkest side of David's life. He was untrue to a faithful friend, he committed adultery, he murdered, he blasphemed and then like the hypocrite he was he pretended that the whole affair was but an incident in course of events which any one might expect to happen.

David began his wrongdoing by staying at home at Jerusalem, and sending Joab to do what he should have been doing himself, fighting the enemies of his country. He was beginning to become lax in doing His Lord's work and it was not long before he was doing the devil's.

The telling in detail of his sin is not a pleasant thing, but it is a warning. It leads us to see that in everyone, even the one who seems the strongest, there is the possibility of an awful fall. The warning therefore is that he who stands should take heed lest he fall. The fact that even so great a sinner as David could yet be pardoned is a great encouragement to all who would lead bad men to God. They can point to the case of David and say: "If there was hope for him in his terrible fall, there is hope for you too."

Though God freely pardons the sinner, the consequences of the sin go on and on. From the day that David sinned, he had to bear the bitter fruits in his own family, once it was his daughter who was the victim of an unspeakable crime on the part of her own brother, then his son went into the sin of murder and, so long as David lived, he had to bear the marks of his crime. Sins, and particularly sins against purity, bring in their wake a terrible train of consequences which will not down.

The news of the death of Uriah came to David. He had done every wrong a man can do to another to this faithful follower. He had corrupted his wife, plotted against his life, made him drunk and finally murdered him, but he was so far fallen in sin that the final ending of his scheme did not make the slightest impression upon his conscience. It is easy to see here to what an end one comes who forgets God and defies His most sacred laws. The murder began with the first step of David's sin. One great sin always begets others and the guilty one then concerns himself about making himself safe. But how impossible is it for any one, even a king, to make himself safe against the consequences of his sins! No man is so great, or so high in authority, that he can safely sin against the honor of God or his fellows. Sin always meets its punishment. David may have thought, "It's all over now, I am safe," but his trouble was only just beginning. God frequently commences at just the point where men think it is all over.

With his sin, David turned hypocrite. He pretended that the death of Uriah was one of the things to be expected in war. Whom did he fool? Certainly he didn't fool Uriah's wife, nor Joab, nor God and certainly he did not fool himself. He knew in his heart that the whole affair was nothing but a deliberate murder. He must have felt the stain of Cain upon his soul even though he outwardly appeared to be satisfied with things as they were.

The woman, Bathsheba, certainly not an unwilling partner in the crime, and perhaps the aggressor, put on an appearance of decency. She mourned for her dead lord but she was ready to be consoled with an indecent haste. Outward mourning may easily be nothing but hypocricy. She must have thought the change from a captain's to a king's wife was an advance. It was degrading herself. An earnest and pure life in obscurity is worth more in the eyes of God, and man, too, than all the power and influence that comes by selling virtue, honor and life. As she shared his sin, she had to share his punishment.

David's sin displeased the Lord. He was not shielded. In God's eyes the guilty are all alike, be they great or small. There are no apologies to be made for David's sin. It was awful, black, and horrid. So is everyone else's sin.

God sent Nathan to rebuke David. It required boldness on the part of the prophet, but he could feel safe and be brave, he was serving a higher and mightier king than David. It was a mercy that David should be rebuked; it gave him the chance to repent.

There was a terible conviction in the parable of Nathan and the judgment it compelled David to pronounce upon himself, but it opened the way to pardon. Every sinner must first be convicted of sin before he can be restored to God's favor.

DEATHS

Hager.—In Lansdale, Pa., on April 7, 1915, Mararet Elizabeth, child of George and Mary Hager, aged 2 months and 28 days. Interment on the 10th at Souderton. Services by A. M. Fretz.

Charles.—In Bedminster, Pa., on April 11, 1915, Catherine Ann, wife of Abraham Charles, aged 67 years, 8 months and 18 days. Interment on the 16th at Tohickon church. Services by Rev. E. S. Moyer of the Reformed church, assisted by A. M. Fretz.

Myers.—Near Pipersville, Pa., on April 29, 1915, Isaac G. Myers, aged 48 years, 5 months, and 17 days. Interment on May 5 at Deep Run Old Mennonite church. Services by Revs. Wismer, Rush, Leatherman and Fretz.

Eighmy.—Luella Bowers, born Oct. 22, 1860, died May 13, 1915, aged 54 years, 6 months and 21 days. She leaves to mourn their loss 2 sons, 5 daughters, 3 brothers and 2 sisters. Funeral from the home of her brother, John Bowers on Locust St., May 15. Interment in Greenlawn Cemetery. Rev. Jacob Snyder officiating. Text, Ezek. 24:18.

Noland.—James Henry Clay Noland was born June 20, 1842, died May 16, 1915, aged 72 years, 10 months and 26 days. He leaves two sons and two daughters to mourn his departure. Funeral from the home of his son John, May 18. Interment Greenlawn cemetery. Rev. Jacob Snyder officiated. Text, Acts 20:38.

CONTRIBUTIONS

GEN'L CONFERENCE TREASURY.

Johannestal church, Hillsboro, Kansas, $10.07; Salem church, Dalton, O., $8; Salem church, Weatherford, Okl., $1.10; Bethany church, Freeman, S. D., $4.30; Pretty Prairie church, Kan., $10.05; Escondido church, Cal., $1.10; Bruderthal church, Hillsboro, Kan., $10.25; Bethany church, Coy, Okla., $1.50.

The churches are reminded that those who have not yet paid in their contributions of 5 cents per member for the conference fund should do so as soon as possible since an order of $260 for the Supplements to the Bundesbote and Mennonite is to be paid and the revised constitution of the Conference could not as yet be printed because there remains but $81.46 in the Conference treasury.

C. F. Claassen, Treas.

NEWS OF THE WEEK

U. S. SHIP STRUCK BY TORPEDO OR A MINE

Steamer Damaged by Explosion Off Irish Coast. Able to Return to Liverpool.

London, May 26.—The American steamer Nebraskan, Captain Green, from Liverpool, May 24, for Delaware Breakwater, was toperdoed yesterday by a submarine at a point forty miles west-south-west of Fastnet off the south coast of Ireland.

The sea was calm at the time. The crew at once took to the boats and stood by the steamer.

It was soon ascertained that the Nebraskan was not seriously damaged. She had been struck forward, and her foreholds were full of water.

The crew returned on board and got the vessel under way. No lives were lost among the crew. The Nebraskan did not carry any passengers.

Passenger Steamer Fired On.

The German submarine campaign is continuing actively. Dispatches from Norway say the people of that country have been aroused by the sinking last week, of the Norwegian steamer Minerva, and the attempt to torpedo the Iris, which went to her assistance.

The steamer Cromer, loaded with passengers, had a narrow escape from torpedoing while bound for Rotterdam, yesterday. A submarine fired a torpedo without warning. It missed the ship by only fifteen yards. According to the captain's story to Rotterdam correspondents, the periscope was seen 500 yards distant, and then the wash of the torpedo, which was moving so rapidly that nothing could be done to avoid it. The attack occurred at a point four miles north of North Hinder lightship.

CONTINUE VIGOROUS ATTACK ON RUSSIANS.

Austro-Germans Declare Considerable New Successes Have Been Won in Galicia.

London, May 26.—The new attack of General Mackensen against the Russian line north of Przemysl, in Galicia, is reported from Vienna and Berlin to have been attended by conspicuous success. The war office at Petrograd, however, states that attacks on the Russian line along the San river were scattered and concedes to new victories to the Austro-German armies.

The great onslaught to the north of Przemysl and around Jaroslau indicates that the powers of the Austro-German offensive are not exhausted and verifies the belief general in London that the Russians are not well ecquipped for the defense of this position. Pzremysl has not been sufficiently repaired to rank again as a great fortress. It is rather a heavily fortified camp which needs considerable artillery for its reduction.

Germans Retain Gain in West. Use Gas.

In the west the British have been compelled to give ground in Belgium to the Germans, who are once more pressing forward strongly along the part of the front which has seen the heaviest sustained fighting of the war. The allies apparently have offset this German victory, however, by a French advance farther south, in northern France, near Arras.

The most interesting statement in the British announcement is that, "with due precautions," gas attacks can be "met and defeated." This is particularly pertinent in that gas bids fair to be used more and more possibly by all the contenders.

A report from Field Marshal Sir John French, under date of May 25, says:

"Some portions of our line east of Ypres, which were lost yesterday during the enemy's gas attack, have not yet been recovered. The amount of gas used was greater than on any previous occasion—over a front of five miles.

"The gas was emitted from cylinders throughout a period of 4½ hours, and at the same time our line was hombarded with asphyxiating shells The gas cloud rose in places forty feet high from the ground.

"Portions of the line remained in tact throughout the ordeal, and our men have demonstrated that, with due precautions, this form of attack can be met and defeated."

Dardanelles Losses Heavy.

Attesting to the extremely sanguinar character of the recent land fighting at the Dardanelles, where the British and French are seeking to dislodge the strongly entrenched Turks, theer comes a list of 919 casualties among the Australians engaged in this enterprise. The Turkish losses apparently have been greater, as it was necessary for them on Sunday last to obtain an armistice to bury their dead, 3,000 of whom lay piled before the British trenches.

LINER IN COLLISION PUTS BACK TO PORT

New York, May 26.—The Dutch liner Ryndam, which sailed from this port yesterday for Rotterdam with seventy-seven passengers and a million dollar cargo, was badly damaged in a collision fifteen miles southwest of the Nantucket shoals lightship at 4 o'clock this morning with the tamp freighter Joseph J. Cuneo, which sailed from Boston last night for Baracoa Cuba.

Both vessels were seriously damaged. The Ryndam, wireless reports indicated, was struck aft with such force that hold No. 5 filled almost immediately, water flowed freely into the engine room and began to creep up in hold No. 6. The Cuneo's bows were smashed in.

S O S signals flashed from the Ryndam's wireless and her passengers were transferred to the Cuneo. One hundred and sixty of the Ryndam's crew of 200 likewise were put aboard the liner to navigate it.

ITALIAN TROOPS SEIZE AUSTRIAN TOWNS AND MOUNTAIN PASSES.

Rome, May 26.—Offensive operations resulting in the occupation of Austrian territory all along the frontier from Lombardy to the Adriatic are reported in an official statement issued last night by the war office. Italian troops have seized various towns in the Trentino and forced their way through mountain defiles. On the lower Isonzo attacks were continued to gain the line of the river. The Austrians are reported to have retired, destroying bridges behind them. Italian aviators bomharded Monfalcone, near the Gulf of Trieste.

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250.	Floral Designs	120 "
255.	Fruits	120 "

EMMANUEL SERIES

10 cents per Sheet.

No.		
15.	Floral, ⅞x1⅝	72 Tickets
16.	Floral, ⅞x1⅝	72 "
17.	Birds, ⅞x1⅝	72 "
18.	Fruits, 1x1¼	64 "
19.	Landscapes, 1⅜x1⅞	36 "
20.	Floral, 1¼x2	32 "
21.	Bible Pictures, 1⅜x2⅝	24 "

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No. 168. Cross with neatly colored and embossed flowers and silk cord ..... .10
No. 200. Cross with silver border, embossed and colored flowers and silk cord..... .10
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No. 170. Book mark with embossed flower decorations and silk cord..... .10

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With Scripture Texts.

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1005.	Landscapes, 3½x5	.10
1006.	Floral Designs, 3⅛x5	.10
1012.	Landscapes, 4x5⅜	.12
1017.	Scenes and Flowers, 4x5⅛	.12
1018.	Landscapes and Flowers, 4x5⅛	.12

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566.	12 in box, 3x3¼	25 "
567.	12 in box, 2x5	25 "
570.	24 in box, 2x2½	25 "
571.	24 cards in box, 1⅝x3	25 "
572.	24 cards in box, 1⅝x3	25 "
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A new series of Wall Mottoes. Size 10x14½. Embossed. Very beautiful. Texts: 1. The Lord is my Shepherd; I shall not want. 2. I will sing of the mercies of the Lord for ever. 3. He that followeth Me shall not walk in darkness. 4. The Lord is my light and my salvation.
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Four beautiful Wall Mottoes. Roses. Size 8⅝x11¼.
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VOL. XXX. BERNE, INDIANA, JUNE 3, 1915. No. 22.

NOTES AND COMMENTS

The annual May festival of the Trenton (Ohio) church was held on the 20th and 21st and was a splendid success in spite of unfavorable weather conditions. A local paper, "The Daily News", says that, "from an artistic viewpoint it was the biggest success given in this part of the country."

"The Sunday schools of Kiukiang", writes Miss Hughes, "are all graded and five are going at the same time every Sunday, all of them carried on by native Chinese workers. In one of these schools is a little ten-year-old girl who has brought her brothers and sisters and now her mother into the Sunday school. The latter has been in the school for about six weeks. She is a Taoist, and also has imposed on herself vegetarianism for life as a pledge to the gods. Last Sunday one of the teachers came to me after the lesson with a shining face, bearing the glad news that this mother had that morning, in answer to the plea of her little girl, broken her life vow and had accepted Christ. She gave a glowing testimony of faith in Jesus Christ and asked for a Bible to take home to her husband, requesting us to pray for his conversion."

The Kansas Young People's Convention will be held in the Moundridge church, June 10. According to the program appearing in the Mennonite of last week addresses will be made by Rev. J. M. Suderman and Missionary Wiens. The themes to be discussed will bear on Young People's Work and its relation to the church.

While the war continues to keep everything else in the shape of news in the back-ground, there are other things happening, for example, the activities of the European churches continue with vigor. Information comes to us of the erection of a new church building in progress by the Hamburg-Altona congregation. The old church, which was taken over by the city authorities, is one of several which served the use of this historic congregation whose beginning goes back to the time 300 years ago, when Dutch Mennonite refugees fled to Hamburg from the persecutions of the Duke of Alba. One of its late pastors, Bernhard Roosen, issued a pamphlet some years ago, covering the history of this remarkable church. The present pastor, Rev. Henry van der Smissen, is well known to the Mennonites of America as the editor of the "Mennonitische Blätter", the organ of the Mennonite churches of the German Empire.

The American Tract Society, organized in the city of New York, May 11, 1825, has just celebrated its ninetieth anniversary. The design of the fonders was to establish a central society which was to co-operate with Christians of all denominations and other tract associations in publishing and circulating whatever would best "diffuse a knowledge of our Lord Jesus Christ as the Redeemer of sinners, and promote the interest of vital godliness", provided only that such publications should be "calculated to receive the approbation of all evangelical Christians".

The supreme object of the work of the American Tract Society has already been stated—namely, to benefit humanity by the diffusion of the saving truths of Christianity through the medium of the printed page. In attaining this end, however, several subordinate aims are kept constantly in mind. Among these are the following specific objects:

The Society aims to preserve for lasting usefulness the best works of the writers of earlier times, such as Bunyan, Baxter, Barrows and Legh Richmond. The writings of these, and of many more who might be mentioned, are really spiritual classics, worthy of preservation for all time.

It seeks to provide an appropriate instrumentality by which the choicest thought of the best Christian minds of the present age may be imparted to the world.

It endeavors to counteract and displace the flood of evil literature poured forth in the interest of infidelity, licentiousness and crime. The most effective antidote to a bad book is one that is pure and uplifting. It is the constant aim of the Tract Society to abolish trashy literature by providing something infinitely better to take its place.

The Society aims to provide publications suitable for all classes—not for Christians alone, but for inquirers and for those who need to be awakened from their indifference. It aims especially to issue books and tracts that shall be helpful under all the varying circumstances of life. Its publications cover the whole range of human experience, from the lullabies written for the little ones to the words of comfort prepared for those who have reached the Beulah Land of life.

One exceedingly important function of this society has been to prepare Christian literature in many languages suitable for the spiritual wants of the immigrants as they land upon our shores.

Another important office of the Tract Society has been to aid by means of foreign cash appropriations in the preparation, publication and distribution of Christian literature in the vernacular at foreign mission stations, thus furnishing millions of copies of books and tracts for world evangelization.

Another useful function of the Society has been found in the use of its publications as an aid in promoting the growth of Christianity in our own homeland. Both the settled pastor and the Gospel evangelist have found in the issues bearing the imprint of this Society most helpful material, both for their own personal use and for the uplift of those who come under their influence.

†REV. JOHN S. HIRSCHLER†

Rev. John S. Hirschler was born on July 4, 1847, in Bavaria, Germany. In his ninth year he came to America with his parents, who settled at Summerfield, Ill. In the year 1861 he was baptized by the resident pastor of the Mennonite church, Rev. Daniel Hege, and united with said church.

Until his 21st year he was active on his parents' farm and when in 1868 the Mennonite school at Wadsworth, Ohio, was opened, he enrolled as student in this school with two other young men of the same congregation. In the summer of 1871 he, with five other students finished the prescribed course of the Wadsworth school. He is the third of this first graduating class who has been called to the heavenly home.

Immediately after leaving this school he was called to the pastorate of the Mennonite church in Franklin, Lee Co., Iowa. He was ordained on the 1st of April, 1872, and on the 7th of the same month he was united in marriage with Christine Schmidt. For almost 15 years he was active as pastor and teacher in this church. He was then called to Hillsboro, Kan., by the Home Mission Board of the Mennonite church and at that place organized a flourishing congregation and was active in church, conference and evangelistic work until in the year 1907, when he moved to Upland, Cal., on account of his impaired health. Since his residence in Upland he has been active as much as his health permitted in church work at Pasadena and Escondido and in promoting the Mennonite Sanitarium at Alta Loma.

Eight children with their mother are mourning his death. One child passed into eternity in its infancy. One brother and six sisters are still living.

Six months ago he suddenly took seriously sick and it developed into the incurable malady, Brights Disease. As he had lived for his Master and faithfully served Him in days of good health, he also remained true to Him, trusting Him in obedience and patience in the days of his serious illness, until in the early hours of the morning of the 17th of May 1915, his soul passed to eternal rest.

CORRECT

Drinking makes thinking impossible; some day thinking will make drinking impossible.—Scottish Reformer.

I should be afraid to go forward if I did not believe that there lay at the foundation of all our schooling and of our thought the incomparable and unimpeachable Word of God.—Woodrow Wilson.

RECOLLECTIONS BY PETER JANSEN

(Second Series)

Colonization in Canada.

(Continued)

The first settlers who drove their teams into the Mennonite Reserve were the brothers John and Elmer Mosiman and their friend and partner John Lightner, all from Ohio. The Mosimans are brothers of the well and favorably known Dr. S. K. Mosiman, president of Bluffton College. John Lightner afterwards married my niece, Helen, oldest daughter of my brother John. These young men displayed a great deal of energy and nerve and certainly deserve their success. John Lightner is now one of the most well-to-do and progressive farmers in the district.

This happy outcome of my venture is a source of great satisfaction to me. I have made some money out of it, but if the land had proven unsatisfactory and the people had blamed me, I would have felt badly. I feel that I have been instrumental in helping hundreds of families to procure their own homes.

Since then the colony has had its lean years and low prices for grain, but I believe that there is hardly anyone who has not done better than he could at the place he came from.

By this time Mr. A. D. McRae of Duluth, a cousin of Col. Davidson, had joined our force in the Winnipeg office, in fact was in charge of it. He was only a little past thirty years of age, but of very exceptional executive ability and withall a very attractive personality. We formed a close friendship which has continued to the present time. We had a suite of rooms together until he bought a house and moved his charming family to Winnipeg.

The Canadian Northern railway had in the meantime been built to Edmonton, and we had Pullmans and dining cars, instead of lumber wagons and shelter tents. A few years later the Canadian Pacific Railway also extended its Yorkton line to Edmonton, besides building a line north and south through our settlement, so that we soon had more railroads than we expected.

Aside from the Mennonite colony, which I had under my special supervision, we sold a great deal of land to others, mostly to people from the States, and as I liked field work better than confinement in the office, I went out showing land with a great many parties. We had an office at Humboldt, a division station of the Canadian Northern Railway, where I made my headquarters when in the West.

One day I received a telegram from Col. Davidson, asking me to meet Hon. J. Allen Baker, M. P. and Mr. John Burns, labor leader in the British Parliament, and to please give them special attention. I had on previous occasions met some scions of the English nobility, and was not very favorably impressed with them. I would rather take out a plain American farmer or business man any day. So it was with some misgivings that I met the train from the East, expecting to see a couple of typical Englishmen, with monocles and canes, descendings the steps of the Pullman, followed by the porter, carrying the large assortment of "luggage". However, I was agreeably surprised; these two gentlemen were of a very different type and turned out the most congenial of men.

It soon developed that Mr. Baker was not only a member of Parliament, but also belonged to the London County Council and was, withall a man of great influence in his country. Being a member of the Society of Friends, who, like the Mennonites, are opposed to war, we soon found many viewpoints in common.

John Burns had already at that time become a figure of international interest, and soon after his return home was given a place in the British cabinet, which he resigned only at the outbreak of this terrible world's war, on account of his peace principles. Brother John had provided for our trip into the country, he himself acting as driver. As usual, we took along a camping outfit and, the hunting season having just opened, I had my trusty Parker shotgun, which I let Mr. Baker use, he being very fond of shooting. He soon killed a couple of fine Mallard ducks on one of the numerous little lakes we passed. Our dog, which was to retrive the game, had disappeared, and there seemed to be no way of getting our quarry. However, Mr. Baker was unwilling to lose the ducks and, stripping his clothes off, waded in after them. It was about the middle of September, and although the day was bright, the water was very chilly, and when he came out, proudly bearing the ducks, he was shaking like an aspen leaf. Of course we had no bath towels, and so I took one of the horse blankets and rubbed him off and started his circulation. It was really laughable! A Russian exile rubbing down a British statesman with a coarse horse-blanket on the wild prairies of Saskatchewan.

That evening, in camp, before rolling up in our blankets, Friend Baker held evening service and offered up one of the most earnest prayers I ever heard. During those days, spent on the outskirts of civilization, I met a number of noted men who played an active and important part in conquering the wild West.

I often came in contact with Messrs. McKenzie and Mann, afterwards knighted and called Sir William and Sir Donald. They had commenced their railroad careers from the pick up and today are the president and vice-president of a transcontinental system. Then there was faithful D. B. Hanna, who had grown up with them, and who was forever watching their interests.

In Winnipeg I found Mr. William Hespler, who had visited us in Russia nearly fourty years before, and who had been the promoter and guardian of the large settlements of the Mennonites in Manitoba. He was very kind to me for father's sake. There was Sir William White, vice-president and general manager of the Canadian Pacific Railway, a typical Scotchman and a most lovable gentleman. Also, Mr. Clarence Shepard, Mr. James Fisher, Mr. Rowley of the Bank of Commerce, and many others whose friendship and disinterested kindness I enjoyed.

I must not forget to mention Mr. and Mrs. A. McMichael of Melford, Sask., whose hospitality I enjoyed often. Melford is one of the most picturesque places in all Canada and the best place for ducks, grouse and partridges. While Mrs. McMichael is the best cook in Canada, her husband is a splendid shot and all-around sportsman. He always has two or three well trained bird dogs, and many a day's shooting have I enjoyed with him, and we would not be very particular about the lawful limit of the bag, either. During 1906 our son John and his family moved to Winnipeg. He was to be the manager of the line of elevators we had in the meantime established. Cornelius J. Claassen, another nephew of mine, a son of my sister Anna, went up to help John, but after a few years returned to Nebraska, and is now secretary of the Peters Trust Company of Omaha, one of the biggest financial institutions in the state. He married our daughter Gertrude. Corney, as he is universally called, has been a very faithful friend and helper to me during some strenuous and trying years I have lately passed through.

(To be continued.)

CORRESPONDENCE

West Swamp Menn. Church, Quakertown, Pa., May 26, 1915. The West Swamp church is in a flourishing condition at present. One hundred and forty-six members partook of the Lord's Supper on the 25th of April. On the 23rd of May, after the services, the following children were brought to the altar by their parents and consecrated to the Lord: Paul Wm. Hoffman, Edna May Rosenberger, Verna W. Sell, Ray Radnor Eisenhart, Irwin Frewaldt, Anna Elizabeth Bauman, Clara Alverda Bauman, Lester S. Weiss, Wm. M. Rosenberger and Horace M. Myers.

The Sunday school intends now to organize a Cradle Roll department with the foregoing names first on the list.

This number will, without doubt, be increased.

The first organized class, taught by Mrs. Mary Bleam, rendered its second special program on May 24. The class consists of 12 girls ranging from 16—18 years of age. A class of boys of about the same age will soon be organized. Soon other classes may do the same. This at present is supposed to be a great incentive toward increase of membership in our school.

We hope that this work will prove a great blessing to many young people in our community and elsewhere. The Sunday school expects to hold a Children's Day service in the near future.

Napier, Pa., May 20, 1915. Greetings to the readers of the Mennonite. It has been some time since I reported of the Lord's working at this place, but am glad to be able to report victory and a progressing of the work. A number of weeks ago I assisted Rev. Herman Snyder in a series of meetings which the Lord was pleased to bless, there being about 26 professed conversions and reclamations; 17 united with the church and the work is encouraging.

Among the converts are those who were saved to serve and who did splendidly during the revival meetings, and are now in the Sunday school work.

On May 16 there were communion services. (Not being present myself, the report was given me.) A large number communed, good interest and large attendance.

A good opportunity to enlarge the work is being given in Bedford county. There were four professed conversions at Mann's Choice. **H. E. Miller.**

FREEMAN COLLEGE

Freeman College is located in the southeastern part of South Dakota in the center of a rich farming district, settled by the Mennonites. It is under the control of a corporation consisting largely of members of the Mennonite churches of South Dakota.

With the object of establishing an American college of high standard, Freeman College was was incorporated December 14, 1900, under the name, South Dakota Mennonite College. After the erection of a suitable building the school formally opened in 1903 with two instructors. The attendance of advanced students has, with some reverses, been constantly increasing. In the fourth year a Boys' Dormitory was built. The courses of instruction have been undergoing constant revision and new courses have been added as the need for them arose.

At present Freeman College is still largely a 'secondary school", i. e., an academy, with some work of college grade. Besides the regular four years academy course there are also four-year courses given in Normal and Commercial work. In 1914 the Academy was put upon the list of accredited secondary schools in the State of South Dakota. The Normal Dep't. is also recognized by the state and offers courses leading to first and second grade certificates. For the year 1915-16 there will be a faculty of eight and there are prospects for a decided increase in attendance in the near future.

Freeman College aims to be thouroughly Christian, but it, by no means adheres to a narrow sectarianism. It believes that the ideal upon which all education must be based, if it is to be effective, is the ideal of Jesus. Upon the basis of this ideal it makes its special appeal to the young people of the Mennonite faith in the states of North and South Dakoto, Nebraska, Minnesota and Montana. While its general aim is and must be the building of character and fitting the young people for a larger and fuller life, its specific aims at present are: (1) to prepare for college entrance those who wish to continue their education; (2) to provide efficient teachers for the district schools in the Mennonite communities; (3) to prepare for a larger service in their own community such who do not wish to become teachers and cannot continue their education or do not prefer to enter the field of higher education.

The institution is well equipped at present to realize the first two of the above aims. There is a sufficient force of instructors and the outline of the courses is such as to offer in the field of secondary education splendid advantages along these lines. In regard to preparation for college entrance Freeman Academy stands in the first rank. To serve the immediate community in this respect and to foster the desire for a better education is perhaps more significant here than in older localities where the high school advantages are better. That four of last year's class of ten are now attending colleges is perhaps sufficient evidence that this need of the community is being met. In the matter of training teachers there is no attempt made to compete with the State Normals of which there are four in South Dakota. Nevertheless there is a large field here for this work as there is an urgent need for better trained teachers in the district schools. While a four years' course for teachers does not represent the highest ideal of educational efficiency, yet it meets the most urgent local need for the present. In raising the standard of the public schools in the Mennonite communities Freeman College has had no small share. The school is working toward the ideal of making the supply of teachers equal to the demand so that "imported" teachers will become less necessary.

The third aim, that of preparing young people for a larger service in their own communities, in so far as it is not included in the first and second or in the general aim, can of course not be ideally realized at present. It is hoped that we may soon have a four years' agricultural course with a special instructor and a special instructor in church and Sunday School work, including Bible. This is an agricultural community and many of the boys and girls must be educated for the farm. Our people must not be educated away from one vocation to take up another, but they must be educated for any position in life. Freeman College would be short-sighted and negligent of its duty were it to leave the farm out of consideration. For the welfare of the community the Church and the Sunday School are essential factors. But young people ought to be trained to take an intelligent active part in this work. This Freeman College can do even if it cannot offer a complete theological training for ministers. That it has done much along this line in the past is clearly evident from the various churches that have come under its influence. The progress of the church keeps pace with the interest in our schools. However, only a beginning has been made; much more can and should be done.

In the prosecution of the above aims especial emphasis is laid upon the German language and literature and the inculcation of correct religious ideas in the spirit of the Mennonite faith which we believe to be in accord with the spirit of the Master as revealed in the New Testament. Thus it is hoped to maintain the true German spirit of integrity and to uphold in a true Mennonite spirit the sacredness of the individual conscience.

Thus far the work has been mostly in the field of secondary education and it is here where the greatest need lies at present. To work effectively in this field is to render the greatest service to our church. Emphasis is at present rightly laid upon the needs of the immediate community. And there is still much to accomplish. Freeman College is, however, our only secondary school in what is known as the Northern District of the General Conference. The young people of the Mennonite faith of this district—those of other divisions as well as those of the General Conference—might well be encouraged to look to Freeman for their secondary education and then to Bethel, Bluffton and Goshen for their college training. There ought to be a co-operation and working together among the various Mennonite institutions. Of the four Freeman graduates of last year who are now in college not one is in a Mennonite college. Just as it would be well for those who finish at Freeman to attend a Mennonite college, so it might be well for those who attend the more elementary "Fortbildungsschulen" to come to Freeman for their secondary education. This would be an ideal arrangement for the present, and much mutual benefit would be derived from it.

Conditions, however, will change and then it may be necessary for Freeman College to enter the field of college education and thus fulfill the aim of its founders. Already this need is beginning to be felt. This, however, will be a gradual process, the completion of which will depend upon the development of our people. Whenever our people will have come to a full realization of the essential value of a good Christian education for service, with the firm conviction that this is our only hope as a church, then Freeman College may take a place beside other standard Mennonite colleges in rendering an incalculable service to our people, our church and the kingdom of God. And there will be students enough for all.

A MURDERER'S CONVERSION

"He had murdered more than one man," writes F. J. Paton, "and had a record of crime from youth up. One day he came to me and desired to become a Christian. That scoundrel, the worst in the Island, I could not believe it! But I sent him to a distant missionary with a letter. After six months he returned with a letter saying he was the finest man the missionary had ever had. I could hardly believe the statement, and sent him to another missionary.

"After two years he returned with assurances that he was really a new creature, absolutely changed, and the missionary desired to receive him as a native teacher and evangelist. I offered to send him back, but he said, 'No, send me to my own village where I murdered the men and I will try to bring them to Christ.' There were warriors full of revenge there. But I trusted, and sent him.

"The first news was that the village he went to had tried to kill a man of another tribe, and Judah (for that is the name I gave him at baptism), full of his old courage, minus his old revenge, had rushed in and rescued him. The heathen were awed by the miracle of Judah's conversion and before long he with some help actually won the whole village to Christ. He then returned to me and asked to be sent to another village, where were a lot of men who had been to Australia and come back worse than they went, professing Christianity, but some were gamblers and drunkards. These refused to listen, saying they knew more than he. But he slowly won them, one by one.

"One day he brought me, in his arms, a little girl of eight, and laid her gently on the floor. She was a skeleton, but I felt her pulse and found she still lived. Her parents had died and according to custom she was cast out into the bush, for nobody cared. Judah heard and again ran to the rescue. We nursed her back to health. 'I think,' said Judah then 'that the Lord led me to this child and now He wants me to care for her.' So he adopted her. She is now one of the brightest children. Thus the murderer now 'shows forth His marvelous light.'"—American Messenger.

Wherever the Bible has been given to a non-Christian people the converts have stood fast through all tests and trials. Bible reading Christians do not slump into sin or error. "The entrance of Thy word giveth light."

THE MENNONITE

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In commenting upon the situation in relation to the present war the Religious Telescope observes:

"There is something besides bitterness where religion reigns —even in war countries. England's missionary contributions through Methodist and Baptist churches have not suffered, indeed, having increased in volume. The sentiment among missionaries themselves has improved greatly, and the fellowship on the field is sweetened by the Spirit of Christ, although their home governments are deadly enemies. The English government in India has made appropriations to help the German missionaries whom Germany cannot support because of the war. Some ask how Christian nations can carry on such a bloody war. The answer is easy. The Spirit of Christ has been lost somewhere along the line."

We must not lose sight of the fact that war is a national affair and every individual need not necessarily be in sympathy with its government in its war policy. In every one of the fighting nations there are men and women who would, if they could, prefer to make their sacrifices for the salvation of men's souls rather than for the destruction of their lives. It is in times of hatred and bloodshed that Christian people get the opportunity to prove their loyalty to the Christ who loves all men and commands, without qualification, that men should love their enemies.

In one of his daily messages to the American public through the newspaper press Dr. Frank Crone makes the assertion: "This war exists only because of the unfaith of the Christians and the treachery of the Socialists. If these two classes had lived up to their creeds, kings would have had no fodder to feed their cannons." Of the latter class named we have nothing more to expect than that they should be untrue to their ideals. Political parties are notoriously unfaithful to their promises and are swayed by policies rather than principles. A policy, after all, is a manufactured thing designed more to gain power; but a principle is a rule of right. When there is no crisis one may be mistaken for the other, but when the test comes principle will stand out unaltered. We agree that the Christians might have exercised, a greater power in preventing this terrible war if they had been more thoroughly in earnest about the ideals of peace which the Lord of the Christians revealed. A resort to arms, particularly such a resort as the present one, has neither reason nor right to back it up and means a betrayal of the Christ who died to make men love one another. On the other hand, we must avoid the mistake of confusing true Christianity with the so-called Christian nations. Religion is a personal, not a national, affair. Individuals in a nation may be true Christians in every meaning of the word but, no nation is made up altogether of Christians who are in every particular what Christ would have them be. Even now, when the majority of so-called Christian citizens of the fighting nations are at one another's throats, engaged in the unholy occupation of murdering one another in cold blood, there are in every nation, at war or not at war, men and women of God who, by life and voice, are protesting with all the power God gives them against this unmanly, uncivilized and unchristian riot of blood and fire. Our confidence in God and man leads us to believe that the time will come when the voice of these few will be heard and peace will again return to the world. May it come soon!

What church doesn't know the member who came to it because in his former church connection things did not go according to his own idea or he was hurt at something which deprived him of the credit he supposed should be given to him? And where is the church that has received such persons into its fellowship that does not lose them as they came, because of some little peevishness? These comers and goers are one of the banes of a church's existence. They usually, when they come, assume the attitude of a hustler, determined to "do things", "to make things hum", to show "that we are alive", etc. But, alas, the church by and by wakes up to the realization that the "hustler" was rather a "bull in the China shop" and the sum of the good he contributes to the cause by his methods, when properly sized up, becomes minus. By this time he is ready to vanish as he came. There is work and plenty of it in every church. Every church should stand ready to extend the hand of its fellowship to those who accept its teachings, give evidence of a consistant Christian life and desire the opportunity to be of service in the Lord's work. With a desire to work, in an opening which the Lord makes for the willing servant there also comes the problem of personality. The Lord calls more people to work than to superintend in His harvest field; if He directs one to a field He also directs the rest of the laborers under whom to serve. The working body of the church is composed of many kinds of people with varied talents and abilities who must work in harmony. If one does not prefer to work harmoniously with his brethren, the chances are there is more in himself to be corrected than in the brethren. To be peeved and run away has one advantage, it rids the body of the member that doesn't work true, but it then becomes the running amuck of a dangerous factor in church life. When one finds himself in the position of being dissatisfied with the brotherhood of which he is a part the manly thing to do is for that one to endeavor to sink his personality for the good of everybody, quit domineering and try and work with the rest rather than work the rest. The quitter, by his running away from responsibilities and obligations which he had solemnly taken upon himself, proves himself not only unreliable but in many instances really cowardly.

So long as there are churches there is apt to be friction somewhere and at some time. Human nature, after all, changes very little, even in church work. From the time of the primitive days of the church until now there have been occasional out-breaks of dissatisfaction because of personal friction, but when such things do occur, the individual involved should ask himself the question, "Is the fault with me, or with the church?" The answer in the majority of instances is that it is with the individual, and the cure is that the individual should be willing to sink his personality for the good and harmony of the whole body.

THE BIBLE INDESTRUCTIBLE

I have stood upon the great North Coast, lifting itself in imperial grandeur from the foundation pillars of the earth, and baring its pulseless bosom to the ragings of the maddened seas; and watched those floods as from their far-away solitudes they came in a long and apparently resistless sweep, and hurled themselves with their prodigious energy against those giant buttressed rocks, and up, up their slimy sides they climed until their strength was well-night gone; and then, shaking themselves into hoarseness, fall backward into their own watery depths; and the rock never so much as trembled! Even so the surging of infidel hate in bitter scorn have, for centuries, hurled themselves against "The Impregnable Rock of the Holy Scriptures", only and always to be hurled backward into their own dark and damning depths. But the rock still stands.

Julian, the apostate, Celsus, Porphyry, Voltaire, Gibbon, Hume, Bolingbroke, Collins, Rousseau, Diderot, Paine — all men of extraordinary genius — did their utmost to destroy the Bible, but death claimed them, and they went to give an account of themselves to God. But the Book still lives! Thrones have fallen. Dynasties have perished. Empires have disappeared in the strife of nations. Wars and tumults, famine and pestilence, earthquake and storm, hatred and death, have characterized the passing years. But the Book still lives, and always will, for "the Word of the Lord endureth forever."—Rev. L. W. Munhall, D. D.

FATHER'S LETTER TO TOM

My Dear Tom:—It doesn't seem so long ago that I was a boy in my father's home. "Powder House Hill" was right back of our house, and in winter we boys thought we had just the greatest fun in the world, coasting down its steep side. At night we watered the track, and when the morning sun broke forth, the ice sparkled like thousands of diamonds. Even that was not thrilling enough, so we built "bumpers" near the bottom of the hill and had a joy ride worth while.

I'm not working in that line now, but the memory of those days still lingers and I count it a great joy to be the "chum" of the young men and boys.

If we want to be their real friend we must reckon with their fact that God has put into their hearts the love of recreation, and that often a jolly good laugh is better than all the doctor's medicine.

For a while after Billy Sunday was converted, he continued playing ball; only he played the six days always on the square, and on the Sabbath wouldn't play at all. Here is a bit of his experience the day after his conversion. His club and Detroit were neck and neck for the championship. That afternoon Sunday was playing right field, Clarkson pitched, and Bennett was at the bat. Bennett hit the ball a terrific blow. Billy thus describes what followed: "I saw the ball rise in the air, and knew it was going clear over my head. I turned my back to the ball and ran. The field was crowded with people, and I yelled, 'Stand back!' and the crowd opened up like the Red Sea opened for Moses. I ran on, and as I ran made this prayer, 'O God, if you ever helped mortal man, help me get that ball!' I looked back and saw the ball going over my head, and then, by what seemed a miracle, jumped and caught it." This decided the game and won the championship.

That was a mighty good way for Billy to begin his Christian life, getting hold of the big fact that Jesus Christ is our brother and friend in all the little things of daily life.

I have before me a copy of The Christian Herald. On its first page is a picture of a farmer plowing. His shirt sleeves are rolled up to the elbow, and he looks like a humble peasant of the "Fatherland." By this side, clad in a white robe, walks the Carpenter of Nazareth, Jesus Christ.

This appeals to me wonderfully, for it's exactly my experience. If I want a pin, and don't find it in a minute, I ask that same Jesus, who walks by my side. If I had space, I could tell you of hundreds of cases, big and little, when He has given me the very thing I asked.

Here is a story of D. L. Moody, when he was a young fellow, wrapping up shoes, where he worked in Boston. Mr. Ed. Kimball, his Sunday school teacher, came in, put his hand on his shoulder, and told him how much Jesus loved him. "Well, I guess," said Moody, "if Jesus loves me as much as that, it's only just fair that I should love him in return." Then and there he made the bargain with Jesus for life.

This is what happened, the next day, told in Moody's own words:

"I well remember the next morning, when I came out of my rooms. I thought the old sun shone a good deal brighter than it ever had before. I thought it was just smiling upon me; and as I walked out upon Boston Common, and heard the birds singing in the trees, I thought they were all singing a song for me! Do you know, I fell in love with the birds. I was in love with all creation. I was ready to take all men to my heart."

After I gave my heart to Jesus, I had identically the same experience, as that of Moody's, the next morning, on the way to the store. It seemed as if the grass and trees were never so green, the flowers never so beautiful, the birds never sang so sweetly; all nature seemed to sing a carol for me.

I never knew a real "out and out" Christian who didn't say that the day of decision for Christ was the happiest he had known up to date, and his life from that time on far happier than ever before.

What do you think, Tom? If they all say so, there must be something to it!

Satan tempts some men, who think they are wiser than God, to say that half the Bible consists of fairy tales. I want to tell you something! Look at poor torn and bleeding Mexico. There are practically no Bibles there. Men who know, tell me that ninety per cent of the people never even heard there was such a book. Then look at the United States, Great Britain, Northern Germany, Scandinavia; millions on millions of Bibles in the hands of common people; the very high-water-mark of liberty, education, human rights, progress. Look the world over, find Bibles, and with it you find everything worth having; without Bibles and you find almost universal ignorance, poverty and crime. The United States immigration statistics prove this to be true, and should satisfy any fair-minded man.

My dear fellow, did you ever hear his Satanic majesty whisper in your ear, "Not today. There's plenty of time yet!" God answers thee, "Boast not thyself of tomorrow; for thou knowest not what a day may bring forth!" God has His fingers on your heart strings, and can cut off your life in a moment. Take care!

Here's another of the devil's smooth lies. He tells you, and all the other fellows and girls, "Just see what you'll have to give up, if you leave my side! You will have to quit dancing, theatres, cards, and every joy of your life."

I admit there is pleasure in worldly amusements. But God will give you back everything really worth having. He only asks you to quit the things that are sinful; and underneath every sin there is a sting. Here is what he says, "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you."

Then again, does the joy of sinful pleasure last? I watched, a while ago, the women, coming out of an afternoon matinee of a leading Chicago theatre. The faces of almost every one of the older women looked as if life, and pleasure, and everything else had become stale, and what she was seeking every day satisfied not her hungry soul. Look for yourself, at the old men and women, who have sought wordly pleasure all their lives, and see if you can find a happy face!--H .W. Adams.

CURIOSITIES OF THE BIBLE

The Psalms are by different authors.

The First Psalm is prefatory to the whole book.

In some manuscripts the Second Psalm is numbered as first.

David wrote seventy-three Psalms; Solomon wrote only two.

Asaph wrote twelve Psalms, the sons of Korah twelve, Ethen one, and Moses one.

Forty-nine Psalms were composed by other persons.

The Book of Praise is the Hebrew name for the Psalms.

The Fourteenth and Fifty-third Psalms read somewhat alike.

The One Hundred and Seventh Psalm has four verses alike in it.

In the One Hundred and Thirty-sixth Psalm the verses all end alike.

The One Hundred and Nineteenth Psalm has twenty-two stanzas with eight verses each in them.

"This is a supreme hour of trial for the strength of our Christianity. We are taught by it to leave vengeance to God, for repayment is His prerogative, not hours. We have been taught by the lips of Christ Himself that if we would gain salvation we must love our neighbor—yea, love even our enemies and pray for those who injure us and bless those who fling curses at us. People will say these are hard commands to follow, but Christ's way to Golgotha was infinitely harder, and He trod that road, let us not forget, because of our sins. If our enemy deals us a hard blow, let us remember that he deals it at God's law. If we seek redress from human law, let us seek it for the sake of justice, not for the sake of revenge. Let us be calm under provocation, and so help the President to vindicate with the dignity of conscious rectitude the honor and interest of the people of the United States."

C. E. TOPIC

June 13.

Christ's Call to Young Men of Today. Mark 1:16-20.

There is a notion which some people get into the mistake of making, that only the work of the young amounts to anything. They seem to suppose that the injunction of the apostle to his disciple, "Let no man despise thy youth," gives them the right of despising those who are not young. In the work of the Lord there is always an honored place for the wise counsels of the old. Experience is something too valuable to be ignored at any time and the character made sweet and mellow by years of service is too sacred to be rebuffed and humiliated. It is no crime, but an honor which deserves advance to greater usefulness when one grows gray in the service.

Humility is the first step by which the youth advances to the greater responsibility of active leadership in God's work. John and Timothy were both very young and very useful in the Lord's service but, from what we know of them, they didn't appear to feel that everything should be in their hands and nothing in the hands of the others. John the Baptist was hardly more than a youth when he perished, but his chief characteristic was humility.

Christ's call to the youth needs particular emphasis because the youth has a longer life to devote to His service. Live as long as we may, we cannot, by any means, give our Lord all the service He should have, but when we begin early in life, we have at least the prospect of giving Him a longer term of service. Because one of the disciples, John, was called very young, the church had the encouragement of having with her, nearly a hundred years later, when the fires of persecution were severely burning against her, one who had seen the Lord, and upon whose bosom the Lord had leaned, to give her encouragement and inspire strength in her.

Youth is the period of vigor, and of strength. The strong are always called for in God's work. The tasks to be performed are mighty, requiring a strong body as well as a strong faith. It is the period of activity and by the activity of the vigorous is the work of the Lord advanced and the kingdom enlarged. To wait until feebleness overtakes one before actively entering is not only selfishly unreasonable, but is in many instances an impossibility.

The cause of Christ is ever young and its brightest prospects are ever before it. In that respect it is like youth. The aged get their greatest satisfaction in living in the past, which may be honorable and blessed, but, after all, it is the past, while the young "see visions" and possess the vigor for making them come true. The call to the young of today is that they set about making come true the visions of the kingdom of Christ when men shall love their neighbors as themselves, when peace shall reign supreme throughout the earth, when all

men shall accept Jesus as Lord and Master and when the whole world and all its people shall hear the preaching of the Gospel of salvation.

Youth is the period of preparation. In many of the callings of life one must spend his youth and early manhood in getting ready for the complexities of his profession. There is so very much to be learned first before anything can be accomplished. In a sense, young manhood should be a preparation for the activities of maturer manhood in the Master's service. Once the preacher had to spend long years in getting ready for his work. Now it is not the preacher alone, but the teacher, the leader, the worker and the member who need all the preparation they can get for this the most serious business in the world, the business of saving souls.

The foolish idea that "religion is all right for women and children but does not appeal to men", while never generally accepted is not so much brought forward today as it once was. Now we have men's movements, men's classes and other men's organizations in the church in great variety. Religion is getting the attention of many men. And why shouldn't it? There is nothing more manly than following the manliest of men, Jesus Christ, and making His mission our mission. But men, when they undertake anything, do it seriously. The call today is for men, many men, who will consecrate their talents and efforts to bringing other men to the Savior. While there are many Christian men there are many more who are not Christians.

A special call for men of today comes from the church for ministers and missionaries. Both need a long and careful preparation for the work and both are life-callings and in neither of them is there the promise of the material reward that comes to those who devote their energies to other callings. Yet in these lives we need the best, the most talented and the most active in body and mind. These callings are to the noblest professions, in them the world, as well as the souls of men and the heavenly Father are best served. Though the reward may be poverty, suffering, anxiety, humiliation and even death in this life, the heavenly compensation is for eternity.

SUNDAY SCHOOL LESSON

June 13.

The Blessedness of Forgiveness.

Psa. 32.

Golden Text—Psa. 32:1.

This Psalm was written by David. David had greater opportunities to know the uselessness of some of the things which men struggle hard to get. As the hero of Israel he knew the praises of men; as the successor of Saul he knew the satisfaction of living to see the fall of his bitterest opponent, as king he enjoyed power, as the absolute lord of his countrymen he had the opportunity of gratifying his passions in the face of all law. But, as a sinner, under conviction, he knew the pangs of conscience and the stinging rebuke of the finger of righteousness pointed directly at him and saying to him: "Thou art the man." There was no blessedness in the things he had been enjoying. What is blessedness — the blessedness of which the Bible speaks? It is the attaining of the highest possible good. The highest joy, as he expresses it here, is the joy of knowing that his transgressions were forgiven. Such a joy is not the monopoly of a king alone, or of any privileged class of persons. It may be the joy of all who seek it if they seek it in the way God opens to them.

In this Psalm our attention is directed to three words, sin, transgression and iniquity. Sin, it has been pointed out, means missing the mark, while transgression is going over the line and iniquity is crookedness. All are violations of the law of God and may, therefore, not be indulged in without defying God and making oneself unfit for His favor or to serve Him in any capacity. When sin is forgiven it is put away! When it is covered, it is out of sight—remembered against the sinner no more. Everyone may enjoy forgiveness of sins through Christ, whose merits secure it and whose precious blood, shed upon the cross, covers it, washes it away, puts it away forever.

The sinner trys to conceal his sins, but he fails miserably. When sin is committed men sometimes succeed in keeping the knowledge of it from their fellows. The thief is not always found out, the liar frequently succeeds in deceiving those to whom he lies and even the murderer has sometimes escaped the detection from human eyes. But did they succeed in hiding their sins? It makes very little difference whether men know or do not know that we have sinned, but it is to the interest of the sinner to keep it from God to whom he must answer for it, and from himself who must bear the full penalty of a violated law. This he never succeeds in doing. David pictures it himself when miserable with sin, with tortures within, keeping him in the greatest discomfort day and night. His is the picture of every sinner. It is impossible to have done wrong and be at peace. To be sure, the wrong-doer is not at peace with man and God, but some care little about that. The great misery comes in not being at peace with one's self. One cannot be at peace with himself unless that one gets right with God and, being right with God, he will also get right with his neighbor.

A troubled conscience is a most persistent and annoying companion that will not give one rest and will not cease its constant accusations. It points, it accuses, it strikes, it pounds, it shrieks, always present, always active; it gives one an awful foretaste of what must be the eternal miseries of hell. "My conscience has a thousand several tongues and everyone condemns me for a villain." From this misery God, through Christ, offers an escape to everyone who will be wise enough to avail himself of it and accept the "peace of God that passeth all understanding."

David confessed his sin. That was right and the only thing for him to do. Without confession there is no hope of forgiveness because if the sinner won't confess that he is a sinner, he won't want forgiveness. God does not deal with those who continue in their sins against Him. If there is a desire for God's favor, there must be an attitude toward Him making that favor possible. Confession of sins includes more than acknowledging the fact that one has sinned. Mere "owning up" may be mere brazenness without even a sign of contrition. The term confession is broad enough to mean turning one's back on sin, hating it, warning others of it and a determination to sin no more. The criminal caught in the act can do nothing but confess; he is not a good citizen until there is a change in his character. The same holds true of every type of sin. Confession is a part in that process by which the character of the vile sinner is changed into a beloved child of God.

Notice that David's confession was to the right party, God. No man can presume to take the place of God and pronounce forgiveness upon the ground of confession to himself.

The emphasis is laid down upon confession to God when he may be found. There is always danger in delay because, first of all, there may be a time when it is too late and secondly, we do not know just how soon that time will come when it is too late.

In securing forgiveness there comes the assurance of being guided by God so that other sins may not entrap us. It is the guiding, not the driving of God that keeps one in the straight path.

The forgiven sinner is to be glad in the Lord. This is demanded of him. Is it too much? Can anything contribute to one's joy like the knowledge of our forgiveness?

MARRIAGES

Baer—Pletcher.—May 16, 1915, at the home of the bride's parents Otto J. Baer and Della Pletcher, both are members of the Summerfield Mennonite church and Rev. J. B. Baer, the pastor, officiated.

DEATHS

Gerber,—John Gerber was born in Switzerland Dezember 11, 1871, and died on Tuesday night, May 11, 1915, at the Lima Hospital. His age was 43 years, 4 months and 10 days. He and his brother Karl and the latter's six-year-old son were crossing the Ohio Electric track north of Ottawa, O., when a limited car, running full speed, crashed into the automobile, tearing it to splinters and dragging the occupants for over 200 feet. The little boy was picked up almost unhurt but the two brothers were at first thought to be dead. Both were immediately taken to the hospital. John died from his injuries the next day, while his brother is expected to recover. Mr. Gerber was a member of the Grace Mennonite church, Pandora, O., to which he remained faithful. His first wife Levina (nee' Amstutz) preceded him in death in 1900. To this union one daughter was born. In 1905 he married Elizabeth Gerber, who with the five little daughters survives to mourn their loss. Funeral services were held on Friday forenoon, May 14, his pastor, assisted by Rev. Thiessen, officiating.

Amstutz.—Anna Amstutz was born Sept. 20, 1878, and died at the home of her brother one mile east of Pandora, O., on May 16, 1915. Although quite frail of body for several years, she was bed tied for only a little over a week. She was a member of the Grace Mennonite Church and remained loyal to it till to her end. She frequently taught a class in Sunday school, and took active part in the work of the church, being made president of the Ladies' Aid Society at the time of her death. Funeral services were held Tuesday afternoon May 18, her pastor officiating.

Graves.—On the 13th of May, near Reedley, Cal., Mrs. J. E. Graves, nee Funck, passed to her rest at the age of 37 years, 3 months. Funeral services which were largely attended were held on Sunday afternoon, the 16th. Bro. Neufeld spoke in German and Bro. Krehbiel in English. She leaves her husband and two children, also her parents, brothers and sisters in Idaho to mourn her loss. Because of her gentle Christian character she was loved by all who knew her and we lament with her family her early departure from this life, but we realize that our loss is her eternal gain.

CONTRIBUTIONS

For the Pacific Dist. Conference.

From the congregation at Dallas, Oregon, $15.41; from the congregation at Upland, California, $160.

Gratefully acknowledged,

S. R. Aeschliman,

NEWS OF THE WEEK

GERMANY'S REPLY RECEIVED SUGGESTS THE HAGUE FOR DISPUTED CASES

But Gives No Direct Answer as to the Lusitania—Waits to Know More About Liner First.

Berlin, May 29. — The German reply to the American note, sent after the sinking of the Lusitania, was signed by Herr Von Jagow, the foreign minister, at 11 o'clock last night and delivered to Ambassador Gerard this forenoon for transmission to Washington.

The note expresses Germany's regret for injuries sustained by Americans as a result of submarine and aeroplane attacks and offers compensation in cases in which Germany is found to be in the wrong.

The note defers a direct answer to the questions raised by President Wilson, pending a further exchange of views. Germany desires to establish whether the Lusitania was a defenseless merchant ship or was being used for the transportation of war munitions and soldiers, on which unsuspecting passengers were permitted to take passage to safeguard the war materials.

The American representation regarding the torpedoing of the British steamer Falaba, in which an American citizen lost his life, are answered with the statement that it was intended to offer ample time for the passengers and crew to leave the ship. The action of the captain in attempting to escape, however, made necessary more summary action. Even then the commander of the submarine granted ten minutes for those on board to leave the vessel, and subsequently extended the time to twenty-three minutes before sinking the ship.

Germany expresses regrets for "the unintentional attacks" on the American steamers Cushing and Gulflight. The Cushing was attacked by German airmen in the North sea, and the Gulflight was torpedoed off Scilly islands. Germany disavows any intention to attack harmless neutral craft. She offers to pay compensation wherever he is found to be in the wrong, and to refer doubtful cases to The Hague for a decision.

German View of Liner.

The passages in the American note concerning a possible disavowal by Germany of intent to sink the Lusitania and the discontinuance of her present practices of submarine warfare are not mentioned specifically in the reply. The note says that, pending the reply of the American government to the German assumptions of fact regarding the real character of the Lusitania and her cargo, no attempt will be made to answer the demands contained in the American communication. These assumptions of fact are as follows:

The Lusitania was built as an auxiliary cruiser, subsidized and carried on the navy lists as such. She carried, according to German information, two guns mounted and concealed below decks.

British steamers sailing from New York, according to information received from passengers and other sources, repeatedly carried soldiers, artillery, war supplies and contraband to England, the Lusitania on this trip carrying specifically 5,400 cases of ammunition in addition to other war supplies and Canadian troops en route to the front.

Reference is here made to the fact that carrying explosives on passenger steamers is contrary to American law. It is intimated that the German government would be glad to receive information as to how it happened that ammunition was permitted to be shipped on the Lusitania, a vessel crowded with passengers. Strong phrases are used regarding what is regarded as apparently the deliberate policy of British shipping companies to protect war shipments by embarking American passengers on the same ships.

Germany contends it is impossible to settle the question whether proper opportunity was given to place the passengers and crew in safety until it is determined whether the regulations adopted after the sinking of the Titanic, regarding a proper supply of boats and watertight bulkheads, which are now a part of the American law, were observed in the case of the Lusitania.

Finally, the American mediatory proposals designed to end submarine warfare and the throttling of food supplies and other conditional contraband for Germany are recalled. The government expresses the desire to know what steps, if any, have been taken to induce Great Britain to embark on negotiations to this end, after Germany indicated her willingness to discuss a settlement on this general basis.

Washington is Worried; Reply Unsatisfactory.

Washington, May 30. — Germany's reply to the American note concerning the sinking of the Lusitania with a loss of more than one hundred American lives produced a feeling of profound disappointment here. Dissatisfaction at the failure of Germany to answer the demands of the United States was reflected in government circles generally.

WILSON WILL AID STARVING MEXICANS

Statement to Be Issued Soon Will Demand Improved Conditions.

Washington, May 29. — The memorandum restating the position of the United States with respect to the situation in Mexico will probably be made public next Tuesday. It develops that it was written by the President several days ago. The President would make it public immediately except that he desires to submit it to the cabinet at the meeting next Tuesday. It will not be addressed to the leaders of the various factions in Mexico, nor to the American people, but will be simply a statement of what may be regarded as a new attitude of the government, and will be forwarded to the Mexican factional leaders for their information.

The food situation, of course, is regarded as emphasizing the importance of no longer depending on the armed Mexican forces to restore order throughout the country. Undoubtedly the change in the administration's attitude is due, in large measure, to the information contained in the report made to the President by Duval West, of New York, who spent three months in Mexico. This report was submitted to the President last Monday, and the President gave Monday night up to consideration of the Mexican situation.

Briefly and bluntly stated, the memorandum will serve notice on the various leaders of the Mexican factions that if they do not immediately get together and agree to bring to an end the present intolerable conditions, the United States will take on itself this task. It is said by persons who are acquainted with the tone of the memorandum that no threats are made, but that the language employed can hardly fail to convince the Mexican leaders that they must compose their differences and, without further delay, restore order throughout Mexico. That the memorandum will point to armed intervention is regarded here as a fact.

For two years and three months the United States has exercised remarkable patience with the would-be leaders in Mexico. With the hope and expectation that they would bring order out of chaos, the United States has stood by all the while, regarding itself as the best friend of the Mexican people. Evidently the President, basing his conclusions on the exhaustive report made by Duval West, has come to the decision that a favorable outcome through the efforts of the Mexicans themselves is hardly to be hoped for.

"The simple fact is that the President's patience has been exhausted," said one person in authority today.

WHITE STREAK, THEN A SHOCK

Evidence Gathered by U. S. Attache Indicates Torpedo Struck Steamship Nebraskan.

Washington, May 29. — Evidence forwarded by Ambassador Page to the department today, gathered by Lieutenant John H. Towers, naval attache at the American embassy at London, indicates that the American steamer Nebraskan was torpedoed by a submarine.

Ambassador Page informed the state department that the investigation by Lieutenant Towers brought out the facts as follows:

"That the Nebraskan had left Liverpool bound for the Delaware breakwater on the afternoon of May 24 and was in water ballast. The words 'Nebraskan, New York', were painted on each side admidship in letters six feet high and she flew the American flag continuously up to approximately 8:10 p. m., May 25, at which time the ship was about forty miles southwest of Fastnet.

"The flag was then hauled down because the sun had set and the ship was considered at sea. The chief engineer of the ship at 8:24 p. m. observed a white streak in the water, perpendicular to the ship, on the starboard side, and a severe shock was almost instantly felt, followed by a violent explosion abreast hold No. 1.

"Hatch covers No. 1 were blown off, also cargo booms above the same, and another was filled with oil and debris, the double bottom compartments below hold No. 1 having been used for tanks for fuel oil. Bottom plating and pieces of the side were blown up through two decks. The ship settled immediately by the head and officers and crew took to the boats.

"After remaining off the ship about one hour, they returned and headed the ship for Liverpool. Under orders of the British admiralty, British naval trawler came up at midnight and remained with the Nebraskan until she reached the mouth of the Mersey. No one was seriously injured."

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566.	12 in box, 3x3¼	25 "
567.	12 in box, 2x6	25 "
570.	24 in box, 2x2⅛	25 "
571.	24 cards in box, 1⅝x3	25 "
572.	24 cards in box, 1⅝x3	25 "
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NOTES AND COMMENTS

Rev. Henry L. Weiss, at one time connected with the work of our own Mission Board in Oklahoma, but since 1897 successfully working under the Christian Alliance in Chili recently returned on a furlough, made necessary because of failing health. While attending a meeting of the Alliance in Nyack, N. Y., he was suddenly taken ill and died in a few minutes. He was burried at Quakertown, Pa., his old home.

In a speech made in Philadelphia last week, former Governor Hanly of Indiana took exception to an address made in Boston recently by Mr. Taft in which he asserted that a national prohibition amendment to the constitution would be an unwarranted encroachment on state authofity, and would be futile and idle legislation, because it could not be enforced. Mr. Hanly showed that while Prof. Taft now declares the liquor issue to be a state issue. Taft, as president, vetoed a bill to give the states control over liquor shipments on the ground that it was entirely a matter for federal control.

A Bible Conference is announced to be held in the Tabernacle of the Progressive Mennonite church at Mechanic's Grove, Lancaster Co., Pa., on June 19 and 20. An interesting program has been arranged covering doctrinal and practical subjects. Speakers from various parts of the state will be present to participate.

According to a circular issued by the Committee of Reference and Counsel on Foreign Missions, of which Rev. Arthur J. Brown D. D. is chairman, the six hundreth anniversary of the martyrdom of Raymond Lull is to be celebrated June 30 of this year. Missionaries in India and North Africa have suggested that Wednesday, June 30th, which will be the six hundredth anniversary of the martyrdom of Raymond Lull, be observed as a day of prayer for the Moslem world. The evangelization of the two hundred millions of Islam is one of the most difficult tasks of the modern missionary enterprise. Devoted men and women of God have consecrated their lives to this task and recent years have seen signs of large encouragement. Moslems in many lands can now be reached with the Gospel. But Islam is still powerful and agressive. The situation calls for conference and prayer. Union meetings on June 30th will be held in New York, Boston, Philadelphia, Toronto, and a number of other cities. It is earnestly hoped that pastors and missionary workers everywhere will bear this day in mind, that appropriate sermons will be preached in the Churches on the Sunday preceding the anniversary, and that the anniversary itself will be marked not only by union meetings wherever practicable, but by special prayer in the regular midweek meetings and at family altars. Those who wish to refresh their memories regarding Raymond Lull will find abundant material in the biographies by W. T. A. Barber and Samuel M. Zwemer. Barber deals with Lull as a doctor of the schools as well as a martyr of the Church and shows how he joined Roger Bacon in urging complete scientific education for missionaries. Zwemer portrays Lull as the first and greatest missionary to Moslems and emphasizes the magnitude of the undertaking and the providential summons to the Church.

In a communication from the Altoona, Pa., Mission, Bro. A. A. Snyder writes: "Believe a letter from Altoona would be of interest to our readers. We are still pressing on and find much blessing in the work. We have organized a local board and held our first meeting last Monday, May 31. with R. F. Orr in the chair. Our sewing society was organized two weeks ago and will meet for the first time Friday afternoon and remodel and make over adults' garments for children of the Mission. Our Sunday School attendance is good. With all the inclement weather last Sunday morning our attendance was good. Rev. Jacob Snyder of Roaring Spring was with us and preached in the evening when thirty-eight braved the rain and were in attendance.

We are arranging for a children's service some time in the near future. We ask an interest in your prayers and in whatever way you can assist us at the Mission. In corresponding, forwarding parcels or any contribution address them Bethany Mennonite Mission, 2110-11th Avenue, Altoona, Pa., c. o. Jacob Snyder, as as we have placed mail boxes at the door of the Mission where all can receive their mail.

The 20th annual convention of the Young Peoples' Union of the Eastern Mennonite Conference, which was held as usual on Decoration Day in the Saucon Church near Coopersburg, was one of the best, if not the best, attended conventions held. The program covering a variety of subjects was interesting from beginning to end. This convention seems to be growing in importance each year and the meetings in the beautiful grove at Saucon bid to become important events of the church year in the Eastern Conference.

A BRIGHT VISION FOR A DARK HOUR.

May It Come True.

Only a few weeks ago we celebrated Easter. We were told that Christ had risen from the dead and that after death we shall rise with him. To us who believe in His resurrection the grave is not a blind alley but the gateway to glory and everlasting life.

Some say that the life beyond cannot be explained. How futile this argument! Can they explain one single fact in nature? Can they tell us why the same soil produces a thousand different flowers of a thousand different colors and perfumes? Can they explain the wonders of electricity or a hundred other gifts of nature? No, my friends, they cannot, and I, for one, am content to rest in the blessed thought: "I know that my Redeemer liveth, and I shall live with him."

And thus we gather on this sacred day at the graves of our dear ones in serene knowledge that we shall meet them again where there shall be no tears nor parting.

Many of those within the reach of my voice, if not a majority of them, are like myself, adopted children of this great, new country and I am surely not amiss in thinking that on this day especially your thoughts, like mine, go back to the land where our cradles stood and where many of us have dear ones sleeping the long sleep.

Over there the nations are now engaged in a death struggle, the end of which we cannot even foresee.

Over there they are making new graves by the thousands every day, graves that will never be marked or beautified with flowers on Decoration Day.

Oh, think of the mothers, wives and sweethearts; the scalding tears that are being shed by hundreds of thousands! Think of the agony of suspense when, for weeks and months no word has come from their dear ones. Think of the drawn, pale faces of women scanning the long lists of the fallen and the convulsive spasms of their hearts when they see the terrible word "dead" opposite the name of their beloved one.

Is it worth while? Can all the glory attained by victory recompense one bereaved mother or wife?

When this great European conflagration broke out I was stunned and came very near losing my faith in humanity, I had so strongly believed such a war unthinkable. However upon calm reflection, we cannot help but see good coming even out of this horror. After the cruel war is over (and God grant that day may be near at hand) I have a vision of a Congress of Nations, where international differences will be arbitrated without war. I see a Temple of Peace built by all nations to harbor this congress, and upon its lofty spire I see the Cross, the symbol of universal love and brotherhood, and just below it I see the stars and stripes, the emblem of liberty, floating to the breeze, flanked by the flags of all other nations.—Peter Jansen. Decoration Day Address, Beatrice, Neb.

THE SESSION OF THE FOREIGN MISSION BOARD

was held, as previously announced, in the Bethel Church, Mt. Lake, Minn. in the home of Bro. Abr. Penner, father of Missionary P. A. Penner. On Ascension Day and the following Sunday the members of the Board, missionary P. J. Wiens and Bro. P. J. Boehr, missionary candidate for China, spoke on missions in the five churches in and near Mt. Lake. We hope that such visits will help renew old bonds of friendship and love as well as form new ones. Inasmuch as love is the mainspring of missions, it should be fostered in every possible way. For this reason Bro. Wiens, who has just returned from India, will visit as many conference churches and others as the time for rest will permit.

In looking through the reports of our missionaries on the various fields the immensity of the task and the urgency of the various needs stood out very prominently. The work and its needs grows from year to year, as well as the results. The Lord has prospered the efforts put forth to extend His kingdom. Not only extensively has the work prospered by the new field in China and the new station to be built at Korba, India, but also intensively. Even on the sandy, rocky field in Arizona, which heretofore has yielded so little fruit, thirteen precious sheaves could be brought in. These young Christains are braving the scorn and enmity of their friends and even relatives. One husband whose wife was lately baptized and who had promised her that he would not make her any trouble for it, one morning had changed his mind, spoke very angrily to his wife and said she would either have to give up Christ or to be divorced from her husband. What should she do? Though she reminded him of his promise and of the better life they had lived since her conversion, he would not listen to her but went away. She then went into the closet and prayed for him. When she came back, he also returned and spoke kind to her. "Brethren, pray for us," is the standing call from the workers for themselves and for the young Christians. May we all heed it more in the future than we have done in the past. No prayer of faith shall fall to the ground but shall rise to the throne of grace and of all power and accomplish wonderful results. The history of missions is full of proof for this. Twenty-five years ago we prayed for open doors. Now they are so wide open and so many that we have not sufficient men and money to enter all of them. We have prayed that the word might run. and lo, how it runs in various ways, through the public schools in China, through personal work in Korea, through mass-movements in India, through translations, dictionaries etc., among our Indians.

We are glad to report that Bro. Petter expects soon to finish his giant task of compiling a Cheyenne dictionary and printing it for all our workers among the Cheyennes.—During this summer the brethern Epp and Frey are planning to prepare for the press quite a number of Bible translations, entire books, in the Hopi language. The "Bible Stories" are already being printed.

The work in India is also progressing. The girls' school is being built and more money for the same is herewith solicited. The building of the Korba Station has begun, though only about $2000 has come in from the Sunday schools for this purpose. We thank the Sunday schools for what they have done as an extra effort and hope for more. We need $5000 for Korba.

Missions cost money, but one tenth of our income will cover all the expenses of the Home and Foreign Missions as planned by the boards. And the money is well spent. In India from 40 to 50 souls were added to the native churches and Champa and Janjgir. Yes, the labor in the Lord is not in vain. Let the work grow, and let us grow with it. Last year our income was about $34,000. The total allowance for the coming year is about $43,000, almost $10,000 more than last year. Five new workers are to be sent out, Bro. P. J. Boehr and Sister Jennie Gottshall to China, Bro. and Sister J. E. Langenwalter to India and Sister Neufeld also to India. The war has not yet made it impossible to send new workers. The night for mission work has not yet come, but it may come soon. "Work, for the night is coming, when man's work is done!"

The other resolutions of the board will be published later and distributed in pamphlet form. May the Lord bless all efforts to extend His kingdom!

P. H. Richert, Secr.

Whenever I make any decision I ask myself what the Bible would teach me to do in that particular case. It is to me a fountain from which I draw light and strength, and in hours of sorrow and depression I seek consolation therein.—Emperor William of Germany.

RECOLLECTIONS BY PETER JANSEN

(Second Series)

Colonization in Canada.

(Continued)

It would be unfair to conclude this chapter on Western Canada without mention of the Royal Northwest Mounted Police, a body of a few hundred selected men who keep law and order over a territory big enough to be an empire. Their headquarters are at Regina, Sask., where they have extensive barracks just out of town.

I became acquainted with many of the officers and men, becoming a great admirer of this force. Many true stories are told of their valor and fearlessness. I will relate only one incident, which happened while I was in the North West. A settler had been killed and his stock run off by Indians, who were on their way North. Col. B. called Sergeant S. into his office and told him to take a private and a lead horse and bring back the buck who had done the shooting. The sergeant saluted, turned about and went on his mission.

The Indians had several days' advance, and it was nearly a week before the small cavalcade overtook them away north of Prince Albert.

The Indians received the men in sullen silence, and when the sergeant made known his mission to the chief, the latter pointed to a young Indian and said: "There he is, take him, if you want to." The Indians were all armed and could have annihilated the white men in no time. A minute's hesitation on the part of the sergeant would probably have brought about this result, but he stepped at once up to the buck, snapped a pair of handcuffs on his wrists, and made him mount the extra horse and off they went. The Indians did not make a move; they knew that behind these two men was the strong arm of the British Empire, which would avenge their death. The Indian was promptly taken to Regina, tried, found guilty, and hanged.

The Indians of the Canadian Northwest are treated very fairly by the Government, and promises to them are held sacredly inviolate, but they must obey the law, and they do it.

The personnel of the force is recruited by volunteers of all nationalities who can pass the rather rigid examination. I met a former German cavalry officer amongst them, a highly educated and polished gentleman, who probably had to leave the Kaiser's army on account of some youthful escapade.

I recall with pleasure several long trips by wagon made throug the wilderness in company with my nephew, William Jansen, who was a good scout, a splendid camp cook, absolutely feerless, and true blue.

Once we decided to drive from the Reserve to Melfort, on the Carrot River, one hundred miles or so, without trail; neither of us had been there before. North of the main line of the Canadian Northern Railway, the country proved to be thickly covered with brush, which made progress very slow. When night came we made camp near a spring and lariated our horses in the open spaces and were soon asleep in our blankets. Early the next morning Willy awoke me with the unpleasant news that our horses were gone. They had evidently pulled up the pins and made for home. We were probably fourty miles from the nearest settler. We cooked breakfast and deliberated what to do. Finally we decided that I would stay with the wagon while Willy tried to bring back the team. Should he not return until next morning I would try to walk north until I struck the railroad. I settled down for a long wait and fell asleep. Towards noon Willy's cheerful yell woke me. He had found the horses about six miles south, where the rope of one of them had caught in the bushes; he had trailed them in the heavy dew by the heavy dragging ropes. Thus we were saved two long tramps and reached Melfort late that night, and very hungry.

I presume nowhere else is there such a conglomerate population as that of Western Canada; Indians, French and Scotch, half-breeds, Galicians, Poles, Finlanders, Icelanders, Russians, Germans and typical Cockney English are part of the ingredients thrown into the melting pot.

The latter, especially those coming from the cities, are probably the most difficult to convert into Canadian farmers; they are so utterly obtuse and impracticable.

A certain Rev. Burr brought over a large number of them while I was in Canada, and I saw them while I was at Saskatoon, where they were temporarily quartered in tents and barracks, pending the removal to their homesteads. They certainly were a curious lot. Some had brought pianos, and many had taken their lap dogs and other pets along. They seemed so utterly forlorn and helpless that I greatly pitied them, especially the women and children. Conditions were so different from

what had been depicted to them by the enthusiastic Reverend that they held an indignation meeting and came near throwing the "blooming priest" as they called him, into the Saskatchewan River. The old settlers frequently took them in but not in the sense that the Scriptures mean it. They got their money by selling them worthless implements and animals. When I upbraided one of these sharp traders he replied with some truth, "What's the difference? I might as well have their dollars. somebody else would get them anyway." I saw myself where two of them tried to hitch up a yoke of oxen, and in putting on the yoke they placed the head piece below. Another party hired a livery rig to drive out into the country. The owner had impressed upon them the fact that they must water the team when they crossed a certain creek. They remembered this and stopped to let the horses drink, but the animals were checked up high and consequently could not get their heads down to the water. This staggered our Englishmen, until one conceived a bright idea and called out: "I say, fellows, all come behind and help me lift the rear end of the wagon." Others made requests for "rolled oats" for seed, and one is said to have planted bran.

One class of Englishmen very much disliked by the Canadian is the scion of some noble house in the old country who comes over to look after investments. These fellows often carry a collapsable bath tub with them, as well as innumerable canes and golf sticks. They generally wear loud plaid clothes and a monocle, which John Burns designated to me as "the port-hole of an empty mind."

One of these fellows, the story goes, came to Calgary to invest in a large ranch proposition for the British stockholders. It took a couple of days' drive to reach headquarters, and a buckboard with camp outfit was sent to meet him, the driver being a typical cowboy. When they reached the first camping place at noon, the cowboy unhitched and hobbled the team, the Englishman standing by without offering to help. The driver soon had the tea or coffee boiling and, spreading a horse blanket on the ground in approved fashion, laid out the lunch, calling: "Come on, the shuck's ready." His companion however put on his monocle and said: "Ah but I am not in the habit of eating with my servants!" The cowboy, quick as a flash, responded: "All right, then wait till I get through."

British Columbia.

After the prairie lands we controlled were nearly all sold, my friends, and especially A. D. McRae looked around for other worlds to conquer. We had become fast friends during all these years, and he wanted me to go go with him.

Our attention was being called to the great possibilities of standing timber in British Columbia, and during 1906, he and I made a prospecting trip to the North Pacific coast, remaining at Vancouver for several weeks. At that time a great deal of so-called "wildcat" business was done in Government timber licenses. Claims were being staked out all over the mountains and sold to innocent greenhorns from the East and London. Mac and I investigated a number of these "get-rich-quick" propositions and got out into the woods with Indian guides, shooting rapids in their former war canoes which they manage with marvelous dexterity and skill, camping out in the snow, etc. etc.

Well do I remember one trip made on snowshoes, the snow being about four feet on the level. We became absolutely exhausted from the long tramp, but the Indians pushed on, saying that a little farther on was a much better camping place, where they had an old hut, used for shelter during their hunting expeditions. Some of the guides went on ahead, and when we reached the place they had a roaring fire made against the trunk of a big fir tree, had covered the ground in the hut with cedar bows, and were roasting venison on forked sticks before the fire. We did not buy anything on this trip, but later on in the summer investigated another proposition, which included an abandoned saw mill near New Westminster and a lot of timber. It would lead too far to enter into all the details of this deal. Suffice it to say that the "Fraser Mills" became the largest institution of its kind in Canada, if not in all America.

Then came poor crop seasons in Western Canada, a great crisis and we had "Hard sledding". However all would have probably come out all right if it had not been for this terrible world war, which stopped every enterprise in Canada. The value of our standing timber not only remains, but increases steadily, and we hope that the end of this cruel and absolutely unneccessary bloodshed will bring about a new prosperity in the lumber business.

It is very interesting to follow the process of making lumber from the tree to the finished product.

The "fallers", two experts with axes and saw, make the first start, by first chopping a large notch in the side of the trunk about four feet from the ground. They can calculate to a nicety where the tree will fall. Then they use the saw. and when the trunk commences to wave, jump to one side and yell "Timber", which is a sign for everybody to seek a place of safety. When the giant of the forest, often 300 feet tall, comes down, the earth actually trembles, and one cannot but feel regret at the destruction of the growth of hundreds of years.

The "buckers" then cut the trunk into convenient lengths, which are placed by enormous machinery upon flat cars and hauled to the shore, where they are dumped into what are called "booming grounds" made up into rafts, after having been assorted, and towed by tugs to the mill. Fir trees predominate, with a liberal sprinkling of hemlock. cedar and once in a while, a white pine and spruce.

Mr. McRae had also consolidated several salmon fisheries and canning factories along the sound into a company and this proved a very profitable enterprise, and is the only one paying at this time, as foodstuffs of all kinds are high in price on account of the war.

(To be continued.)

CHRIST AND THE HOPIS

In a communication to "The Indian of the Southwest" a sheet devoted to the interests of the work among the Indians of that section of our country, one of our missionaries writes:

Dear Fellow Christian: "They overcame him (that old serpent, called Devil, and Satan, which deceiveth the whole world), by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto death." The above verse from God's book is a great encouragement to us in making the blessed Gospel of our blessed God and Savior Jesus Christ known; and in battling with the powers of darkness. "What the heathen sacrifice, they sacrifice unto devils and not unto God," reveals unto us at once our mighty opponent. And also explains the rage of the heathen against God and His children, on account of which there is affliction and suffering. Paul says in II. Thes. 3:4: "For, verily, when we were with you, we told you before that we should suffer tribulation; even as it came to pass, and ye know." Yes, he goes even further in the preceding verse, when he says: "For yourselves know that we are appointed thereunto." Then we need not wonder at all why the native Christians among the Hopis have to suffer so much on account of persecution. Sometime ago we gave a little account of God's work of grace among the Hopis. Many people have praised God for that work of grace, but to some of our readers it seemed so wonderful that they could not believe it, but expressed their hope that it might be true. And that is the case so often in our prayers. We ask God to work among the heathen but do not expect that He will really do it; when we ought to by simple faith lay hold of the promises of God and claim them for ourselves and others and positively expect that God will do what He has promised and that He will not break His word. Is His arm then shortened since of old that he could not work any more, or has His Spirit lost His power? Oh, if we were willing to live a life of separation unto God, a life of prayer and faith and dependence upon Him, how God would honor His Own Word to His Own glory and the salvation of men. Oh, that we might believe Him and thereby know God, and how rich our service would be. Read the blessed words in the Gospel of John 7:38: "He that believeth on Me as the Scripture hath said, out of his belly shall flow rivers of living water"; and also 17:3: "This is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent." And as we feed upon the green pastures of His Word, and study His counsels and decrees, and personally enter into His plan of salvation for a lost world by the study of His Word and communion and fellowship with Him, the vision widens and the heart is warmed, the mind enlightened, we revel in God's wonderful grace and goodness; our faith is quickened and our hope becomes brighter; for He that has begun a good work in us will also perform it until the day of Jesus Christ. And that day looms up on the near horizon and promises to cut short our earthly toil but also our opportunities to witness for Him And mingled with the joy there is a strong desire to make Him known whom to know is eternal life and a fruitful service while on earth. And are we not much encouraged by those who have come out of dark heathenism into the glorious light and liberty of the Son of God? These babes in Christ, how simple their faith but how firm and consequently how mighty their testimony. No wonder that the gates of hell that stood so firm all these centuries begin to tremble and its chief shows his rage in persecu-

(Continued on page 4.)

THE MENNONITE

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EDITORIAL

A brother, writing from Kansas, wants to know if the Mennonite has increased its number in subscribers since the price has been reduced to one dollar. Our answer is that the Mennonite has made a considerable increase, but this was expected. In decreasing the price the purpose was to make it possible for a larger number of persons to become subscribers. But, having said all this, we feel that our readers must be urged to do their part in increasing the number of subscribers. Church papers are not published to make money. If the publishing businesses of the various denominations could not show a penny profit we believe that there would be no decrease of church papers because the church paper is a necessity and without it there would be less intimacy existing among the people of the church and more ignorance displayed of what the church is and does. It would be no more than doing their duty and proving their loyalty to their church if the subscribers of the Mennonite were to urge those of their fellow members who do not take it to subscribe for it. It will be our aim in the future, as it was in the past, to make this paper represent the thought and effort of our own people. But to do this our people must feel that the work is theirs and concerns things of vital interest to them. The Mennonite church has a peculiar part to play in the development of Christianity; it must not only hold, but make the world know it holds the principles peculiar to itself and in doing so the periodicals of the church have as important a part to perform as the pulpit. It is to be hoped that in our churches, Sunday schools and Young People's societies there will be enough loyalty displayed to bring the matter of our church publications to frequent public notice and urge that they be patronized.

The summer months offer the opportunity for getting into touch with nature when she is arrayed in her most attractive garments and most kindly in bestowing her favors. Summer is the time usually selected for recreation. At least sometime during the season everyone wants to get away from office, shop and mill in order to take in the joys that nature offers This is right. We need recreation for the health of body, mind, and, may we say, spirit. A continual grind wears out the machine while new scenes and new faces inspire and freshen.

But taking in the glories of nature does not involve forgetting one's religious obligations and habits. When the Christian goes away from home he cannot, and does not want to lay off his religion to put it on again when he comes back as he would his old coat. It is not necessary to break the laws of God, to dissipate or to turn hypocrite in order to enjoy a vacation. When one goes away the Bible should go in the trunk and not be neglected for pleasure, the church service is just as apt to be helpful away from home as at home, prayers are just as effective, neccessary and helpful five hundred miles from home as they are at one's own fireside. The home church in the meantime must not be forgotten. The pastor needs the prayers of all when the attendance is slim and the work seems to lag. The expenses of the church go on as usual whether there be few or many at home. The absent one should not forget that. He should see to it that his church dues are paid up while he is away as carefully as he does that his rent will be paid when he is gone.

The thoughtful person who goes away on pleasure should remember those who have no part in that pleasure. It is generally necessary that someone should work in order to make that pleasure possible, he should not impose unreasonable or unnecessary burdens upon such who happen to be in this class. Then, he should remember the folks at home or those who never can go, a little note while you are away and a little token brought home with you do not cost much money, time or effort, but they do give pleasure and should incidentally add to your own enjoyment.

Notes have been exchanged between the governments of Germany and the United States in relation to the difficulties which have arisen incidental to the great war now in progress in Europe. The confidence of the American people in the sincerity of our President in his efforts to keep this country neutral has not been shattered even though the prospects offer a gloomy aspect. It was the hope of many, we may say the majority, of our people that the United States would successfully and honorably keep out of the fray so that when the end of the conflict came it would, as the one great power at peace be the means through which the peace-making might be accomplished. We still continue to hope for such a place for our country. There is not sufficient cause for a resort to arms even in the minds of many whose consciences do not oppose the bearing of arms. War only settles the question of which side is the strongest, the only excuse for its existence, in our eyes, is that the diplomats on one side have found out that those on the other are more clever than they and so they "save their face" by bringing on a war. But, warriors and diplomats out of the way, the people who exercise reason need never be the aggressors in war.

Should our couutry be drawn into conflict, our church would again be compelled to assert her sincerity in the doctrine of nonresistance. It will be no easy task to avoid being misunderstood and perhaps be compelled to have hardships imposed upon us, but in every difficulty of this kind the American Mennonite church has been true to her testimonies and her people here as elsewhere have willingly borne whatever a consistent devotion to her principles brought with it. While we still hope for a peaceable understanding with Germany, it would be wise for our ministers to emphasize from the pulpit the historic peace principles of our church and urge a determination on the part of our people to remain consistent to the teachings of our Lord in this particular, no matter what coming events may have in store.

The Mennonite church has had a varied experience during all the years of its existence. It passed through a period of fiery persecution, which was followed by a period of colonization which carried the seed of its truths east and west so that from the shores of the Pacific on the American side to the heart of Siberia on the eastern side of the world one may find here and there colonies of our brethren maintaining the faith and worship pretty much as it was in the earliest days of our existence as a recognized division of the Christian church. The emphasis placed upon certain things for which Mennonites stand, while making us a peculiar people, has also contributed to making us a divided people because the slightest deviation from fixed ideas has often broken the unity of the organization. We have nothing to complain of sincere attempts at consistency but we do regret the fact that while so much energy was thrown in that direction so little has been used along other lines. We sometimes point with pride to the fact that wherever there are Mennonite churches one will recognize the same family names. That is in a measure a reason for gratification. Mennonite individuality asserts itself and where one finds only family names but no Mennonite church remaining there, there is still something distinctly Mennonite remaining. But the prevalence of Mennonite names in our churches through some hundreds of years also indicates a great weakness. The church has not built up from the outside, it has depended upon the natural growth that comes from children taking the places of their parents and there happening to be more children than parents. If the Mennonite church is to keep on growing that way it will always be small, uninfluential and powerless to assert its principles in a way that attention will be directed to them. We are not a clan or a caste but a church with a mighty vision and a great message to the world. Our field is among the Christless and the unchurched. It is our business not only to hold our own, but to grow by building up strong organizations in the fields that Providence opens for us. Like the tree, not to be growing means going into decline.

CHRIST AND THE HOPIS

(Continued from page 3.)

ting those who have left his ranks and are so joyfully witnessing for their Lord and Savior Jesus Christ. How bitter the opposition to (the glad tidings) the Gospel of Christ since it begins to show its power of God unto salvation to them that believe. It used to be that when the gospel was preached the people would say that it was a very good story and that they wanted it and they believed in it, too, which meant that alongside of their own traditions they were favorable to the new stories and they wanted them both. And they said, that they also prayed to Jesus. But since so many of the Hopis have come out from among them and have broken with the old way so completely, that some of them even reject the old name as not fit for a child of God to be called by it, since it was given in a heathen ceremony and has connection with the heathenish religion, the Hopis energized by Satan see

that something must be done to make a stop to this movement. They now say they do not want Jesus and His religion and they will not listen to His Word. The old ceremonies, and some of them they have not had for many years, are revived again. But to revive the old things is not sufficient, because the Christians with their lives and testimony are in the way, and people see the great difference between the heathen and the Christian, and the Christian way of living condemns the Hopi life, so they try to make up all kinds of stories about the Christians, in which they belie their Christian conduct and accuse them of the same things the Hopis practice right along to make it appear as though there were no difference between them. Some of them that have Christians in their families make it very hard for them but they do not lose their courage, but on the other hand it makes them more brave in their testimony for their Lord. One young man, who had evidently spent the night in planning how to get his wife to leave the church, got up angry in the morning. His wife asked him about his trouble. He said: "I am very angry, it seems, I have a divided heart. It makes me angry to think that you are a Christian. And I want you to give up being a Christian, and if you don't want to do that then let us separate." She told him that he had promised her when she became a Christian that he never would say anything to her about that, and now he had broken his promise. Besides, she said, "we have had a much better life since I am a Christian." So she asked him if he thought they would have a happier life if she fell back to her old way of living. He would not answer her question but rather insisted on her giving up her Christianity. So she told him that she could not and would not give up Christ, and that she rather live separate than to leave her Savior, who had redeemed her and that she was perfectly satisfied with Jesus. She could say no more, but only wept. Her husband went out and she went to the bedroom to pray. When she was through she went out and her husband came in, but now he was very nice to her. The Lord has honored her faithfulness. One Christian girl had to leave home because she would not help her mother get ready for the dance. One young man who lately became a Christian was sick, and his wife and her family did not take care of him and none of the other Hopis would help because he was a Christian, and they said that since he was a Christian Jesus should make him well. He was taken over to the mission, as he was neglected by his people, and later on he was taken to Oraibi to his mother. Often that young man has wept on account of the hardheartedness of his own. But all these persecutions have not weakened the Christians, but they are mightily strengthened thereby and they rejoice and keep on praying for the rest of the Hopis who are in darkness yet. They truly love their haters and answer their sneers and bad talks by smiles and acts of kindness; so that one day the chief said that it seemed these Christians were their chiefs. They not only witness for their Lord with words but also with their lives. One man who had been a hard smoker said that before he became a Christian he had thought that if he should become a Christian he would not be able to leave smoking alone, but since he accepted Christ he had given up smoking, as that was not becoming Christians. Yes, the gospel of Christ is the power of God unto salvation to them that believe; let us faithfully preach it until our blessed Lord comes. And we cannot honor our Lord more than by honoring His Word. And everything that honors Him will bring salvation and joy.

Yours in the blessed hope,

J. B. Frey.

THE C. E. TOPIC

June 20.

Christ's Call to the Young Women of Today.

Luke 10:38-42.

It is well to turn to the Bible for examples of the kind of activity in which women may enter in the service of God. We find there such characters as the sister of Moses doing her part in the work God had laid out for that great leader, the little Hebrew maid sold into slavery becoming a herald of her God's power in a foreign land, the mother of our Lord giving grace to the charm of motherhood, and Phebe, a deaconess in the Church of Cenchrea carrying the letter of Paul from Corinth to Rome. All of them had a particular and important part in the great work which concerns the salvation of the world.

The first and most natural sphere of womanhood is in the home. It is there that she exercises an influence for righteousness and purity that gives to the world its great and good men and women. Wifehood and motherhood are sacred offices. In them God is served by the holy and pure sacrifices that teach the world what love is and piety should be. It is the sympathy of the wife that gives courage and faith to the husband and father who must meet the discouraging competition and opposition of the world. It is the godliness of the mother imparted to the child at the most impressionable of that one's life that assures right living and right thinking men and women. The humble wife or mother who finds no other sphere open to her than the home circle need not feel that God has limited her usefulness. God blessed wifehood and motherhood by entrusting the care of His son in his tender years to the hand of a plain, god-fearing mother. God is working out the future destiny of the race now, not so much in the political world as by the firesides of numberless humble homes over which preside the wives and mothers who love and serve Him.

Beside home responsibilities, God is calling young women to His work in the church. "In Christ there is neither male nor female". All are a part of His great work and must do their part according to the talents He has given them. The church needs the activity of its young women in the various sub-organizations it calls into being. Ladies' aid societies, the Young People's organizations, Temperance Societies, the Sunday School and the Sewing Circle etc. are all works of the Lord in which women have proved that they are especially adapted. Indeed almost any pastor will admit that were it not for the women in the service and in the activities of the church the work would be in grave danger. It then already is a fact that women have taken it upon themselves to keep the church active to do the active work in it and to patronize its services. God has already called women to do what men so often neglect, namely attend to the necessary work of the Lord to be done in the church outside of the pulpit and it is a question whether or not it might not be proper, for the interest of the church, even to admit women to the pulpit.

Naturally, women are teachers and make a success of the teaching profession. There is a need for Christian young women with the gift of teaching in every Sabbath School. Teachers in the Sunday school number three to one. But the call is not limited to the Sabbath Schools. When we send our children to the public schools we expose them in their character development to the influence of the teachers under whom they receive their instruction. Next to the parents, the teachers have the most potent influence in the character building of our future men and women. While the public schools are separated from religious instruction by the law of the state it makes all the difference in the world whether the instructors are Christians or non-Christians. The consecrated teacher should always feel that the field to which God has called her to impress Christian character upon those under her, if not by instruction, then by her life.

Again God has given to womankind the knack of caring properly for the sick. In the sick chamber and in the hospital there come chances to bring the reality and the help of religion that are not otherwise open. The nursing profession is a noble one. Jesus made the cure of the sick a part of His chosen mission and nothing can be nobler than to walk in His footsteps in this particular. In our own church the development of the Deaconess work has opened a field which calls for consecrated talent and effort. Young women seeking an opening for a work outside of the home sphere would do well to give the Deaconess work in our own church special attention. Not only is the training it gives a useful help in caring for the afflicted bodies of fellow men but it prepares the deaconess to deal with the troubled soul of the sufferer as well.

In the Mission field the place has long been made for the devoted young woman who receives the call of Christ to that all-important work. In many heathen countries the native women can only be reached by women and for the care of the physical and spiritual needs of the women of these countries it is absolutely necessary that women should go on the field. In work in the schools, in the hospital and in the home there is always a call for the special talents of women. Again, in heathen lands where women are oppressed and ignored the type of life that a Christian woman can show and live is needed to set a high ideal toward which the heathen woman may strive and by which she may be inspired.

There was a time when women found their activities largely limited to the home. Conditions have so changed that this is not any more the case. Women now go out to earn their livings in store, shop, office and factory as well as men. Their presence there has had generally a good influence, although it has also exposed them to temptation and influences which would never reach them in the home. In the world of business and industry woman in her place may have the same influence for Christ by her godly

life and Christian influence that the Christian man in the same place may have. After all, there is considerable truth in the saying, "The only Bible the world reads is the Christian." A Christian woman teaches the Bible and the Christ of the Bible by living the Bible and its Christ wherever she is.

SUNDAY SCHOOL LESSON

June 20.

A Prayer for the Tempted.
Psa. 141.

Golden Text, Ps. 141:9.

This Psalm is a prayer of David calling upon God when he was in great need. Though the prayer was uttered thousands of years ago it continues to be a help to those who seek the assistance of their God in the trials that come upon them now. The prayers of the saints are not always for the moment alone, neither are they always only for those who uttered them. Their influence, their inspiration and their sentiments affect others and contribute to their spiritual experience. Notice, then, that David called upon God and God alone in his necessity. So should we. Only God can be of true help to the troubled souls. Sometimes men try everything else before they try God. That is not the way. Turn to Him first of all because He is the only helper.

The Psalm, then, begins the prayer of one in great need crying to God. God is his only hope. Everything else has failed him the prayer is made with the hope of a speedy answer. We learn the lesson of turning to God in trouble, having our hopes centered only in Him, knowing that everything else is vain and that we may expect what we ask for.

David compares his prayer to incense.? "Prayer is like incense in that, (1) The incense was prepared with great care, beaten and pounded before it was used. Beaten very small. The prayer that comes from a broken and contrite heart is especially fragrant and acceptable to God. (2) Fire must be put under it to bring out its fragrance and only the fire of the Holy Ghost makes prayer fragrant and acceptable unto God. The fire must be taken from the blood sprinkled altar. There is no acceptable approach unto God except on the ground of the atoning blood. The fire on the Altar had itself been kindled from above. (3) It goes up to heaven as does all true prayer. (4) When placed on the fire it gave forth a delightful fragrance and nothing is more fragrant to God than the prayer of his believing Children". (Torrey).

Notice the things for which David prays: that the keeping of the doors of his lips may be in God's hands; that he may have no part in wicked works; that he may be submissive to the reproofs of the righteous and that he may be protected from his enemies. His speech, his associates, his discipline and his protection are matters which he places in God's keeping. Could anything be better for us to do than that? Our speech is apt to become profitless, foolish, impure, unbelieving, untruthful and profane when we do not allow God to direct it. Our associations, if they are such that God could not approve, are sure to lead us from God to destruction. Rebuke and discipline are hard to bear. They hurt our vanity, and bring up in us a spirit of resentment. But, don't we need it? And when we get it, isn't it a helpful part in keeping us from sin and pride? We all need protection, not only from our enemies but from ourselves and our friends as well.

David in his distress seemed to human eyes to be at the grave's mouth, yes, even at the gate of utter destruction, but he knew what to do and he did it. "Mine eyes are unto Thee. O God, the Lord, in Thee is my trust". What mattered it then if trouble was all around him and he in great distress. His eye was on God. he saw in Him a mighty helper and deliverer who would not fail him and who would certainly deliver him so that he could say "The wicked fall — — but I withal escape."

LIST OF INDIAN HELPERS OF OUR MISSION IN INDIA WITH A FEW DETAILS OF EXPLANATION

The abbreviated forms stand for the following: Rs.—rupees, i. e. 33 cts; A—annas, i. e. an anna equals 2 cts; F. W.—foreign worker, i. e. not being a member of our church; Ch. M.—Member of our church; Soc. Con.—social condition; M.—married; U.—unmarried; Ch.—children.

Name	Occupation	Place	Age	Salary Rs.	A.	F. W.	Ch. M.	Soc. M.	Con U.	Ch.	Remarks
Mauhadei Station											
Isadas	Evangelist	Station	30	20		x		x		4	
Rama Wallace	Evangelist	Station	28	12		x		x		3	
Rickaya	Teacher	Station	32	20		x		x		4	
Matura	Bible Woman	Station	25	4	8	x		x			Isadas' Wife
Sudharin	Bible Woman	Station	22	4	8	x		x			Rama Wallace's Wife
Champa Station											
Stephen D.	Language Teacher	Station	55	30			x	x		6	
Joseph	Evangelist	Station	35	16			x	x		6	
Jacob	Evangelist	Station	28	13		x		x			
A. Solemon	Evangelist	Bominidi	32	20		x		x		2	
Simon	Evangelist	Baraduar	40	15			x	x		3	
A. David	Lep. Asylum Caretaker	Champa	27	28		x		x		2	
G. Roberts	Evangelist	Barpali	25	19			x	x		3	
John	Evangelist	Korba	24	12			x	x			
Jonas	Evangelist	Korba	22	16			x	x		4	
Philip	Teacher	Champa	29	11		x		x		2	
Barindra	Teacher	Gorhi	21	8			x		x		
Dhansai	Teacher	Kusmunda	19	9		x		x		2	
Fredrich	Teacher	Kusmunda	20	7		x		x			
Trophenia	Bible Woman	Champa	28	4	8		x	x			Joseph's Wife
Mariam	Bible Woman	Champa	45	5			x	x			Stephens' Wife
Janki	Bible Woman	Champa	23	4	8		x	x			
Piyara	Bible Woman	Barpali	25	4	8		x	x			Robert's Wife
Sukhiya	Bible Woman	Korba	24	4	8		x	x			John's Wife
Ruth	Bible Woman	Korba	23	4	8		x	x			Jonas' Wife
Ruth Dulara	Teacher	Champa	24	5		x		x			Philip's Wife
Elisabeth	Asst. Teacher	Kusmunda	22	3		x		x			Frederich's Wife
Hulda	Bible Woman	Gorhi	22	4		x		x			Dhansai's Wife
Janjgir Station											
M. R. Asna	Evangelist	Janjgir	40	25			x		x	6	Widower
S. Bharos	Evangelist	Janjgir	30	18		x		x		2	
S. D. Nundy	Lang. Teach. & Evang.	Janjgir	25	24		x		x		2	
Gilawa	Evangelist	Janjgir	20	9		x		x		2	
Sam. Williams	H. Father & Evangelist	Janjgir	28	18		x		x		2	
Itwari	Colporteur	Janjgir	25	7			x	x		2	
H. P. Sharma	Evangelist	Seorinarain	56	18			x	x		1	
S. D. Asna	Teacher	Manakoni	22	12			x	x		1	
Amardas	Teacher	Manakoni	22	10			x	x		1	Orphan Boy
Mina	Teacher	Sukli	22	9			x	x		1	
J. Rasua	Teacher	Sukli	28	11		x		x		3	
Tanwarin	Bible Woman	Janjgir	22	4			x	x		2	Orphan Boy's Wife
Hanna	Bible Woman	Janjgir	18	4		x		x			Gilawa's Wife
Elisabeth	Bib. Woman & Teach.	Janjgir	19	8			x		x	2	Widow
Satni Bai	Disp. Assistant	Janjgir	23	5		x		x		2	
Magdalena	Bible Woman	Manakoni	20	4			x	x			Amardas' Wife
Bahura	Bible Woman	Sukli	20	4			x	x			Mina's Wife
Bhurri Bai	H. Mother	Janjgir	29	10			x		x		Widow
Shakuntulah	Teacher	Janjgir	20	10		x		x		1	
Dulari	Teacher	Janjgir	23	8			x	x			Itwari's Wife
Phulmat	Teacher	Janjgir	20	9			x	x		1	

Mauhadei has 5 workers with a monthly salary of Rs. 60.

Champa has 22 workers with a monthly salary of Rs. 243-8.

Janjgir has 21 workers with a monthly salary of Rs. 227.

Total—48 workers with a monthly salary of 530-8. This makes an average of Rs. 11-1, about $3.68, out of which must come their entire living. All do not forget their Sunday collections, besides that contribute to the monthly church fees without complaining. These workers have 73 children, the hope of the mission. May this staff of 48 workers, scattered on a wide area, working under difficulties, discouragements and various temptations, be a very important feature of the daily prayers. God may work through them great wonders, is the prayer of the committee.

P. A. Penner.
P. W. Penner.

MARRIAGES

Boyer-Acker.—Moses S. Moyer of Allentown, and Clara H. Acker of Rittersville were united in marriage on Saturday, May 29, by Rev. E. S. Shelly at his home in Pennsburg, Pa.

CONTRIBUTIONS

For the Pacific Conference.

From the cong. at Menno, Wash., $52.

Gratefully acknowledged,
S. R. Aeschliman, Treas.

NEWS OF THE WEEK

LLOYD GEORGE APPEALS TO MUNITION MAKERS

Puts It up to Workers to Decide Result of War.—In Dire need of Equipment.

Manchester, June 4.— Declaring that the German victory in Galicia was due to an overwhelming superiority in equipment, and that if the allies in the west had been as well equipped, the Germans would long ago have been driven from France and Belgium, David Lloyd George, the new minister of munitions, made a stirring appeal, last night, to the employers and workmen to supply the British armies with the necessary munitions.

"I come here to tell the truth. Unless you know it, you can not be expected to make sacrifices. Our Russian allies have suffered a severe setback. The Germans have achieved a great success—not because of the superior valor of their soldiers or strategy of their generals. The German triumph is due entirely to superior equipment, an overwhelming superiority of shot and shell, and munitions and equipment. It was a battle won by the use they made of their skilled industries, and especially by the superior organization of German workshops.

"For the moment we have more than plenty of men for the equipment availeble. More men will come to the call, but we want the workshops to equip them with weapons."

"Two hundred thousand shells were concentrated in a single hour on the heads of the gallant Russians. Had we been in a position to apply the same process to the Germans on our front, the Germans would have been turned out of France and driven across the devastated plain of Flanders."

WE WANT CORN, CRY MOBS IN MEXICO CITY

13,000,000 Facing Famine.—Charity of U. S. Hope of Greater Part of Population.

New York, June 7.—Correspondence of the Associated Press received today from Mexico City, and dated May 22, said:

For the last three days the sessions of the so-called national convention in the chamber of deputies building have been scenes of the wildest disorder. Not only the galleries, but at times the floor and the speakers tribune have been rushed by hordes of hungry men, women and children.

The shouts of "We want corn," drowned all others and even the show of bayonets and the firing of the soldiers over the heads of the mob have not checked their vain and piteous search for food. The Red Cross has been kept busy carrying off women and children and in some cases, old men, crushed and overcome in these manifestations.

Hundreds gathered outside the chamber today. Many were carried away on stretchers. Acting President Roque Gonzales Garza appeared before the convention delegates and a part of the mob to tell them that the treasury was empty, the fields laid waste by the contending revolutionaries, and that the only hope for the coming winter was that all Mexico should lay down their arms and begin the tilling of the fields. Repeatedly the crowds answered him, saying: 'Give us corn. Our women and children are dying of hunger. Give us corn."

A comparatively small supply was obtained from the foreign relief committee, and this assuaged the wants of the day.

Harvest Months Away.

Crops everywhere are short, and in all except five of the twenty-seven states of Mexico there is absolute want already with the new harvest many months away and to a large extent unplanted. Even states as productive as Morelos and Guanajuato are calling for corn, while armies turn their cavalry into anything green to be found, and kill cattle and other farm animals for their hides.

It is estimated that unless relief comes from the outside more than 13,000,000 people will be in danger of starvation. In normal times it requires approximately 1,800,000 tons of corn to feed these 13,000,000. Farmers and grain dealers say this must be obtained in the United States, but as Mexico has no money to pay for even a part of what is needed she will be compelled to throw herself on the charity of the United States, according to these authorities.

FINAL TOUCHES ON NOTE TO GERMANY

Rejoiner Will Be Forwarded to Berlin This Afternoon or Night.

Washington, June 6. — The new American note has not yet gone forword to Berlin. Interest surrounds the exact time of its transmission, and both the White House and state department have made a mystery of *this*. but far greater interest centers in what Berlin is going to do when this new Wilson state paper is delivered at the eGrman foreign office.

The note will reiterate the previous demands that Germany exercise the right of search before attacking unarmed merchant ships.

Americans just back from Germany have brought word to Washington that Von Tirpitz is the man who is determining the naval policy for the empire, that even the kaiser bows to him; that in this perilous situation, as between the United States and Germany, there are grave reasons to fear that Von Tripitz and the military party will have the final sty, as to whether American demands for the humane conduct of war at sea shall be complied with, and that the chances are unfavorable to a peaceful adjustment.

Those persons in Washington, and they are prominent pro-Germans close to the German embassy, who say it is incredible there should be a break, are basing their opinions on the belief that the sending of Dr. Meyer Gerard to Berlin will prolong negotiations; that delay will make for peace, and that the exchanges are to be prolonged through diplomatic channels.

100,000 JEWS HOMELESS IN RUSSIAN WAR ZONE

Lodz, Russia Poland, June 4.— Warsaw newspapers which have been smuggled through the lines say the number of homeless Jews on the Russian side is increasing steadily. At a conference in Moscow called by the Jewish Aid Society it was estimated that the number of these homeless persons is about 100,000.

The greatest distress prevails among the homeless in the government of Lomza, numbering about 22,000. Thus far it has been almost impossible to give them substantial assistance. At the Moscow conference it was decided to appeal to Jews throughout Russia for aid, and a plan was discussed for taxing wealthy Jews for the benefit of the sufferers.

CZAR GRANTS REQUEST MADE IN WILSON LETTER

Washington, June 4. —Emperor Nicholas of Russia has responded favorably to President Wilson's personal letter conveying a request by Austria that provision be made for inspecting Siberian camps where Austrian prisoners are held.

Following unsuccessful negotiations through usual diplomatic channels, Dr. Constantin Duma, the Austrian ambassador here, asked President Wilson about two months ago to send a personal letter to Emperor Nicholas. The request was the result of reports that Austrian civilians and prisoners of war were not getting proper treatment. The Austrian government asked that the inspection be conducted by the American Red Cross agents.

FORD CO. TO DISTRIBUTE $48,000,000 IN STOCK

Dividend Declared; Capital to Be $100,000,000. Fifty Million in Treasury

Detroit, June 4.—The Ford Motor Car Company announced today it had increased its authorized capital stock from $2,000,000 to $100,000,000, and had declared a stock dividend of $48,000,000, payable July 1.

A cash dividend was declared on the original authorized stock of $2,000,000, but the amount was not made public. The stock dividend increases the holdings of Henry Ford, president of the company, by $27,840,000. James Couzens, vice-president, receives $5,000,000.

ORDER RURAL MAIL SERVICE EXTENDED

Washington, June 6. — Establishment of 710 new rural mail delivery routes to serve 82,390 families, and the extension of extra service so as to reach 5,460 additional families was announced tonight by Postmaster General Burleson. Nearly all of the new routes will go into operation June 15 and postmasters have been authorized to employ necessary temporary carriers pending the selection of permanent men through civil service examinations.

Enlargement and extension of the rural service was made possible a post office department statement explains, by a readjustment in April and Mai resulting in a reduction of operating expenses amounting to $5,011,262.

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Pleasant location. Convenient connection from railroad depots.. Ten cent fare to Exposition. Prices moderate. Reserve space in advance. 42

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Delivered anywhere in the United States to your nearest railroad station in lots of 120 lbs. or more at 7½c per pound.
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Sunday School Cards and Tickets

S. S. REWARD TICKETS.

10 cents per Sheet.
Size of Sheet, 13x16¾.

No.		
217.	Daily Manna	60 Tickets
218.	Grace Sufficient, (floral)	36 "
222.	Our Upward Way (floral	120 "
227.	Floral Designs	150 "
249.	Landscapes	120 "
250.	Floral Designs	120 "
255.	Fruits	120 "

EMMANUEL SERIES

10 cents per Sheet.

No.		
15.	Floral, ⅞x1⅝	72 Tickets
16.	Floral, ⅞x1⅝	72 "
17.	Birds, ⅞x1⅝	72 "
18.	Fruits, 1x1¼	64 "
19.	Landscapes, 1⅝x1⅞	36 "
20.	Floral, 1¼x2	32 "
21.	Bible Pictures, 1⅝x2⅝	24 "

CELLULOID BOOK MARKS

No. 168. Cross with neatly colored and embossed flowers and silk cord ..... .10
No. 200. Cross with silver border, embossed and colored flowers and silk cord ..... .10
No. 151. White celluloid with silver text artistic design with silk cord ..... .10
No. 170. Book mark with embossed flower decorations and silk cord ..... .10

S. S. CARDS

With Scripture Texts.

No.		per doz.
211.	Vase with Flowers, 3x4	$ .08
200.	Flowers, 3x4	.08
307.	Floral designs, 3⅝x4⅞	.10
312.	Floral designs, 3½x4½	.10
1005.	Landscapes, 3½x5	.10
1006.	Floral Designs, 3½x5	.10
1012.	Landscapes, 4x5½	.12
1017.	Scenes and Flowers, 4x5½	.12
1018.	Landscapes and Flowers, 4x5½	.12

REWARD CARDS

No.		
282.	12 Cards in box, 2½x3½	15c per box
252.	12 cards in box, 2½x4	15 "
283.	12 cards in box	15 "
301.	12 cards in box, 3¼x5¼	15 "
268.	12 cards in box	15 "
568.	12 cards in box, 3x3¼	25 "
566.	12 in box, 3x3¼	25 "
567.	12 in box, 2x5	25 "
570.	24 in box, 2x2½	25 "
571.	24 cards in box, 1⅝x3	25 "
572.	24 cards in box, 1⅝x3	25 "
573.	24 cards in box, 5⅝x3	25 "

Wall Mottoes

No. 536.
A new series of Wall Mottoes. Size 10x14½. Embossed. Very beautiful. Texts: 1. The Lord is my Shepherd; I shall not want. 2. I will sing of the mercies of the Lord for ever. 3. He that followeth Me shall not walk in darkness. 4. The Lord is my light and my salvation.
Price, each 20c

No. 635.
Four beautiful Wall Mottoes. Roses. Size 8¾x11¾.
Texts:—1. Your Father knoweth what things we have need of. — 2. The Lord will bless His people with peace. — 3. Fear thou not, I will help thee. — 4. The Lord is good unto them that wait for Him.
Price, each 15c

No. 464.
"Rose Studies." Four new Wall Mottoes with design of pink and yellow roses on variegated background and Scripture text in silver. Corded. Size, 9x12.
Price, each 25c

No. 467.
"Beauty Roses." Four Wall Texts. Beautiful designs. Artistic coloring. Size 9½x13.
Price, each 25c

No. 125.
A beautiful Wall Text. Size, 8½x11.
Two texts printed in silver embossed borders.
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MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXX. BERNE, INDIANA, JUNE 17, 1915. No. 24.

A CALL FOR CONTRIBUTIONS

Dear Mission Churches:

July first brings the close of another quarter. In the Home Mission Field our missionaries have been and are engaged in the blessed work of soul-winning, in several cities and states. For their temporal support they are dependent upon the churches whom they represent in the field. At the close of this quarter they as usually expect regular stipend. However, the home mission treasury doesn't contain enough at this time to meet the immediate requirements. We therefore requst you, dear mission friends, to at once send in contributions, in order to enable our treasurer to pay our workers workers on July first. "A faithful worker is worthy of his hire". Our faithfulness as stewards over the things the Lord has entrusted to us we can show through our contributions toward His work.

All contributions for Home Mission should be sent only to G. A. Haury, Newton, Kansas, the treasurer for the Home Mission Board. **H. P. Krehbiel,** Sec'y.

NOTES AND COMMENTS

The Home Department of the Second Church Philadelphia, held its yearly anniversary on the evening of June 8. The feature of the evening was an inspiring address by Rev. George Donwey, the Secretary of the Philadelphia County S. S. Association on the subject, "Six Reasons why I am a Christian or a Plain Man's Theology." Rev. Donway is an old seminary friend of the pastor's and attained notice as the organizer of Men's Bible Classes, first, in the Scranton, Pa., district and later in Philadelphia, which prepared the way for Rev. Wm. Sunday's great evangelistic efforts.

In Central Church, Pyengyang, Korea, an organized Bible class of 50 young men has been organized. During the recent revival this group of young men assumed responsibility for all the young men who professed an interest in Christianity during the progress of the evangelistic meetings. They assigned a certain number to each member of the class. and these Bible-class workers went daily to the homes of the inquirers and brought them to the evening meetings. Now that the revival is over they still continue to bring them to the regular and special church services. Many of the members of this class have gone out preaching on Sunday afternoons, and as a result there has been a constant stream of new believers into the churches.

The congregation at Berne, Ind., has recently issued a neat pamphlet containing the reports of the year's work and the list of its membership. The Editor gratefully acknowledges the receipt of one of these useful booklets.

The Zion Church, Souderton, Pa., celebrated its communion services May 15, on which occasion 22 were admitted into church fellowship, 20 by baptism and two by the right hand of fellowship.

The Eden church, Schwenksville, recently received a class of 12 into its membership. Its last communion was the largest attendance in the history of the congregation, 239 having participated.

Among the graduates of Perkiomen Seminary, Pennsburg, Pa. this year are a number of young people coming from Mennonite churches, among them, Clifford Moyer of Souderton, Wm. Updegrove of Rudy, Kathryn Weida of Frederick and William Shelly of Zionsville, the latter will enter Bluffton College this fall.

Concentration.

If the present status of the great prohibition reform suggests anything it is the pressing need of concentration upon the part of various organizations in the nation-wide movement. The other and many lines of temperance and prohibition effort have certainly led up to this very important one. And now to cling tenaciously to old theories and forms will only occasion delay when great and rapid strides are demanded. The Prohibition Party, the Anti-Saloon league, the W. C. T. U. and the numerous social and church temperance societies can well take fresh courage in seeing the culmination of a long continued plan and effort in the nation-wide agitation for prohibition. To be sure some of the workers have had this movement always in mind — they have not swerved from it but there has not been a day when there was such an impetus toward a united concentration as there is just now. And we believe this phase of the subject marks the beginning of the end of the greatest reform of the century. The conviction obtains that there has been theorizing and organizing long enough. Let outright and downright work now be in evidence. The end to be accomplished is of vastly greater moment than the prolongation of the life of any particular organization. Let societies and organizations perish but let the end toward which they have contributed be their enduring monument. If need be they can well lose their identity in the unity and concentration now becoming universally apparent.—E. H. Parkinson.

FROM OUR MONTANA MISSION.

Lame Deer, Mont., June 1, '15.
Dear Readers;

It is a long time since we last contributed to the columns of the Mennonite. If my recollection is correct it was in the beginning of August that we wrote last. Since then many changes have taken place in the world. In Europe the terrible war has transformed peaceful countries into one vast war territory. On our reservation, too, great changes of a different nature, however, have taken place. The former agent was finally, after severe struggle, put out of the civil service employment and another of strong moral character and with Christian ideals has taken his place. This has brought about a complete change in the governmental management of the Indians. Their welfare is being looked after, their houses are being improved, they receive much encouragement to do more extensive farming. In our district they have been induced to seed all the land that had ever been tilled in the past and besides over 300 acres of sod has been broken up. A flour mill is being built, so that the Indians can raise wheat and thus produce their own flour. Laws are being enforced and on the whole justice is coming to the Indians. All this is very encouraging and, although the management is not in anyway perfect yet, we thank God who has brought this change about.

But of course, all this does not change the hearts of the Indians. For this the working of a higher power is necessary. Nothing but the working of the Spirit of God through the knowledge of His Word will do that. We are glad to say that we have evidences of His working. In some respects it may hardly seem as though anything is being accomplished through the work that is done. At present the attendance at the services is not large. Many of the people have gone to their more distant farms. Then there seems to be an increasing opposition to the missionary. The people are finding out more and more what the Christian religion brings and what it requires and this is not what in their earthly-mindedness they long for. The medicinemen and mascal worshippers see that our teachings are opposed to theirs and for that reason are very active to counteract the Christian influence. These things may seem discouraging, but then are they not just signs that the people are coming to the knowledge of the truth? O that they would receive instead of resisting the truth. However, the Lord said that "many are called, but few are chosen."

Yes, the Spirit is working. He is working on the people in general and He is working with each individual. Not long ago a non-Christian young Indian said that he prayed daily and before undertaking anything, he first prayed so he might not do anything against God's will. When wrongly accused and brought before the agent, he said, "People may say about me what they want, but I believe in God. God knows me, He knows I am innocent". When I asked him once whether he would not like to become a Chris-

tian, he said, "I have been thinking about it and I would like to be a Christian but I am afraid. I know what is required of a Christian. Then too. other people are watching them very closely and deride them and when they once get angry or if they say or do anything that is not becoming of a Christian, the people critisize them very severely. I believe in Jesus, but I am afraid to become a Christian." Being reminded of the words of Christ: He who is ashamed of me and my words, of him will I also be ashamed, etc. He said, "Just this is one thing that I have thought about very much and sometime I think I shall be baptized."

The above shows to some degree some of the struggles that these people have to go through before coming to an open confession. Therefore, though there may be but few visible results, the Spirit is working in their hearts and may not many be saved, whom we have not recognized as Christians? Yes, every member of the little flock of believers has had to go through similar struggles and many perhaps far more severe and are constantly having them to a greater or less degree . These are witnesses of the power of the Holy Spirit. Is it surprising that many do not find courage to make an open confession and that some who have made it succumb to the constant obstacles and temptations? We who have so to speak inherited Christian ideas from many generations of Christian forefathers and who have had a Christian training from the first can hardly realize the difficulties that our red brothers and sisters may have.

Therefore let us sustain them in their struggles by interceding for them.

With greetings we remain, yours in service,

A. and A. Wiebe.

CORRESPONDENCE

Upland, Calif., May 31, 1915. The Mennonite church at this place starts out with renewed vitality under its new pastor, Rev. A. S. Shelly, who came to us last week from Bally, Pa., where he had served a pastorate for twenty-five years. The church here considers itself fortunate indeed in securing a pastor who has proved himself so efficient and so faithful. He stood before our people for the first time last Sunday morning. He was introduced to the large and expectant audience by Rev. J. C. Mehl. Text was II Peter 1-19.

Bro. Shelly emphasized the thought that one of the highest aims of his work here will be to hold up Christ and Him crucified as the great power to save and to sanctify. He does not boast of great oratorical powers, or flights of fancy, or intricacies of philosophy, but he encourages with all his energy, depth of spirituality and purity in the daily life. If first impressions count for anything then the new pastor may be assured of the hearty co-operation of the people.

On next Friday the Ladies Aid Society of the church will celebrate their annual Festival at Genesha Park at Pomona. Into this glad hour will also be interwoven a reception of welcome to the new pastor and his family.

One life that had exerted great influence for righteousness among our people for the past six or seven years will be greatly missed from these gatherings. The people were always greatly pleased when on rare occasions opportunity offered for him to occupy our pulpit. His talks were always strong and plain and helpful. As an intimate friend he proved himself exceedingly companionable and helpful. Very few persons had so large capacity as peacemaker. It was surely a great blessing to this congregation to have him among them a few years. His widow and children have the tender sympathy of the people. **C.**

THE BIBLE THE WORLD'S GREATEST BOOK

Deut. 6:1-19.

In studying over this passage I find in the fifth verse, "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy might," and then in the 7th verse it says, "Thou shalt teach all these thy children and shall talk of them when thou sittest in thine house and when thou walkest by the way." It seems to me that everything else imaginable is talked about in our house except God's word. What the heart is full of, the mouth speaketh. This book which is the greatest book in the world to help men and women to gain an entrance into heaven is often put in the background and the Sunday morning papers and its attractions is taking its place on the day which is the Lord's . I see children right on our own street going from house to house looking up the things that are filling the minds of the children with nonsense. Instead I think we would be more benefitted if we would read God's word that time. It has many beautiful stories that are worth while reading; but I often find that so-called Christians often neglect reading God's word. I believe we should commit many verses to memory. As for myself I try to commit as many verses to memory as I can. I want to know where they are found and what they say. I find it a great comfort and a great help while I am at my daily work. If we do this we find that many times we are strengthened when temptations come. I always like to have a prayer or verse of scripture on my mind the first thing in the morning so that I may be sure to start the day right with God. I think it well to repeat of scripture and know just where they are and what they say. They often keep our minds from thinking evil of some one and instead we are talking with God. I was greatly amused the time Rev. Lantz was with us. He told us in order to do personal work it would require about 30 verses of scripture and it would be best to commit them to memory. Just then I thought of how we had tried to commit a few verses to memory in our Sunday school and when our Superintendent asked where they were found and what they were, I hardly think that there were more than two or three that knew just what and where they were without first looking in their little slip of paper. I am not finding fault but I wish we could have kept it up. The last that was given to us to commit to memory was found in Isaiah 1:16, 17, 18. They were rather long but yet one is well paid for committing them to memory. God's word has something for us all, even for those who are young, if they would read Eccl. 12:1, I am sure if they would commit that verse to repeat it often it would be a great help to them. The 23rd Psalm is filled with love from beginning to end and surely the Christian must often say "My cup runneth over" for God's goodness and mercy does follow us. To know God and become acquainted with Him we must read His Word and become acquainted with it. The path to prayer should be well worn for there is nothing that can draw us closer to God than to commune with Him in prayer, although at times we will see through a glass darkly, but some times we will see Him face to face. Amos 4, latter part of the 12th verse, we are told "to prepare to meet our God." How can we know how to prepare if we neglect to read His word which is a guide to us. How could we pray if we never would have been taught the Lord's Prayer or never would have read the prayers that Christ uttered before He was crucified and while He was on the cruel cross? I am glad for those prayers. They were short but yet to the point. The Bible is the world's greatest book for in Psalms 119 we read that "His Word is a lamp unto our feet and a light unto our path." He also is our refuge in times of temptation. He is also a present help in times of trouble. Surely the Christian cannot go astray if he clings to God's Word. It is the first book we would think of reading to a person that was dying and if perchance we did not have a Bible with us we should be able to quote the Psalms or some verse that would bring comfort and peace to their soul so that they might not be afraid to meet God; but they might hear those words which are so precious to us all, "Fear not; tis I. be not afraid." We all want to feel the touch of His hand on ours in that hour. So in order to have Christ near and dear to us we must draw near unto Him while we have the privilege. No one has an excuse not to know anything about God's book for we are told it is written in 500 different languages, Therefore all have a chance to become acquainted with Jesus and His word. It is not only for a few but all can enjoy it.—Mrs. J. M. Moore, Souderton, Pa.

RECOLLECTIONS BY PETER JANSEN

(Second Series)

(Continued.)

The salmon fishing is very interesting to watch. There are several kinds of salmon and various ways of catching them. I made several trips in one of our boats and watched the process from the time the beautiful, silvery fish were hauled into the boat, kicking and squirming, until they were packed into cans by Siwash Indian women and were very quiet.

These fish come in from the ocean and go up the streams during the summer and fall to deposit their spawn. They sometimes ascend a thousand miles or more from the coast to the spawning grounds. Nobody knows where they are during the intervening time. Students of their habits assert that they go back to the same place where they themselves were hatched. These students have established the fact by marking hundreds of fish at the hatcheries. It is certain that all the old fish die after spawning. I myself have seen the stream absolutely choked with dead salmon.

The "Sock Eye", or red salmon is the kind mostly used for canning purposes. It attains a very universal size. averaging about eight pounds. Its flesh is a beautiful color and very firm. The "Chinook", or spring salmon, is of much larger size and mostly used for what is called "mild curing." Then there is the "Coho" or King Salmon, and the "Humpback", the latter being of inferior quality. The "Steelhead", another species, is generally frozen and kept in refrigerators to be sent east for fresh consumption.

So-called traps are no longer permitted in British Columbia waters. They consisted of long piles, driven into the bottom, lined with netting. into which led intricate passages, also made of netting, which the fish would follow into the trap, from which they would not find their way out. They would then be removed with dip-nets into scows and towed to the canneries.

The usual ways now are seining, gill netting, and trawling. The seins are large nets, about twenty feet wide, with floats on top and weights below. They are fed out from boats surrounding a large area where a school of fish is supposed to be. These can generally be located by the number of salmon "jumping". They jump clear out of the water, and it is a beautiful sight. These walls of nets terminate in a large sack. As they are being hauled in, the fish are crowded into this sack, which often contains from 2000 to 3000 head. They are then scooped into scows and taken to the canneries. Japanese are the best for this kind of work; they are natural born fishermen and of wonderful endurance and impervious to wet and cold.

The gillnets have large meshes. through which the fish get their heads in their course up the rivers but cannot bet back on account of the gills.

Trawling is carried on on the West coast of Vancouver Island. The company's steamer goes out into the Ocean for quite a distance and meets the fleet of trawlers, often numbering a hundred or more boats, the fish are caught on large steel hooks, which have a so-called spoon as bait. The spoon is of bright metal and represents a herring, it revolves on a pivot and easily fools the salmon. The steamer stays out all day and receives the fish from the small boats and pays cash for them on the spot. It is a very picturesque sight, especially when there is some sea on, to watch these little nutshells come up to the side to deliver their catch. One of the most beautiful sights I saw last summer, however, was during a night on the Skeena river, where the wide expanse was dotted with hundreds of lights from the fleet going out to start their gill-nets.

A great many halibut are also caught and being frozen for the winter market.

After the scow reaches the dock at the cannery, the fish are elevated by steam power, then fed into a hopper which machine automatically chops off their heads and takes out the entrails, cutting the fish into convenient pieces, which reach the packing table, where a row of more or less cleanly Siwash Indian squaws pack these pieces into cans by hand.

A so-called "case" contains 48 pound cans, or double that number of half-pound ones. It takes about 12 average sized fish to make a case.

I should remark here that the Government has established the wise rule that no fish must be caught between Friday evening and Monday morning and no nets must be left out to obstruct the passage of the Salmon up the rivers and creeks, thus guarding against extermination of this useful sea food.

Since the Grand Trunk Pacific Railroad has been completed to Prince Rupert, its western terminus, the fishing business of the North Pacific has received a new impetus, and special fast trains are being run by this company to deliver Fish in splendid condition in the eastern cities.

I had seen Prince Rupert six or seven years ago, when first surveyed, and again spent a day there last fall (1914). I was entirely astounded at the progress the city had made.

British Columbia is a country of great future and I like it immensely. The climate is fine most of the year, especially in the southern part. The natural resources have hardly been scratched. Were I not such a loyal American citizen I should like to live in Vancouver or Victoria.

Leaving the Ranch.

During these years of varied and rather strenuous activity I had continued a general supervision of our farming and feeding operations on the ranch in Jefferson Co., Neb. The details of my planning were carried out by Mr. Frank Penner, a second cousin, who had come to live with us in 1892, a true and faithful helper. He is still with us at this writing and will be looked upon as a member of the family as long as he lives. Through bright and dark days, through sickness and death, through evil and good report, he has kept up the even tenor of his way with a loyalty that cannot be measured in dollars and cents.

What probably decided me in favor of giving up the ranch was the fact that it became next to impossible to secure labor, and while we were paying almost double what were considered good wages ten years before, the quality of the help was getting worse and worse and their demands impossible. So we placed our land on the market in the fall of 1908 and sold all of it during the winter. In February 1909 we had two public sales, the biggest ever held in Jefferson county. We happened to strike good weather and drew immense crowds. Everything put up brought good prices, but especially the horses and mules of which we had a large number.

Those days of selling out and packing up were the most trying ones I ever experienced and nearly made me sick. My dear wife was very brave and so were the girls. Our friends and relatives all helped us. A lot of young fellows came out with wagons and hauled the furniture, etc. My nephew, Henry Jansen, had come on a visit that winter from Canada and remained until we had moved and settled, at first in a rented house in Beatrice. Henry was a host in himself and with his fun helped a great deal to make those days tolerable.

Never shall I forget the day we left the old ranch for good, where I had commenced active life, full of hope, thirty-five years before, and where my dear helpmate had joined me three years later. Here all our children were born and two of them buried. Here God had been very good to us.

The ranch house had been swept clean from cellar to garret, as mother insisted upon turning it over to the new owners spotless.

Our buggy was brought to the door, the little brown driving-mare which had served us so faithfully for many years hitched to it. Mr. Penner had seen to it that everything was sleek and clean about the outfit, as he knew I liked it to be. Gertrude got in first and I followed taking the reins. I am not ashamed to say that we both had wet eyes. I drove slowly to the top of the rise, then turned the team around, and we took one more long farewell look and silently continued on our way to Beatrice. My dear sweetheart did not see the place again. I had been away a great deal that summer, going to British Columbia twice. However, the building of the new home went on speedily so that in November we moved into it, or rather they did. as I was away.

The Mennonite congregation of Beatrice and vicinity had in the meantime decided to build a deaconess hospital. We donated the block west of us for a building site. I was elected one of the trustees and a member of the building committee. We first regretted the partial obstruction of our view by the large hospital building, but soon realized that there was plenty of view left, and consequent experience taught us that the ground and money given to the hospital was the best investment I ever made.

In the fall election of 1910 I was elected senator from Gage county and enjoyed the activities of legislative work very much. I had been a member of the lower house for Jefferson county before.

Mother seemed to enjoy the regular church service very much, also the visiting with her brothers and sisters and other relatives, especially Katherine and the grandchildren. Altogether it seemed as though we were to be very contented and happy in our declining years. Then, on the 6th day of October, the blow came. During the night, while asleep, our dearly beloved mother had a paralytic stroke from which she never recovered. Nearly thirty-eight years were we permitted to travel life's path togther, and during all this time I have not heard an unkind word from her lips! If ever one lived Christianity in the fullest sense of the word it was she. She acted the Gospel of Love and was beloved by all who came in contact with her. She was the adviser of the women and children on the ranch and they all came to her in their trouble and sorrows. She gathered the little ones around her and held Sunday school with them and at Christmas time they all would be invited to the ranchhouse to see the bright Christmas tree and each one was given a little present. She loved to give much better than to receive.

After the first stroke, she recovered her health in a great measure, so that she could walk alone with the help of a contrivance made according to her own direction. But later, during the night of August 19, 1914 she had another stroke from which she never rallied to any extent. The last and final attack came on the morning of December 30. She was unconscious and remained so to the end. She was laid to rest on the afternoon of January 5. The flowers she loved so well had been lavishly provided by loving friends and entirely covered her mound.

Mother had gone before, we were alone. Very empty seemed the house without her.

"Sweetheart of mine, if you shall cross the tide
Before my bark lets go,
You watch for me upon the other side.
You watch and wait with Him, our peerless Guide,
If you first cross the tide."

The End.

THE MENNONITE

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EDITORIAL

The Bible glorifies motherhood. Not only was the child Jesus entrusted into the care of His mother during that time when He grew in stature and in favor with God and man, but throughout the whole Old Testament the crowning glory of woman was motherhood. Much as we speak of the influence of great men and great movements, the center of the greatest human influence is at the mother's knee. Christianity does not in the least diminish the glory of motherhood, it adds to it. A child, brought up in the fear of God, is the greatest gift any human being can give to the world. Just now it seems as though woman's chief duty in the nations at war is to breed "cannon fodder". A pretense is made that it is highly patriotic to give a son in the flower of his manhood to the cruel outstretched arms, not of Moloch, but of Mars. The abomination of the Ammonites is innocence compared to that of the devil-inspired military officials who invent newer, more cruel and more deadly implements of torture and destruction to be hurled against their enemies and, incidentally to break the hearts of wives and mothers and condemn children, who have a right to comfort and care, to lives of hardship and poverty. But the sphere of the Christian mother under the influence of the Gospel of Christ extends itself beyond the home circles. Every child has the right to a decent bringing-up and the pious instruction that will lead it to know the Savior. The powers in the world of industry that scheme for the increase of their profits by driving children to mills, mines and factories at a time when they are entitled to the rights of childhood, such as healthy development, sunshine, air and contact with nature, are as cruel as Moloch, as bloody as Mars and as heartless as hell. They doom childhood before it gets a chance; they curse the succeeding generation with a race of spiritless weaklings and they defy the law of God and man. Every parent's heart ought to be moved with a determination to protect the childhood not only of their own but of all children so that with strong bodies, vigorous minds, they may fill their places in the world, not to be blotted out by bullets, but to live and bless their fellows to the length of the time God allots to them on earth.

The flag of our country means so much to the loyal American that language has almost been exhausted in eulogizing it. It stands for all that American liberties imply; it represents the sacrifices and efforts of the fathers who have given us what we have. It stands for the American ideals of honor and right. It should be the effort of every true-hearted man and woman who lives under its folds to keep it spotless and pure and to correct every evil that seems to flourish under its protection. In America we are better off than in some other lands—there it is expected that everyone stand for the things their flag stands for and no opportunity is given to the common people to say what their flag is to stand for or whether they think the cause it upholds is just or unjust. Here the flag stands for the principles the people want it to represent. They are proud of it in so far as it stands for the things that pertain to righteousness and holiness, they should strive to make it impossible for it to stand for anything else. If there remains one blot on the country's honor it is that which makes the selling of strong drink a legal business. True, it always has maintained this position, but that is no reason why it should continue so. An evil once recognized, no matter of how long a standing, should be corrected. To recognize an evil and then carelessly let it go on in its hurt is dangerous and deadly. With the sweep of the "dry" sentiment going over the land indications are not wanting that this present generation will see the time when it will be impossible to buy or sell a drop of the deadly stuff without violating the law and getting punished for it. The coming great national convention of the Anti-Saloon League in Atlantic City, N. J., July 6 to 9 promises to be one of the greatest gatherings in the interest of this reform ever held in America. May it mark another step nearer to the goal—A Saloonless Nation.

BIBLE ON STEWARDSHIP

By Rev. S. S. Turley.

The origin of the tithe is hidden in very remote antiquity. We have no definite statement in the Scriptures as to its origin. It has come down to us from prehistoric times. It has always been recognized as an existing law. Numerous instances of the use of tithes are found both in profane and also in biblical history. We have Bible evidence that this law was observed by God's people as far back as the days of Abraham, who lived at least six hundred years before the giving of the Levitical law by Moses. The law of the giving of the tithe was not made for the Jews, but was enjoined about two thousand years before Abraham. The tithe is as old as the institution of the Sabbath, as the institution of sacrifice, and as universal as the human race. Its binding force is recognized in every heathen country, and is violated only by those who call themselves Christians.

The words "tithe", "tithes", and "tithing" occur in the Bible thirty-six times. The word "tenth" occurs sixty-seven times. In every instance where rewards are mentioned, they are temporal and financial. The record does not show that the Jewish nation was ever prosperous when the people failed to tithe. It does show that when the people paid their tithes the nation was prosperous. Gen. 14:20 speaks of Abraham paying tithes to the priest Melchizedek: "And blessed be God most high, who hath delivered thine enemies into thy hand and gave him a tenth of all." That was long before there was any Levitical law. And in Genesis 28:20, 22, Jacob vowed a vow, saying: "If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace, and Jehovah will be my God, then this stone, which I have set up for a pillar, shall be God's house, and of all that thou shalt give me I will surely give the tenth unto thee." The Jews were tithers, and are yet. Are they not financially prosperous? Do you ever hear of them begging for money to support their churches and charities, as we Christians do? A few years ago a supply of pamphlets on tithing was sent to a converted Jewish rabbi in New York, who was preaching to a congregation of converted Jews. In his letter of thanks to the sender he stated that he had given the package to a neighboring pastor, as his people did not need teaching in tithing. He said they had been tithers as Jews, and they continued to tithe as Christians. A Jew who heard a Methodist pastor in a small city in Pennsylvania preach on tithing, said: "There are only thirteen Jewish families in this city, yet we keep the expenses of our church clear, and pay our minister eigthy dollars per month. We simply tithe." Are we willing to let these Jewish brethren come so far ahead of us in the scriptural form of giving?

It seems to me that if we ministers preach the full gospel along these lines of giving, that the church would not have to go begging the way it does. The question is often asked, "If tithing is so important, why did not Jesus say more about it?" Is the Sabbath important? Can you find in His teaching any stronger endorsement of the Sabbath than of the law of the tithe? Can you find any as strong? Is the church important? Christ never mentioned church but once, and then in a passage of doubtful interpretation. Christ's teaching in all the four Gospels is saturated with the "kingdom". The words "kingdom of heaven" and "kingdom of God" were ever upon His lips. Keeping the Sabbath, paying tithes, worshiping in church, observing the sacraments, all are important, but all are means to an end. The end is the building up of the kingdom of heaven, first in our own hearts, and then helping to build it up in the hearts of others.

Paul was a devout Pharisee, a Hebrew of the Hebrews, and was most zealous that none of the legal requirements be placed upon Gentile believers. Yet in his instructions to the Gentile churches on ministerial support, he brings out this moral obligation: "Know ye not that they that minister about sacred things eat of the things of the temple? and they that wait upon the altar have their portion with the altar? Even so did the Lord ordain that they that proclaim the gospel should live of the gospel." From this, one would infer that ministerial support is as much a duty under the New Testament as the support of the priests and Levites was under the Old.

I have been unable to find any Scripture where this law has been set aside. In Hebrews seven we have the strongest New Testament teaching on the tithe obligation. The apostle there clearly proves Christ's right to the tithe, by showing His superiority over the Levitical priesthood. The church fathers, such as Jerome, Augustine, Chrysostum, and others affirmed and taught the principle, and that the early councils of the church proclaimed that

Christians were under obligations to pay tithes, not simply because the councils ordered it, but on the sure basis of the Word of God. I am persuaded that God has nowhere changed His law of the tithe, or given a substitute for it; that neither Christ nor His apostles have anywhere proclaimed any sort of a principle, allowing men to pay what they choose. Many people talk about giving the tenth, when, in reality, that is not giving at all: it is only paying what we owe. Great spiritual enlargement is sure to come when our giving is according to God's plan.

The financial attitude of church members is the cause of their present spiritual condition. Spirituality is largely controlled by the way the church meets this test. With the Christian of this age it is difficult to estimate the tithe. Everyone must have a living, be he wage earner, farmer, professional man, or capitalist. There may be a wide range in the manner of living; one may live extravagently, while the other uses only the common necessities. But if one tithes what is expended in his living, there is uniformity. Whenever there is more than the living, the tithe of that is required. The income of any one is what he and his stored life produce, whether that be education, land, or stocks. What God requires today is to carry out the spirit of the tithe principle, which would be ten per cent. of our net income. We should form the habit of laying by out of our income a certain portion for ourselves, and a portion for the Lord. The future is always uncertain, and the unexpected may happen at any time. There comes a time in most of our lives when a little store from which to draw will save us from embarrassment and humiliation.

"Give a tenth and save a tenth,"
If fortune favor, more;
Good thrift and conscience and content
Shall lie by thee in store.

"Give a tenth," divinely wise
The path His blessings prove;
Time, talent, health, thy Partner saith,
Call for such proof of love.

"Save a tenth," is wisdom, too,
That some have wisely learned;
And God will care for those who care
For what the two have earned.
—Rel. Telescope.

SUNDAY SCHOOLS OF OUR EASTERN DISTRICT CONFERENCE

Since my last report I have visited others of our schools. A casual visit to the various schools discloses very little that is of more than ordinary interest; one must inquire and persist in order to find out the real work. With a few exceptions they are conducted in a very similar manner. The old routine often grows monotonous and mechanical; then, no matter how instructive and beautiful the exercises, they fail to impress the thoughtless pupil. It will create a livelier interest if, from time to time, various classes are called upon to conduct the opening or closing exercises, or to take some special part in them—a plan which one of our schools is using regularly. Another school often used concert recitation of memorized Scripture for the opening. There is room for much variation in these exercises, if we must have them.

The Primary Supt. of a Philadelphia school has started a sewing and crocheting class for little girls in the neighborhood of the church, meeting on Saturday afternoons. This class was but recently organized and proves very interesting for both pupils and teachers. Several little strangers who do not attend any Sunday school were brought in touch with Sunday school workers. The pastor of this church occassionally gives a fifteen-minute talk to the children in the audience, before his regular Sunday morning sermon, and the children showed their appreciation by turning out in large numbers.

Another city school carries on a form of missionary work that could and should be adopted by all our town and village schools. Each pupil or group of pupils is assigned a city square, within the church district, to watch vacant houses and report immediately to the superintendent when new tenants move in. Then the superintendent or his assistant calls on the newcomers and finds out their church connections. If they have none, they are, of course, invited to Sunday school and church. A prompt and friendly call will do much to increase the attendance.

A school in a congregation where evangelistic meetings were held last winter, has a fine organized Men's Bible class. I was assured that the social feature was practically neglected, and organization was seldom mentioned, but yet the attendance is remarkably good and the membership is growing. They are hard-working men, and at first were reluctant to break up their Sunday leisure, but the Gospel message holds them.

A reminder: A letter by Bro. and Sister Suckau in "The Mennonite" of Jan. 28, 1915, contained an appeal for 10c from every pupil of our Sunday schools, to furnish the means for opening a new mission station at Korba, India. We see, from the report of the Mission Board (printed in this paper, June 10) that many schools have responded, but $3000 is still lacking to complete the fund. No doubt some of our schools have forgotten or neglected this matter. This opportunity for each pupil to have a share in our work in India should not be passed by. A little self-denial of ice-cream or a trolley ride or jitney ride will make the giving all the more interesting. Get the children to earn their mission money, if possible. Let the report at our convention this summer be, "We gave a dime for every pupil in our conference district."

Anna G. Stauffer,
Field Sec'y.

THE C. E. TOPIC.

June 27.

Song and Its Meaning.
Psa. 33 : 1 - 5.

(An evening of hymns and comments, led by the Music Committee.)

Song is common to all people. In the lowest form of savagery, as well as in the highest type of civilization, we find men and women giving expression to their emotions in song. In the Bible we find prominence given to song, especially in connection with religious service. The first song recorded is in Genesis (4:23). Moses and his sister sang songs of triumph when the Red Sea had overthrown the Egyptians. Debora and Barak also celebrated their victory with singing. But it was not only when an enemy had been overthrown that song was the resort of the people of God, Joy, sorrow, confidence in God and all the emotions that such things inspire are portrayed in the Psalms which were the hymns used in public and private worship. Indeed the book of Psalms was the hymn book of the temple. In the New Testament we find the Saviour's coming heralded by angel songs, the Lord and His disciples sang songs together and when He was no longer with them, in their gatherings and in the gatherings of the early Christians the singing of hymns had a prominent place. The same was true in later ages. When the light of the Gospel was again beginning to burn after the darkness of the Middle Ages, the enemies of Protestantism had to confess that the people of Northern Europe were singing themselves into the Reformation and, since then, one of the greatest powers of Protestant worship has been its songs. No worship can be altogether complete without the singing of hymns. The language of song has so impressed itself upon the minds of Christian people that their dearest spiritual emotions must be so expressed.

There may be differences existing among the various bodies of Christian people, but they are one in song. Go from a Protestant service some night and on your way home as you pass a Roman Catholic convent you are, just as likely as not, to hear the sweet strains of the song you have been singing, "Nearer, My God, to Thee," or "Jesus, Lover of My Soul." Hymn-books are generally more Christian than sectarian. In them one finds the expression of the life and spirituality of the owner emphasized rather than his creed.

Great hymns associate us with such great saints as Luther, the Wesleys, Newman, Huber, Montgomery and Toplady. And even our Menno is said to have composed several which our ancestors in Holland were accustomed to sing, as we learn from several old collections of song. The "Ausbund", the hymnal of our Swiss ancestors, printed in a time when it was dangerous for the publisher to give his name or date, and describing the sufferings and persecutions of the brethren is still in use as the oldest Protestant hymn-book among the Amish brethren. Much of the propagation of the faith of our fathers was due to their songs which breathed a pure evangelical faith in every line. In Germany today we are pained to learn that the whole nation is singing its "Songs of Hate" because it is now, with other warring nations, engaged in the bloody occupation of war, so inconsistent with the spirit of Christ. Christian song always breathes and inspires love. It is born in the experiences of love that the saint has with his Saviour. It prepares the heart to be the dwelling place of his Lord, it exalts the cross, it assures forgiveness of sin, it makes bright the dark hours of sorrow, pain, trial and death, it expresses in the dearest, sweetest accents the assurances of immortal life with Christ in glory. In the hour of lonesomeness, with a song of praise to God upon one's lips one may be assured that "Never alone is the Christian". In the hour of temptation there comes the exhortation, "Yield not to temptation, for yielding is sin." In the battles of life it is, "Onward, Christian Soldiers, marching as to war." Whatever may be the glories of earth they fade to nothingness in the grand old salutation we may bring to Jesus, "All hail the power of

Jesus' name", or it may be "Komm, o komm, du Geist des Lebens." In danger's hour it certainly assures us that "A Mighty Fortress is Our God."

Singing of songs is an act of worship in which every one has a part and if it means anything at all every word uttered should be meant. To sing the words of a song and not to mean them is an act of mockery, an insult to God and profanity. Thoughtlessness in singing leads to telling God that which is not true and is not intended to be true. To say, "Here, Lord, I give myself away, 'tis all that I can do," and then only drop Him a penny or a nickel in the collection plate shows that neither the going nor the singing are an act of true worship. To sing "I'll go where you want me to Go, Dear Lord," means that we will go somewhere for Him. Have we gone?

NOTES ON THE S. S. LESSON

June 27.

David, the Shepherd of Israel.

(Review)

Golden Text—Ezek. 34:15.

Read Psa. 78:65-72.

Lesson I—Saul Rejected. Saul commenced his reign with every prospect of blessing and prosperity. He disobeyed and the Lord rejected him. In this sense everyone is, like Saul, master of his own destiny. When we obey the Lord, when we wait upon His will, He is with us and success is assured. When we forsake God we will not be long in finding that God has forsaken us. Obedience and sacrifice are both expected but no sacrifice we may be able to make can take the place of obedience.

Lesson II—David Anointed.—God is never at a loss to find one capable of taking up His work. He is the most likely to call one from the faithful performance of His tasks, be they humble as they may be. God does not look upon the outward appearance, He is the searcher of souls and chooses His workers according to their inward fitness. David was the least of his father's house. He became the greatest. In the plan of God there is always provision made so that the least may be advanced to the highest places.

Lesson III—Shepherd Psalm. A comfort to millions and a picture of the intimate relation that exists between the Good Shepherd and His sheep. It tells how He feeds, leads, restores, protects and helps. The Lord is the center of this Psalm. For every need we must turn to Him and from Him we are assured that every need will be supplied. The final assurance is that we shall dwell with Him forever.

Lesson IV—David and Goliath. Goliath stands for the powers of the world, great, boastful, defiant, profane, self-confident, wicked and cruel. David, though small, insignificant and apparently weak represents the powers of righteousness whose absolute confidence in God makes them fearless, enables them to see that "the battle is not to the strong" and ultimately gives them the victory. The giants in our lives are, like David, to be overcome by faith in God.

Lesson V—Saul Tries to Kill David. An ungodly man is always angered at the sight of a righteous one. His anger seldom stops short of doing him bodily injury. But God cares and protects His own. Saul's jealous fit led him into attempting the worst of crimes. Jealousy is always a dangerous and unholy passion.

Lesson VI—Friendship of David and Jonathan. Friendship is one of the noblest passions on earth. It makes sweet existence and opens the way for sympathy, help and confidence. The highest type of friendship is not that which considers personal advantage. In Jesus we have the very highest conception of friendship. He was friend enough to his enemies to die for them. He is ever faithful and rightly deserves our absolute faithfulness.

Lesson VII—David Spares Saul. On two occasions David had the life of Saul in his hands and spared it even though his death might have been a great advantage to him. Nothing is to be gained but curses for the one whose advance in the world is brought about by the shedding of blood. God had assured that He would make David king, it was not for him to hasten the event by heedlessly slaughtering a king. Mercy is a royal quality. David proved his fitness for kingship by displaying it.

Lesson VIII—David King Over Judah and Israel. After patiently waiting on the Lord and obeying Him David finally comes to a full realization of what was assured him. Kingship suggests the higher and greater King Jesus who reigns over the heart, whose scepter is love, whose kingdom is without end and whose law is righteousness.

Lesson IX—David Brings the Ark to Jerusalem. This was the second effort because the first failed through not observing the commands of God. Failure always comes that way. The ark represented the presence of God. Where it was blessings were sure to come. In bringing it up there was great rejoicing. God's presence always insures joy and blessing. The pure heart and the clean hands, that is, the life clean without and within is alone fit for God's presence.

Lesson X—Nathan Rebukes David. David's sin is one of the nastiest that can be charged against any one, to adultery he added murder. It is given to warn us that even the highest and best may fall. That sin's consequences will follow us as they did David in his family and that there is forgiveness even for the worst sinner if in contrition he confesses and pleads forgiveness. Nathan could be direct and fearless because he was on God's errand, as can everyone who protests against unrighteousness. We are judged by the same standard we judge others.

Lesson XI—The Blessedness of Forgiveness. Blessedness, the highest good, is only possible to the forgiven soul. Sin is covered, blotted out, forgiven only through the blood of Jesus. Confession a necessary step to forgiveness.

Lesson XII—A Prayer for the Tempted. Prayer is like incense, it rises to God and is a delight to Him. He prays that the "doors of his lips" may be in God's keeping and directs his eyes unto God. Pure lips, a clean heart and an eye godward are the best qualifications for prayer.

PROGRAM OF THE FIFTH ANNUAL SUNDAY SCHOOL CONVENTION

Of Blair, Bedford, Juniata and Lancaster County Mennonites, in the Tabernacle of the Progressive Mennonite Congregation.

SATURDAY EVENING, JUNE 19

7:00—Song and Devotional Services—Phares Shenk, Joel Lehman.

7:30—Address of Welcome—A. J. Eckman, Mechanics Grove, Pa.

Response—John Landis, Richfield, Pa.

Organization by last Moderator—Rev. S. D. Yoder, Roaring Springs, Pa.

Music—Lehman Children, Lancaster, Pa.

What Benefits Do We Expect to Derive From This Convention?—Rev. J. W. Swarr, Mechanics Grove, Pa., Miss Irene Hepner, Altoona, Pa.

SUNDAY MORNING

9:30—Praise and Prayer Service—Phares Shenk, Mechanics Grove, Pa.

Consecration,—Rev. Menno Meyers, Terre Hill, Pa.

Justification—Rev. N. B. Grubb, Philadelphia, Pa.

Regeneration—Rev. H. G. Snyder, Roaring, Springs, Pa.

Music—Solo—Mrs. J. B. Lehman, Lancaster, Pa.

General Discussion.

Appointment of Committees.

SUNDAY AFTERNOON

1:45—Song Service—Phares Shenk, Joe Lehman.

Devotional Exercises—Rev. Jacob Snyder, Roaring Springs, Pa.

The Sunday School as an Aggressive Power—(A) In Training the Young,—J. B. Weber, Terre Hill, Pa.

(B) In Opposing Sin,—Rev. S. D. Yoder.

(C) In Saving Souls—Rev. J. W. Shantz, Schwenksville, Pa.

The Evils of Intemperance—Rev. E. W. Graybill, Richfield, Pa.

General Discussion.

SUNDAY EVENING

7:45—Song and Devotional Service—Phares Shenk, Joe Lehman.

Evils That Threaten Our Young People—Rev. J. S. Lehman, Lancaster, Pa.

Hope and Work—Rev. N. B. Grubb.

Music—Lehman Children.

Reward of the Faithful—Rev. Jacob Snyder.

MARRIAGES

Walters-Miles:—On June 5th at the home of the groom's sister, George F. Walters and Ruth E. Miles were united in marriage by the groom's pastor Rev. H. G. Snyder.

DEATHS

Kremer.—Mary Jane Kremer, widow of the late Geo. W. Kremer passed away at the home of her step-son Michall Kremer in Schwenksville Pa. May 14, 1915. Funeral service in the Eden Church, May 18. Rev. J. W. Schantz officiating

Ridenor.—John Wesley Ridenor was born Dec. 10, 1906. Died June 4, 1915, age 8 years, 5 months, 21 days. He leaves his father, mother, 4 sisters and 4 brothers to mourn his early departure. He was one of a class of fifteen received into the church May 30 by baptism. He was of a sweet and sunny disposition, loved by all who knew him. Services at the home of his parents, Sat. June 5,. Interment in the Greenlawn cemetery, Rev. Jacob Snyder, officiating, assisted by Rev. H. G. Snyder.

Fredrick—In Bakers Summit, Pa. On May 18, 1915, Simon Frederick aged 38 years. Interment on the 20th at Church of Brethern, Bakers Summit. Services by Rev. Ritzel of Church of God, assisted by H. G. Snyder.

Moses—The infant child of Rev. James Moses, pastor of U. B. church, in Port Matilda, Pa., died 22nd day of May at parents' home. Interment in Greenlawn cemetery, Roaring Spring, Pa. Services in charge of Rev. H. G. Snyder.

CONTRIBUTIONS

For Lepers

J. C. O. Sperling, Reedley, £5.2.0; Jacob Shartner, Marion, $108; Mrs. Helen Dyck, Halstead, $4.51.

For General Missions

Brother, Mt. Lake, $25; J. J. Franz, Mt. Lake, $5.

For Beladula School

From C. E., Mt. Lake, $40.

For Korba Main Station

From a Friend, $50.

For the Eventual Support of Bhotia Out Station Preacher

From the Y. M. C. A. and the Y. W. C. A., Bethel College $60.

For Bhotia Out Station Fund

J. H. and Susie Schroeder, Canton, $2.

Will you kindly state below that we are very grateful for the gifts sent and that we pray God will richly bless each donor.

Champa, April 17, 1915.

P. A. Penner.

NEWS OF THE WEEK

BRYAN'S OPINION ON NOTE TO GERMANY

Says His Difference With Wilson Is One Between Two Systems —Force and Persuasion.

Washington, D. C.—In his "second statement" concerning his separation from President Wilson's cabinet, Wm. J. Bryan, ex-Secretary of State, offered the following opinion on the course being pursued in the present crisis with Germany:

Force and Persuasion.

"Among the influences which governments employ in dealing with each other there are two which are preeminent and antagonistic—force and persuasion. Force speaks with firmness and acts through the ultimatum; persuasion employs argument, courts investigation and depends upon negotiation.

"Force represents the old system—the system that must pass away; the persuasion represents the new system—the system that has been growing, all too slowly, it is true, but growing for nineteen hundred years. In the old system war is the chief corner stone—war which at its best is little better than war at its worst; the new system contemplates a universal brotherhood established through the uplifting power of example.

"If I correctly interpret the note to Germany, it conforms to the standards of the old system rather than to the rules of the new, and I cheerfully admit that it is abundantly supported by precedents—precedents written in characters of blood upon almost every page of human history. Austria furnishes the most recent precedent; it was Austria's firmness that dictated the ultimatum against Servia which set the world at war.

"Adding fresh fuel to the flame of hate, they have daily devised new horrors, until one side is endeavoring to drown noncombatant men, women and children at sea, while the other side seeks to starve noncombatant men, women and children on land.

"This is what firmness, supported by force, has done in the old world; shall we invite it to cross the Atlantic? Already the jingoes of our country have caught the rabies from the dogs of war; shall the opponents of organized slaughter be silent while the disease spreads?

"As a humble follower of the Prince of Peace; as a devoted believer in the prophecy, "they that take, the sword shall perish with the sword,' I beg to be counted among those who earnestly urge the adoption of a course in this matter which will leave no doubt of our government's willingness to continue negotiations with Germany until an amicable understanding is reached, or at least until, the stress of war over, we can appeal from Philip drunk with carnage to Philip sobered by the memories of an historic friendship and by a recollection of the innumerable ties of kinship that bind the fatherland to the United States.

"Some nation must lead the world out of the black night of war into the light of that day when 'swords shall be beaten into plow-shares.' Why not make that honor ours? Some day—why not now?—the nations will learn that enduring peace can not be built upon fear — that good will does not grow upon the talk of violence. Some day nations will place their trust in love, the weapon for which there is no shield; in love that is not easily provoked, that beareth all things, endureth all things; in love which, though despised as weakness by the worshippers of Mars, abideth when all else fails. W. J. BRYAN."

Commendatory in Regard to U. S. Note Pours into the White House.

"Has President Wilson already won a great victory?" Persons whose opinions are worth while are expressing the belief that he has. From a source that should be able to speak authoriatively there comes the information that the imperial German government will grant practically everything the United States asks. It is asserted by this authority that Germany will do these things:

1. Agree that vessels of her navy will not attack American ships, even though they carry contraband, without giving proper warning.

2. Agree not to attack passenger ships of belligerents on which Americans have taken passage without giving warning.

3. Accept the proffer of the good-offices of the United States in an effort to bring the warring nations to a common understanding on the rules of marine warfare.

These concessions, it is pointed out, would make proper reparation for the loss of lives by the sinking of the Lusitania.

MEXICAN LEADERS REPLY TO WILSON

Washington, June 13. — Replies from General Carranza and General Villa to President Wilson's recent statement regarding Mexican affairs, have reached Washington, and General Carranza's statement was in the President's hands today. The Villa reply has not been delivered at the state department and the Villa agency, therefore, refused to make the text public, but the substance of it was known through press dispatches. The Villa agency also had received a copy of a letter from Villa to Carranza, in which Villa urged that differences be forgotten and suggested a personal meeting between the two leaders to arrange for co-operation of peace.

Carranza's reply was in the form of a long "proclamation to the people," in which Carranza asserts the right of the Constitutionalist government to recognition by the United States and other foreign governments. Lack of recognition is declared to be the one difficulty remaining in the way of restoring constitutional government in Mexico, and the statement says:

"At this time we believe ourselves to be in a position to overcome this last difficulty because the Constitutionalist government is now actually in definite possession of sovereignty and the legitimate exercise of sovereignty is the essential condition which should be taken into account when deciding upon recognition of a government."

The document recites the history of the revolution through five years, beginning with the Madero uprising against Porfirio Diaz and what is termed the economic and social inequality of the colonial epoch. The length of the revolution, it asserts, is due to attempts at compromise with the elements of the old regime at Ciudad Juarez.

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GERMANS GAIN IN DNIESTER BATTLE

Capture 5,000 Russians at Sieniawa and Retake Zurawna;—Drive Foes Across River.

Petrograd, June 13. — In a three days' battle on the Dniester river in the region of Zurawna, Galicia, which lasted from June 8 to June 10, the Russians captured 348 officers and 15,431 soldiers with 78 machine guns and 17 cannon according to a Russian official statement issued under date of June 12. On June 11, the statement adds, the Austro-German forces crossed the Dniester at several points.

London, June 13. — Once more the varying fortunes of war in the big battle along the Dniester river in Galicia seem to have swung in favor of the Germanic allies. The official Berlin announcement today says that more than 5,000 Russians have been captured at Sieniawa, in Galicia. Also, the Berlin and Vienna announcements last night coincide in the statement that the Russians had once more been driven out of Zurawna, twenty miles east of Stry, and had been pushed back across the Dniester there.

Heavy fighting also is going on in the Baltic provices and on the East Prussian frontier. The German bulletin today said their forces had stormed a town eight miles west of Shavli. Russian reports say the soldiers of the czar have assumed the offensive along the Dubysa river and in the Baltic region.

In the western zone, the French continue their attacks at various points along the line. Paris reports say these attacks have been successful, but Berlin invariably says they have been repulsed. Today's Paris announcement asserts the railway station at Souchez has been captured, and hard fighting continues in "the Labyrinth" region.

BRYAN WILL HEAD WINONA ASSEMBLY.

Warsaw, Ind., June 11.— William J. Bryan, former secretary of state, will be president of The New Winona when the assembly is reorganized next August, according to S. C. Dickey, the present manager of the assembly which is now under the control of a trustee.

"Mr. Bryan has virtually accepted the position," said Mr. Dickey. "All that he saks is a new Winona, free from debt."

The assembly's debts are about $900,000 and the property has been appraised at $100,000. Chautauqua meetings and Bible conferences are held by the assembly which is controlled by the Presbyterian church. Mr. Bryan has been prominent in the work of the organization for a number of years.

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CHICAGO CAR LINES TIED UP BY STRIKE

Chicago, June 14.—Chicagoans—approxiately 1,500,000 of them—walked, motored or rode on steam railways to their work today.

A strike of 14,000 street car employes went into effect at midnight last night. Every wheel on the 1,310 miles of track of the surface and elevated lines had stopped by 4 o'clock this morning, when the last crews took their cars into the barns. It was the first time in a generation that all street car service in Chicago was completely tied up.

Sunday School Cards AND Tickets

S. S. REWARD TICKETS.

10 cents per Sheet.
Size of Sheet, 13x16¾.

No.		
217.	Daily Manna	60 Tickets
218.	Grace Sufficient, (floral)	36 "
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227.	Floral Designs	150 "
249.	Landscapes	120 "
250.	Floral Designs	120 "
255.	Fruits	120 "

EMMANUEL SERIES

10 cents per Sheet.

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15.	Floral, ⅞x1⅝	72 Tickets
16.	Floral, ⅞x1⅝	72 "
17.	Birds, ⅞x1⅝	72 "
18.	Fruits, 1x1¾	64 "
19.	Landscapes, 1⅝x1⅞	36 "
20.	Floral, 1¾x2	32 "
21.	Bible Pictures, 1⅝x2⅝	24 "

CELLULOID BOOK MARKS

No. 168. Cross with neatly colored and embossed flowers and silk cord ..... .10
No. 200. Cross with silver border, embossed and colored flowers and silk cord..... .10
No. 151. White celluloid with silver text artistic design with silk cord ..... .10
No. 170. Book mark with embossed flower decorations and silk cord..... .10

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With Scripture Texts.

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200.	Flowers, 3x4	.08
307.	Floral designs, 3⅝x4⅞	.10
312.	Floral designs, 3½x4½	.10
1005.	Landscapes, 3½x5	.10
1006.	Floral Designs, 3½x5	.10
1012.	Landscapes, 4x5½	.12
1017.	Scenes and Flowers, 4x5½	.12
1018.	Landscapes and Flowers, 4x5½	.12

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282.	12 Cards in box, 2½x3½	15c per box
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283.	12 cards in box	15 "
301.	12 cards in box, 3½x5¼	15 "
268.	12 cards in box	15 "
568.	12 cards in box, 3x3¼	25 "
566.	12 in box, 3x3¼	25 "
567.	12 in box, 2x5	25 "
570.	24 in box, 2x2½	25 "
571.	24 cards in box, 1⅝x3	25 "
572.	24 cards in box, 1⅝x3	25 "
573.	24 cards in box, 5⅝x3	25 "

Wall Mottoes

No. 536.
A new series of Wall Mottoes. Size 10x14½. Embossed. Very beautiful. Texts: 1. The Lord is my Shepherd; I shall not want. 2. I will sing of the mercies of the Lord for ever. 3. He that followeth Me shall not walk in darkness. 4. The Lord is my light and my salvation.
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No. 635.
Four beautiful Wall Mottoes. Roses. Size 8¾x11¾.
Texts:—1. Your Father knoweth what things we have need of. — 2. The Lord will bless His people with peace. — 3. Fear thou not, I will help thee. — 4. The Lord is good unto them that wait for Him.
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MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXX. BERNE, INDIANA, JUNE 24, 1915. No. 25.

NOTES AND COMMENTS

Berne, Ind., seems to have solved, in a measure, the problem of the noisy Fourth of July nuisance. An annual county Sunday school picnic is held in the grove nearby which sometimes attracts as many as 5000 people. This year, because of the Fourth coming on Sunday, it will, of course, be held on the 5th.

The Children's Day, celebrated on June 13 in the Second church, Philadelphia, was one of the most successful in the school year. Dr. Straton, a professor in one of the city high schools, made the address of the occasion, calling special attention to the numerous home missionary opportunities in our country.

On several occasions business communications to our publishing house, such as money sent for subscriptions, orders for supplies, etc., have been sent to the editor's address. Such communications should be sent to the office of the Mennonite Book Concern, Berne, Ind. Matters relating to the editorial work of this paper should be sent directly to the editor's address, 3004 W. Eleventh Street, Philadelphia, Pa.

The withdrawal of Rev. E. C. Miller as minister from the Altoona (Pa.) Mission, was accepted at the meeting of June 10 and Rev. H. G. Snyder was elected pending a meeting of the Home Mission Board of the Eastern District Conference.

At its quarterly meeting the Roaring Spring congregation appointed a committee to arrange for the remodeling of the church building and report to a meeting on July 18. The Children's service will be held by this church on July 4.

On June 14 the people of the great American republic celebrated the 138th anniversary of the adoption of the Star Spangled Banner as the official emblem of their liberties. It was on June 14, 1777, that congress placed the seal of its approval upon the flag with thirteen stripes alternately red and white, with thirteen stars on a blue field in the canton, or upper inside corner. Thus was born into the world the beautiful banner of the stars, the symbol of democracy. The flag Day of the republic has a tremendous significance today, when half the world is at war, with the issue of despotism or democracy again to be decided. Whatever his opinion as to the merits of the world-struggle and the clashing interests involved therein, no American can gaze upon the Stars and Stripes today without feeling a thrill of pride in the fact that this was also Flag Day in stricken Belgium — that Old Glory flaunts its folds as the emblem of mercy in that land given over to destruction, desolation and misery.

The serious automobile accident with which Bro. Daniel Landis of Philadelphia met will necessitate his being away from active duty for some time. Bro. Landis' remarkable class of men in the Sunday school of the First Church will especially miss him. We express our sympathy and the hope for a speedy recovery.

The Indian mass movements toward Christianity continue, we are told, and all Indian missions are put to it to find teachers for the numbers who are turning to them. In one district 2,600 people registered as applicants for baptism, but no one was available to go to teach them. In some districts many more men than women have been baptized, and women workers are urgently needed to train and help the households of these new converts. They must be gathered into churches also, and taught to make progress in the new way; and this is quite as difficult as well as quite as important as their conversion in the first place.—Am. Messenger.

Peace Program for Trying Times.

1. Ask those who would say that the peace movement is a failure if the war movement is a success. Ask them if a greater failure than war could possibly be imagined. Tell them to try the peace movement before they denounce it as a failure.

2. Set aside preferences for this, that, or the other general peace policy, and work now for a constructive program adapted to the needs of the moment, such as the immediate entertainment at Washington of a league of neutral nations which could more forcefully assert our and all other neutral rights than many army corps and battleships. A few more cannon and rifles would scarcely be heard in the present European uproar. The united voice of the neutrals would be heard in every European capital and in every corner of the world, and would command instant attention and respect.

3. Finally, in any event, stand loyally by the President in his undoubted purpose to adjust the present difficulties without resort to war unless all conceivable peaceful methods fail absolutely. —League to Limit Armaments.

FROM THE BUSBY MISSION

Busby, Mont., June 9, 1915.

Dear Readers of the Mennonite:

If any of you should be here for a day or two and should observe the run of things, I am sure you would have quite a little to write that would be interesting to you and to others, but for one of us to write something it always seems like repeating the same thing over and over. It is Indians, money (which they want), medicine, something to eat for sick ones, visiting some sick, writing letters, reading and translating letters for them, patiently listening to a tale of family troubles, acting the part of Cupid for another and here and there snatches of time to do some work at the next sermon or something else that must be done, that is more or less the daily program with here and there a variation. Such a variation we were permitted to have last Sunday when Bro. Neufeld kindly took all the services here and at the upper Rosebud and thus gave us a free Sunday. As previously arranged we went to Birney to Bro. Kliewer's station relieving him so that he could get away once, so he and his family went to Lame Deer to be the guests of Bro. and Sister Wiebe and to serve in the pulpit there. We were glad to note that Bro. Kliewer has been especially successful in winning the young men so that they attend services very well, which is not so much the case in most of the other places.

Another variation we were permitted to have on May 9, when two men and the wife of one of these were received into the church by the rite of baptism. The wife of the other man and their daughter and another man and his wife are at present receiving instruction preparatory to receiving this same rite. We are especially glad for this manifestation of the Spirit's moving for during nearly two years past things seem to have been at even less than a standstill. We feel encouraged as we note the moving of the Spirit again. May He be able to have His perfect work here, so that many souls be led to a knowledge of the Savior.

One of our members has been sick for some time and at times she suffers very much, she is very insistent in asking for our intercession in her behalf. Another member, who very frequently asks to be remembered, especially in prayer, spoke of her hunger for the Word, and she shows it not only in words but otherwise; she says she regrets each time to have the service come to a close. One of the new converts was asked on all sides after his baptism, what was his object in becoming baptized and if he would now leave their dances altogether, he told them that he had not danced for a long time, that he did not find anything in them but that he had become baptized so as to be ready at any time if he should be called away, to go to the better place above.

While we note that the Spirit of the Lord is striving in the hearts of these people we note, too, that the spirit of the evil one is especially active, the mescal cult, the medicine men are making strenuous efforts to dominate. But whether they come or come not the victory shall be the Lord's!

With fraternal greetings, yours in His service,

G. A. Linscheid.

RAYMOND LULL

Scholar and Pioneer Missionary to Mohammedans. A Call to Prayer for Islam.

By James L. Barton.

The first real missionary to the Mohammedans was born just as the crusades, the combined and bloody effort of Christian Europe to win the Holy Land from the hands of the Saracens, was coming to its close. Millions of lives had been lost in that misguided, carnal struggle, and at the same time deep-seated suspicion and century-long hatreds between Moslem and Christian had been created. In the midst of these conditions, in 1235, there was born on the Island of Majorca, off the coast of Spain, a child who has become one of the most heroic figures of Christendom, the first real missionary to the Mohammedans.

He became a distinguished university lecturer in theology and philosophy in Paris and Montpelier, where his pupils characterized him as the "enlightened teacher". He was instrumental in leading the University of Paris to found Chairs for teaching the Greek, Arabic and Tartar languages, while he combated the Moslem philosophy, which was also becoming the philosophy of the church, that what is philosophically false may be theologically true. At the Church Council, held in Vienne, France, in 1311, he was influential in securing a decree establishing professorships of Hebrew, Greek, Arabic and Chaldee in various universities.

This philosopher, theologian, poet and profound scholar, burned with a consuming zeal to preach a gospel of reason and love to the Saracens of North Africa. In 1291, at the age of 56, he set sail from Genoa to Tunisia, where with varying degrees of success and opposition, after imprisonment and expulsion, favorable hearing and the exhibit of fanatical hatred, he, upon his final return to his mighty task, was stoned to death on the seashore at Bugia, 300 miles west from Tunis on June 30, 1315. His body was taken back to the home of his childhood and lies in the Church of St. Francis at Palma on the Island of Majorca.

Raymond Lull taught and led the way to preach the gospel of love and redemption to a fanatical and hostile people. Naturally timid, he faced certain martyrdom at the age of 80 years in order that he might seal his oral message with his life blood. He left, beside the example of his consecrated life, as a priceless heritage to the church of all ages, his deathless declaration,—"He who loves not, lives not; he who lives by the Life, cannot die."

For fuller information regarding the life and character and work of this apostle of God, see "Raymond Lull" by Dr. Zwemer, published by Funk & Wagnalls Co., New York, also articles in the April number of The Moslem World (can be obtained of Mrs. E. E. Olcott, 322 West 75th St., New York City) and the June number of the Missionary Review of the World.

In the intervening six hundred years since the martyrdom of this apostle to the Saracens, great changes have transpired in the Moslem world. Arab rule was overthrown by the Ottoman Empire which, three centuries later, became the largest and most dominating Empire in the world and before which all Europe trembled. The Mogul Empire in India rose to the height of its supremacy and then passed into history. North Africa has gone completely under the rule of Christian nations, and the Ottoman Empire has met its decline. In a word, of the two hundred million Moslems in the world today, it can hardly be claimed that any one is under an independent Mohammedan power. They are all under the rule or domination of some nation that is classed as Christian.

Since the death of Lull the Bible has been translated and printed in Arabic, the classical language of Islam, and also an extensive Christian literature has been created in that language and widely distributed wherever the Arabic tongue is used. In fact, the New Testament, if not the entire Bible, and an extensive Christian literature are now in circulation among the large proportion of Mohammedans in all countries and in many languages. Much of the fanaticism that confronted Lull has been softened by a more favorable contact with Christian teaching and a better knowledge of Christian truth, while the presence of so many Moslems in countries under Christian governments removes the possibility of national opposition to the Christian missionary and the political persecution of Moslem converts. The failure of the call for a holy war issued last November from Constantinople is leading to a new break in the solidarity of Mohammedanism, and has cast doubt over the Caliphate of Islam. Never has the Moslem world faced a more serious question of unity and leadership.

It is most fitting that on the thirtieth of June, the six hundredth anniversary of the martyrdom of the first great apostle to the Mohammedans, united public and private prayer should be offered for the Moslem world. A few suggestions are here made as a guide to the thought and the prayers of the day.

1. Thanksgiving and praise that six hundred years ago the Spirit of God, came upon Raymond Lull, leading him to consecrate his masterly talent and to give his life in showing the way to winning approach to the Mohammedans.

2. That under the providence of God the entire Moslem world is now so accessible to the approach of the Christian missionary.

3. That we see now so many indications of the turning of the hearts of many Moslems to Jesus Christ as their only comfort and hope.

4. That so many Christian missionaries have become established and have firmly planted Christian institutions among the Moslems of Arabia, Egypt, North Africa, the Sudan, Persia, Turkey, Syria, India and many other regions in which Mohammedans in large numbers dwell.

5. Petition that the missionaries may be filled with the Spirit of God and of Christ and that with the love which carried Raymond Lull to his martyrdom, they may reveal the great heart of their Lord.

6. That divine favor may rest upon those who prepare Christian literature for Moslems, and upon the presses, the colporteurs and the printed page; that it may carry the divine seed to fields prepared by the Holy Spirit.

7. That those who teach in the schools, attended by Moslems, may be alert and conscious of the opportunity they have of training true apostles to the Mohammedans.

8. That Moslem converts to Christianity may be given boldness in the face of persecution, and divine strength in the days of trial, to stand unflinchingly for Christ.

9. That in the sweeping and fundamental changes taking place in Persia and Turkey, no new obstacles be thrown in the way of the advance of the Christian cause; that the lives of missionaries and Christian leaders and Christian institutions be safeguarded, and that out of it all there may come expanding opportunities.

10. That Christ may come with new power and with saving grace to the great number of Mohammedans in many countries who are freely revealing their sense of despair for the triumph of their ancestral faith.

11. That Jesus Christ may be so lifted up before the Moslems of all the world that they, beholding, may fall at His feet and exclaim, "My Lord and my God!"

12. That the church at home be aroused to a consciousness of its opportunity and responsibility in the Moslem world, and that the martyrdom of Raymond Lull produce a rich harvest both at home and abroad.

WINKING AT LAWLESSNESS

A Clear Example of Near-Treason.—By Rev. W. F. Crafts.

Why is it that the name of Benedict Arnold is universally known and hated by Americans, young and old, when every murderer who lived at the same period of history has been forgotten? So far as the public is informed, Benedict Arnold was a man of blameless personal life. Nevertheless, he is hated like Haman, because he wronged the nation from which he received the honor of a generalship, with the salary appertaining to it and the great opportunity it gave for public service at a time of national peril. He sold out his country's cause to the enemy because his vaulting ambition was not satisfied with the honors he received.

In what respect is a public official who connives at lawlessness better than Benedict Arnold? Having received honor and salary and an opportunity for public service, he sells out the cause of the public either for money or for ambition, with a view either of holding some office that he has or of winning some office that he has not yet achieved, through favors to lawbreakers.

It is near-treason to popular government for a man who has accepted an office, and taken an oath before almighty God to fulfill its duties, wilfully to neglect those obligations, especially when he connives at lawlessness of rich or poor.

There is no greater duty upon the churches than to make an irresistible public opinion that condemns rather than condones such official anarchy. It is an impeachment of the whole American people that, when a district attorney or sheriff or governor does no more than his plain duty in law enforcement, it makes him distinguished from ocean to ocean.

Men are sensitive to the charge, "You are a liar," but the man who takes a solemn oath to enforce the laws and then fails to do it is the worst of liars, a perjurer, and should find himself in all honest and honorable circles treated as "the man without a country".—Telescope.

THE GREAT PHYSICIAN and HIS HEALING MINISTRY

By Rev. C. S. McFarland, Ph.D.

The Old Testament has whole books on the conservation of health. The first four books constitute the story of the war on disease—a war commanded by Jehovah and His chosen captains; and to the effectiveness of this warfare is due the permanency of the Jewish race. Not only is the conservation of health a large part of the Hebrew code of ethics, not only are rewards and punishments meted in accordance with this code of health laws, but they were embodied in the ritual and the worship of Israel.

Jesus divested the Jewish religion of much of its formalism, but we do not find Him finding any fault with the Hebrew war upon disease. While the gospels give us no story as to the bodily appearance of the Master of mankind, the impression which we have is surely that Jesus had a healthy physical life. We read many stories of his weariness, but none of enfeebling sickness. The utterances of the Master breathe the spirit of a wholesome physical life.

But more significant still than this is the health ministry of Jesus. Cut out from the gospels the physical ministrations of the Master and quantitatively there is not much left. He seems to be stopping every moment to bring back some sick body to the glow of health. And He makes no artificial distinction between the health of the soul and the health of the body. There even seems to be a certain identification between physical health and spiritual life. And it is interesting to remember that the one gospel which records this human ministry of Jesus with the finest emphasis was written by Luke, "the beloved physician". No wonder then that the early church caught this spirit, and that its monasteries became upon every hillside and mountain top a symbol not only of spiritual retreat, but also of physical regeneration.

But now the Christian church finds a new task. She has gone back to the physical ministry of Israel, but she must not go back to Israel's therapeutics. Her new crusade is that of the engineer as well as the physician and the nurse. She has always dealt in self-sacrifice with the effects of disease, but now she is called to the larger task of a warfare against its causes. In one pastorate I discovered over thirty cases of most terrible disease, all of them traced back directly to one occupation. The physicians of that city had been so busy dealing with effects that they had failed to note the causes. Under our present industrial system and our present methods of population no ministry of healing can prevail. It has got to be a militant warfare which reaches into every nook and corner of our common social life. Our great captains of industry can no longer go on making their contributions to our hospitals and our asylums while industry maims and mangles and stifles our human brothers. Those who control our lands and estates can no longer satisfy themselves with even the most lavish gifts for cure while their tenements kill off our babies beyond the count of Herod.

John the Baptist doubted Jesus. He sent his disciples to ask of Him, 'Art Thou He that should come, or do we look for another?" The answer of Jesus was brief and without a moment of hesitation, "Go and shew John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. And blessed is he whosoever shall not be offended in Me." Jesus made His healing ministry of men's bodies a sovereign test of His Own Messiahship and His spiritual Lordship.

But again, upon only one occasion did Jesus declare the moral determinance of human destiny. He pictured the final judgment only once, but he never spoke with less qualification:

"I was sick, and ye visited Me; I was in prison, and ye came unto Me."

"I was a stranger, and ye took Me not in; naked, and ye clothed Me not; sick and in prison, and ye visited Me not."

"Verily, I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to Me."

Jesus made the healing of men's bodies a determining test of the eternal judgment of mankind. But still further, perhaps the most sacred scene in history is that of the transfiguration of the Master. He had been upon the mountain. His face did shine as the sun. His raiment was white as the light. The divine voice proclaimed His Lordship. It was the revelation of His spiritual sovereignty. It was his highest moment of spiritual exaltation. The next scene follows in the very next moment. It is the picture of the transfigured Master at the foot of that same mountain with a lunatic kneeling at his feet to receive the touch of physical healing.

Jesus made the healing of men's bodies the natural expression of His Own personality at the moment of His highest spiritual exaltation.

Is the war on disease a worthy objective for the Christian church? The answer of Jesus is that it was the test of His Own Lordship; that it was the measure and the expression of His Own spiritual life; and that it is the final determining factor in the moral judgment of mankind.

Let us take one example. The most beautiful thing in all the world is motherhood. And yet, nothing in our modern civilization has been more degraded by physical neglect than motherhood. Modern industry and our modern and inhuman methods of the distribution of population are the violators of its sanctity. What does God think of motherhood?

In the fulness of His goodness and His glory God was to come among men. It was by a very simple way. He found, first, a good and pure and holy woman. One by one He was to take every relation of human life and invest it with a divine meaning, and He began with motherhood.

"And the angel came in unto her, and said, Hail, thou that art highly favored, the Lord is with thee."

Page upon page of learned disquisition have been written to interpret this, and most of them have never touched its deeper meaning. Is the story true? To ask the question is to show that we have missed its deepest meaning.

"And the angel answered and said unto her, The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee: Therefore also that holy Being which shall be born of thee shall be called the Son of God."

The first mark of the incarnation was the stamping of motherhood with its divinesess. For over every mother, if she will but look and listen, is the angel. Upon her is the shadow of the Holy Spirit, and "Heaven lies about us in our infancy!"

Take another great question which absorbs so much of our serious thought—the question known as sex hygiene. Shall the Christian church make war in this realm? Men are trying other methods. They are proceeding upon the assumption that the motive of fear can work the transformation. But statistics certainly do not warrant their conclusions Others tell us that if we give men enough knowledge they will behave themselves: And yet, so far as we can learn, neither students of medicine nor their companions, the nurses, who have more knowledge than anybody else, behave themselves any better than other classes of people. You cannot make warfare in this realm with any but spiritual weapons — by what Dr. Cabot has so beautifully called "The consecration of the human affections".

The disciples, then, must go to the Mountain of Transfiguration with Jesus. The next hour of the day they must go down with Him upon the plain of human life to heal men of their diseases. But they cannot do His work upon the plain, unless they have been upon the mountain top with the Master, so that they may come down radiant with the light that shines from His face.

Witness another of the most sacred scenes in our Master's life. It is the story told by the physician disciple, Luke, and this is the way it reads: 'He went out into a mountain to pray and continued all night in prayer to God. And when it was day he came down and stood in the plain; there went virtue out of him and healed them of all their diseases."

NEGROES

The negroes are making progres, probably faster than is realized by themselves or their white fellow citizens. A bulletin recently issued by the United states Census Bureau shows notable advance in many ways. The bulletin itself is the work of negroes. The negro population in 1790 was 757,208 or 19.3 per cent. of the total population of the nation. In 1910 the negro population was 9,827,763, or 10.7 per cent. of the total. The increase has not kept pace, in proportion. with the white growth for the reason that so many millions of the latter races have come in by immigration. There has been gratifying growth in religious organization and profession. In 1906 there were 36,770 negro church organizations with 3,685,097 communicants or members. Between 1890 and 1906 the number of negro church organizations increased by 56.7 per cent. and the number of communicants or members by 37.8 per cent., the increase in negro population during the same period being 26.1 per cent. —Sel.

Stunted.—A friend one day discovered Thorwaldsen in tears, and on asking why the distinguished sculptor was giving way to depression he received this reply: "Look at that statue. I have realized my ideal. and fear therefore I have reached the high-water mark of my profession. When a man is satisfied he ceases to grow."—Christian Herald.

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EDITORIAL

A writer in a religious paper points out the fact that in American cities there are $30 spent in every family for protection in insurance against fire. He then shows that in some cities the losses are five times greater here than in Europe because there is no more spent in guarding against the fire menace. To this statement he adds the observation that it should cause quite a stirr if $30 were asked to save each of the unchurched families of this country from the menacing fires of the world, the flesh and the devil. And yet, a single immortal soul is worth more than all the property there is in this world.

Is your religion costing you as much as your insurance? If it is, where is the money going to? Religion has cost much. It cost God His Son. It cost the apostles their all and a life-long endurance for righteousness' sake, not to mention the efforts they had to make to save others. It cost the martyrs their lives and it is costing the missionaries a life of banishment in deadly climates under living conditions which the law in America would not permit.

The man who has been burned out and collects his insurance, will allow that the investment was a wise one, worth every penny it cost. So, too, with the one who is saved, even though his salvation meant the giving up of much, it involved his gaining infinitely more. "What will a man give in exchange for his soul?"

If there are some things in which we concede money is well spent or wisely invested we must come to the conclusion that the best investment of money is in the cause of religion and its interests. No one would regard it wise to invest money in property in a town without a church or a Christian population. From a worldly point of view churches are a good investment, but this is the last thing to consider. The peace of heart, the lives sweetened, the comforts secured and the eternal life assured, are some of the best things which religion secures, but it secures them only at the cost of something which the flesh holds dear. Is the price set too high? No, it cannot be for the things secured are beyong the estimate of price.

Said a business man some time ago, "There are so many demands made upon me for charity that I don't no where to begin or where to end, so I have determined to cut them all out." Had he said that he could not attend to them all but he would do the best he could with such as appeal to him as being the most worthy, the impression made would have been considerably better, but the matter as he put it shows that he made the great number of appeals an excuse for not responding to any of them. He is pretty much in the position of the man who refused a blind man's appeal for the enormous sum of five cents, because, as he said, he had been cheated so often by those whom he helped that he was compelled to stop giving altogether. There is nothing that comes easier to one than an excuse for not doing good when that one wants an excuse.

Now it is not expected that everyone give of his means to every good thing or movement that he is appealed to for help. It is impossible for anyone to interest himself in everything that should be helped but it is for everyone to do something for some cause. Giving may, it is true, be very much abused and gifts may be improperly applied. People sometimes, when they give a little, either give too much or too little. They give too much when the cause is not worthy; they give too little when the cause is worthy and they give less than they can afford.

Under ordinary circumstances the average giver has neither the time or the opportunity to investigate the worth or the needs of the cause that appeals to him. This, however, does not let him out of his obligation, at least if he is a Christian and a member of some church. Every denomination has is boards to look after the missionary, benevolent and educational interests of the church. The men composing these boards are generally experts in their lines, they have the necessary information concerning the work, worth and needs of the work they represent at their finger's ends and this information is available for all those who honestly want to give to good causes. To them the giver should look for information and advice and to them he should respond.

It frequently comes to the question of whether the donor should give his gifts to some worthy cause outside the church or to something along the line of which his church is working. The matter should be settled by a decision to support the interests of the church. It would be unreasonable to withdraw support or give no support at all to a cause which, as a member of the church is my cause. My every connection with the church is an assent to all that the church undertakes to do. As it is right to properly care for those, of my own household first, so it is right and consistent to first care for the interests of the household of faith to which I belong before even thinking of supporting other interests.

There is enough benevolent giving given in the Mennonite church to increase its benevolences many times, but our people divide their affections and listen to all kinds of appeals from the outside. The result is that, while we can show excellent results for what the people entrust into the hands of their servants in the church, the money that goes outside is seldom if ever heard from and is frequently devoted to purposes not in the intention of the giver. The same thing is true of mission money. If Mennonite contributions all went into the hands of the mission boards which the Mennonite church has created our work might make greater progress and we would be spared the humiliation of having to send appeal after appeal to our people for funds to do what the people direct should be done. The quicker our people realize that it is time for them to be liberal with themselves and their own interests and let outside movements which are in other hands take care of themselves, the quicker will we be in a position to say that our work along the various lines is making satisfactory progress. We can make no more reasonable appeal for anything than for the loyalty of our people to their own. This is a matter that comes first. It is a duty. It is carelessly, wickedly neglectful to let our work go in the interest of something that is not our own and is not responsible to our people for its existence or undertakings.

THIS LAND OF OURS

The poet asks: "Breathes there a man with soul so dead?" in speaking of the one who never glories in the grandeur of his native land. There certainly is something the matter with the one who goes through life taking all the benefits of his country with never a kindly thought for it. God intended, not only that the human race should live in families, but that it should be divided into nations as well. It was a chosen nation to whom He made the promise of a Messiah and to that nation He gave a favored land and provided for it with marvelous care. Time and again He inspired His prophets to utter His messages of warning or promise to the numerous nations with whom His chosen people came into contact. He dealt with nations then and He is dealing with nations now. Those who obey Him are favored, those who forsake Him are forsaken by Him. History shows nothing more clearly than the rewards or punishments that come to peoples because of their sin or righteousness. The passage from the Ten Commandments that says "that thy days may be long upon the land which the Lord, thy God, giveth thee," refers primarily to the individual. There is a connection between long life and obedience and honor to parents, but the same principle applies to nations. God gives a land to the forefathers because they live in accord with His laws. They pass that land on as an inheritance to their children and children's children. As long as these children walk in the path of righteousness, observing the heaven given laws of right and honor, that long the sacred heritage of their fathers is their own. When they depart into the ways of unrighteousness they forfeit the right to their inheritance, having forsaken God, God forsakes them. Our American institutions which stand for piety, for regard for law, for freedom of thought and speech, were the sacred foundations of our commonwealth laid by the Pilgrim Fathers on the bleak New England shore. Our freedom of conscience, the right to worship as one sees fit came to us when the refugees from England, France and Germany came here from their native homes to make homes in which they might serve God without the interference of any man. The bitter struggle with savage enemies and the opposition that a cruel nature laid in the way of our fathers made it necessary for every man, woman and child to take up the hard struggle and contribute his or her share to the work, sacrifice and pain involved in making a civilization where once there was a trackless wilderness. Distinctions had to be forgotten in the great needs with which they were confronted. Because all stood shoulder to shoulder and worked

and struggled there was established the principle of equality particularly in matters of state that remains today the one boon America has to offer to all who come to her with the honest intention of working for the further upbuilding of our commonwealth. We have been a God-favored land because we were a God-fearing people. The land with its institutions, its traditions of piety, industry and equality will continue to remain the sacred heritage of our children and children's children just so long as we keep close to God and honestly endeavor to walk in His law and keep the nation from the dangers of godlessness and greed.

We insist that America is a Christian nation. There are those who foolishly try to get away from this idea. Every now and again some gathering of Jews will pass resolutions asserting that it is not, and perhaps will point out the fact that the constitution of the United States says nothing of God or religion. Their interest in unchristianizing America rises from the fact that they want to destroy the Christian Sabbath of America. Having practically abandoned their own and made it a day of business and pleasure to their profit, they now turn to the Christian's and would commercialize and profane it for the same purpose. Those who point to a godless constitution must be reminded of the fact that our national government is a confederacy of states—sovereign states, and that these states do acknowledge God in their constitutions. A nation made up of states that by law are Christian, is certainly a Christian nation.

Few of our greatest men in state and affairs have been non-Christians. It would indeed be hard to find a president, a governor, a judge of the courts or even a member of any of our legislative bodies who does not admit being identified with some church. And it is not an unusual thing to find one in the president's chair or in some other high position, whose piety and devotion is noteworthy. Surely, a nation that gives the affairs of state into the hands of God-fearing men is not a non-Christian state.

Christianity is, in a sense, an individual affair. Its offer of salvation is to the individual and he only benefits by it as he complies with its conditions. In the sense that every individual making up the nation is a Christian we can call no nation under the sun a Christian nation, but in the sense that our national ideals are those which Christianity inspire, our institutions are, some of them, Christian and the great majority of our population makes a profession of the Christian faith to the exclusion of other systems of faith, we are a Christian nation and we may continue to remain so if we foster the principles of Christianity instead of opposing them.

The land which God has given us will be ours no more when we abandon faith in Him and His Word. In our time the highest type of civilization is only possible as it develops under the influences of Christianity. Divorce the Christian religion from modern civilization and anarchy or scientific, savagery must be the certain result. The trouble with the socalled Christian nations now turning their beastly passions upon one another is that they have abandoned love, the vital principle of Christianity, and thus have brought upon themselves that which follows where love does not exist, merciless murder, the destruction of the efforts of centuries in the direction of peace, safety and comfort. Who can tell how soon these peoples who have trodden upon the faith of their fathers and defied the laws of the God of their fathers, will find that the land which the Lord their God gave them is theirs no more? A return to the ways of peace, the fear of God and a love for their neighbors is the only way to safety and the only thing that will insure their future existence. Our nation has been in the forefront of those who have seriously endeavored to establish an understanding among the world's peoples that will abolish the senseless resort to arms that brutalizes, stunts, unchristianizes and uncivilizes. It seems to us that the only way to insure the land of peace and blessing in which we live to our posterity is to establish ideals consistent with those given to us by the great Prince of Peace, our Savior. The present war does not prove the failure of peace but it does show what a terrible failure men make when they do not want peace. Fight as they may and terrible as may be the cost of this conflict in men and means they will eventually be compelled to come back to peace. The end of the war will prove indeed how much men really do want the peace which once they threw aside as useless.

As a land in which God is feared we owe a great duty to less fortunate nations. President Wilson was right when he offered his friendly offices for bringing about the restoration of a condition of peace to the nations now at war and it was the proper thing for our people to provide for the innocent and starving sufferers of the war. Our people have always been ready to relieve the distress that calamity and accident has imposed upon unfortunate ones, but this was to be expected. Those who are fortunate in the possession of means prove their unworthiness for having means when they selfishly keep it and allow others to remain in dire need.

As a Christian nation we owe a special debt to the nations without Christ. From the very beginning of the Christian church it always has been required of those who accept Christ that they bring the message of the salvation there is in Him to the Christless ones. So long as the miseries of heathenism exist to inflict their torture on multitudes of women and children, so long as souls pass from this life to eternity without a knowledge of the Christ who died to save them, and so long as death separates those who have no hope of a blessed reunion in eternity, that long there is a decided and immediate call upon the peoples who know Christ to go over and help them.

In celebrating the national holiday it is not necessary to participate in the noisy, senseless, dangerous and even deadly practices to which many are given. Patriotism does not consist in noise. The most patriotic person is the most dependable one, he wants to contribute something solid and lasting to his country's good. The coming Fourth happens to come on Sunday this year and it would be decidedly appropriate for notice to be taken of it in every church and Sabbath school service on that day. Attention certainly should be called to good citizenship. The good citizen should be aroused to watchfulness against graft and corruption in public affairs. He ought to be urged to stand for a high standard of public education that gives the Bible a part of the training of the youth. He needs to be reminded of the necessity for and the power and influence of the Christian home. It is important that he be reminded of the example he must set of a consistent Christian life before the world and with all this everyone within the reach of Christian influence needs to have it emphasized to him that the truly patriotic Christian citizen will be enlisted in the fight to banish rum from our country forever.

STORY OF A HYMN

In 1836 a young girl, Miss Charlotte Elliott, was preparing for a ball to be given in her native town. She started one day to her dressmaker to have a dress fitted for the occasion. On her way she met her pastor, an earnest, faithful man, and he learned her errand. He reasoned and pleaded with her to stay away from the ball. Greatly vexed, she answered: "I wish you would mind your own business!" and went on her wayward course.

In due time the ball came off, and this young girl was the gayest of the gay. She was flattered and caressed; but after dancing all night, laying her weary head on her pillow with returning light, she was far from happy. In all the pleasure there had been a thorn, and now her conscience made her wretched. Her pastor had always been a loving, cherished friend, and her rudeness to him rankled in her breast. More than all, the truth of his words came to her heart and would give her no rest. After three days of misery, during which life became almost insupportable, she went to the minister with her trouble, saying: "For three days I have been the most wretched girl in the world, and now, oh, that I were a Christian! I want to be a Christian! What must I do?"

"Just give yourself, my child, to the Lamb of God as you are."

"What? Just as I am?" she asked. "Do you know that I am one of the worst sinners in the world? How can God accept me just as I am?"

"That is exactly what you must believe," was the answer. "You must come to Him just as you are."

The young girl knelt down and offered God her heart guilty and vile as it was, to be cleansed and made fit for His own indwelling. As she knelt peace—full, overflowing—filled her soul. Inspired by the new and rapturous experience, she then and there wrote the hymn, beginning:

"Just as I am, without one plea
But that Thy blood was shed for me
And that Thou bidd'st me come to Thee,
O Lamb of God, I come."

Little did Charlotte Elliott think of the fame, or of the immortality of the words she had written. It was simply putting her heart on paper; and therefore the hymn, born of a mysterious experience, appeals to other hearts needing the cleansing power of the blood of the Lamb.—Christian Conservator.

THE C. E. TOPIC

July 4.

National Ideals and How Home Missions Will Promote Them.

Isa. 62:1-7.

It has been pointed out that every community should have a

church, a school, a hospital, a library, a park and employment for everyone. In this it is shown that in the community there is owing a duty to God, to the youth, to the afflicted, to the ignorant and to the idle. Some communities have too many churches, others have not enough; in some places schools are far apart; in some hospitals are much farther away, in many libraries do not exist and parks are not thought of, while, as for furnishing employment to the idle ,there are some who wouldn't work if they had to. We must not make the mistake of thinking that the forces of Christianity are largely social. The first effort of the Christian concerns his soul and the souls of others, incidentally he finds out that while caring for the body and mind of his less fortunate fellow he is paving the way for bettering that one's spiritual condition. Establish the church and make the community a part of its membership and all the other items are certain to follow. While the church does sometimes establish schools, it is not designed to be merely an educational institution. While it does erect hospitals, the care of the sick is but a small part of its responsibilities. While it is interested in schools and libraries and parks and many other things that tend to mental, moral and physical improvement it is still the church above everything else — the body of believers called out of the world and separated to the Gospel of Jesus Christ, the Redeemer and Savior of mankind.

As a missionary power the church divides its work into two classes, the foreign and the home. This arrangement is entirely artificial, designed more for convenience than anything else because the work is world-wide and must in some way be divided in order that it may be propertly shared and properly forewarded. It may be all right to divide our interests so that we may attend to them better but it is wrong to divide the work of missions so that one side may get all the attention and the other neglected. Home missions mean much because they are nearest at home. They should impress us with the feeling that the mission fields not at our door are in as great, yes greater, need. The greatest national ideal for us should be, make this truly a Christian nation that cares for its own needs and the spiritual needs of the world that is without Christ. We surely cannot be a light to the world until we have that light. While there is a foreign missionary need, let us not lose sight of the fact that the home missionary meets the same kind people. There are natives by the thousands coming from the Christless countries of China, Japan, India, living within our borders. We have the true heathen in the American Indian, and we find the superstitions of the Latin-American countries represented in the many thousands of Mexicans who work and live here. The poor mountain whites of the Alleghanies offer another field for home missionary activity with their three or more millions who have hardly been touched and in this catalog of possibilities we have not touched on the negroes of the South, the Jews of the cities or the foreign-born population that flock to the foreign quarters in the various centers of manufacture or industry.

In making Christians of these people we have also the necessary task of making them decent, law-abiding, clean-living citizens. The high ideal of citizenship involves right living, right thinking and right doing. Unfortunately too many Americans' lives are too inconsistent with these ideals to be an example to foreign-born people. You cannot expect others to be what you yourself are not. Raising the standard of living for native Americans would help the home mission task considerably.

One of the ideals of our nation, toward which we are working, that is the Christian portion of the population, is a "saloonless nation". The saloon beats the church to the mining camp, to the railroad builders, to the frontier town, to the slum and to the remote corners of the country. The hindrance and the enemy of home missions in many places is the rum power. Whenever the community begins to take on Jesus Christ it means a life and death struggle for the saloon. When the saloon is once successfully driven from our country, no small credit for the victory will go to the men and women of the various home mission boards who labored long and hard for Jesus Christ in communities where the powers of rum used every effort to destroy the bodies and souls of their victims.

THE S. S. LESSON

July 4.

Absalom's Failure.

II Sam. 18:1-15.

Golden Text—"Children, obey your parents in the Lord, for this is right." Eph. 6:1.

David had sinned. A son of his committed the same sin and ravished his sister; another son, Absalom took the law into his hands and killed the offender. Later, when Absalom was in power for a little while he also shamelessly committed his father's sin. Thus we see how one sin follows another and how David, though he had repented, had to bear the shame and horror of his own impurity so long as he lived.

Because of murder of his brother, Absalom was a fugitive for a time, but was finally permitted to dwell in the city near his father. It was an act of mercy on David's part to allow him to live in peace near him, but Absalom showed how unworthy he was of such mercy by stealing the hearts of the people from David. There is nothing so mean in the life of any one as the sin of defrauding parents. No matter what parents may have been, they are entitled to the affection, respect and honor of their children. Israel proved itself unworthy and foolish in following Absalom. What kind of a king would he have been to them if he shamelessly stole the kingdom from his father. They could expect him to show them no more consideration than he showed his father. Their following him meant an awful defeat with a terrible loss of life and at that they were fortunate to be rid of him. A person who is untrue to parents is not a safe person to trust in anything.

Absalom was a vain person, fond of display. He had the attractions that made people notice him and he used them to the limit, but his fall came through his vanity, first in not listening to good advice and secondly through his own person. Vanity is one of the things against which we are frequently warned. It is a dangerous folly and always leads to evil consequences. At best we have nothing to be vain about. In the life of Absalom there was enough about which to be thoroughly ashamed, but shame and humility are wanting in the ambitious wrongdoer.

In his efforts to make himself King, Absalom had planned well so far as human planning goes. He had made friends, he had chosen the most advantageous moment in which to strike, he had left his father unsuspectingly, but there was one thing he did not take into his plans. He did not consider God. The defeat was certain. No matter how perfect are the plans of man, God must always be considered, without His sanction every plan fails.

Notice that there remained a loyal part of the people who not only would not join the rebellion, but were ready to fight for their rightful king. It is not always great numbers that win. The crowd is easily swayed but it has no staying qualities and will not risk much for a cause that demands bravery and sacrifice. On the other hand, the chosen few are always the most reliable. They believe in a cause and are ready to suffer for it because they do believe in it. The appreciation that David's people showed for him in not permitting him to go out into battle must have been refreshing, but on the other hand, how miserable must he have felt in sending an army against his own son, the beginning of whose wicked career was to be traced to David himself.

His concern for Absalom is a strong contrast to Absalom's conduct in plotting against his life. Such wickedness must bring its speedy punishment. God does not allow such unnatural crime to pass on unnoticed.

The prospects seemed all with Absalom. He had numbers, he had the nation with him. That is, he appeared to have, but they soon melted and he found himself helpless and without a single defender. The plot was a wicked one. Those in the plot had not character enough to make it a successful one. His end is one of the most pitiful. He died alone, disgraced and despised. Joab had suffered injury at the hand of Absalom and his vengeance brought death to him.

The sorrow of David was heartrending. Not only must his son perish, but perish because of the follies of his father. To Absalom it was reaping what he had sown, but to David it was also a reaping of the whirl wind, because he had sown to the wind.

MARRIAGES

Probst-Sprunger. — On the evening of June 5 at the home of the bride's parents, near Berne, Ind., Joseph Probst, member of the Grace Mennonite church at Pandora, Ohio, and Alvina H. Sprunger, member of the Berne Mennonite church, were united in marriage. The ceremony was performed by Rev. P. R. Schroeder, pastor of the Berne church.

DEATHS

Ruth. — Margaret Anna Ruth, daughter of David and Barbara Ruth, was born at Summerfield, Ill., March 5, 1903, died June 3, 1915 at the age of 12 years, 2 months and 28 days, after a lingering disease. The departed was a dutiful child at home and a faithful Sunday school scholar. She bore her affliction with remarkable resignation and had a longing desire to be with her Lord and Master. Interment at our church. Services conducted by Rev. J. B. Baer.

Garber.—Elma Ruth Garber, daughter of Mr. and Mrs. D. A. Garber, was born March 15, 1902, died June 10, 1915. She was sick about twenty-four hours. Disease causing her death was Angina Pectoris. Her parents, four sisters and four brothers survive to mourn their loss. Funeral services were held Sunday afternoon, June 13. Rev. D. D. King officiated. Text. Ps. 90:12; Gen. 5, 2.

NEWS OF THE WEEK

LETS DOWN BARS TO NEGRO VOTERS

Supreme Court Decides That Grandfather Clause in State Laws is Unconstitutional.

Washington, June 21. — In a decision so broad as probably to annul "grandfather clause" enactments in every southern state which has adopted such laws, the supreme court officers today held invalid Oklahoma and Maryland legislation aimed at restricting the negro vote. The decision was unanimous.

The decision was that it is a violation of the fifteenth amendment for a state to select arbitrarily a date, such as 1866, and provide that persons not qualified to vote on that date or whose ancestors were not so qualified, are barred from voting or must submit to voting test not required of others.

The court further held that election officials who sought to enforce such clauses could be held amenable to law for denying persons a right to vote, and that such officials could not disregard the fact that the fifteenth amendment had stricken out of the state law the word "white" as a qualification of voting.

The decision referred specifically only to "grandfather clause" in the Oklahoma Constitution and the Annapolis (Md.) election statute. Both were held to be unconstitutional.

Literacy Test Killed.

The court held that Oklahoma had not meant to provide a literacy test for its voters, if the restriction as to those qualified to vote in 1866 was illegal, and hence struck down that test, although holding that standing alone such a test was constitutional.

Property and other tests for voters of Annapolis, enacted by the Maryland legislature in the same act in which the grandfather clause was inserted, were held to be closely related to the grandfather clause as to make all the qualifications fall.

For more than fifteen years the "grandfather clause" has been inserted in constitutions of southern states. The most popular form has been to exempt from educational and property tests for voting those who could vote in 1866, 1867 or 1868, thus leaving the tests to apply to those who did not vote at those dates.

OLEO FRAUD LOSS TO U. S., $27,000,000

42 Violators Convicted--Unpaid Taxes Recovered $851,000

Washington, June 21.—With a preliminary report on an investigation before him today, showing violations of the oleomargarine law extending over the entire thirteen years since the enactment of the law, and resulting in the loss of many millions of dollars in revenue to the government, Secretary McAdoo announced that although fraudulent practices of this character probably have been checked, the inquiry would be continued with all vigor. Treasury officials, it was said, are determined "to bring every lawbreaker to justice."

The investigation was conducted by Commissioner Osborn, of the internal revenue bureau. His report revealed that violators of the oleomargarine law had defrauded the government of at least $27,000,000 due in stamps and special taxes. Among the more important results of the investigation were:

Recovery of $851,000 in unpaid taxes, "with prospects of further very large collections."

Conviction since January 1 of forty-two violators of the law, twenty-nine of whom were sentenced to prison.

Assessment of fines aggregating $148,000, in addition to the recoveries actually made.

The report shows, according to a statement issued by Secretary McAdoo, that since 1902 more than 200,000,000 pounds of colored oleomargarine has been manufactured and fraudulently sold as uncolored oleo.

FRANK GOES TO PRISON FOR LIFE

Georgia Governor Commutes Sentence of Hanging for Mary Phagan Murder.

Atlanta, June 21. — Leo M. Frank's sentence was commuted to life imprisonment today by Governor Slaton. Announcement of the Governor's decision came several hours after Frank had been secretly taken from the jail here and hurried to the state prison farm at Millegeville, and barely twenty-four hours before the time set for Frank to be hanged for the murder of Mary Phagan, on April 26, 1913.

Governor Slayton was at his country home when he announced his decision. In making the announcement the Governor dictated the following brief statement:

"All that I ask is that the people of Georgia read my statement of the reasons why I commuted Leo M. Frank's death sentence to life imprisonment, before they pass judgment.

"Feeling as I do about this case, I would be a murderer if I allowed this man to hang. It means that I must live in obscurity the rest of my days, but I would rather be plowing in a field than to feel for the rest of my life that I had that man's blood on my hands."

10,000 CONSUMPTIVES GO WEST EACH YEAR TO DIE

Southwest Overcrowded With White Plague Victims.

Washington, June 20. — Ten thousand consumptives go west annually to die. The tuberculosis population of Western Texas and New Mexico, is estimated to exceed 50,000. These figures are taken from a bulletin issued today by the United States Public Health Service.

"Contrary to general opinion, states a press notice of the bulletin, "the migration of the tuberculosis is increasing. Dust, confinement, altitude and parting from friends are declared to be often detrimental to patients especially those in the later stages of the disease.

"Marked antagonism has developed in many western cities toward tuberculosis sufferers. The Public Health Service warns all prospective health seekers of the difficulties they are bound to encounter and advises all who are not sufficiently provided with funds to remain at home.

The author of the bulletin makes the assertion that the coming of invalids to the Southwest, has been of benefit to that section, developing industries and increasing the population of cities.

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SINKING OF U-29 MAY AFFECT GERMAN REPLY

Berlin Says British Merchantmen Rammed Craft.

Berlin, June 19.—A considerable effect may be exerted on the present German-American negotiations by the announcement of the German admiralty on the sinking of the submarine U-29. The statement is made officially that the U-29 was rammed and sunk by a British tank steamer after the latter vessel had been ordered to stop. German naval officers and the public at large ask how it is possible for German submarines to treat merchantmen in the way requested by the United States, or to take steps to ascertain the nationality of ships displaying neutral flags in the war zone, as long as British captains adhere to the rules laid down by the admiralty.

The announcement published by the German admiralty regarding the fate of the U-29, which was made in a most positive form and as if the German admiralty had conclusive evidence on which to base its statement, will, in the opinion of well-informed persons here, make a deeper impression on the public mind than would almost any other possible event.

CARRANZA AND HIS LEADERS IN BREAK

Mexican General Moves His Headquarters to Fortress in Vera Cruz Harbor.

Washington, June 19.—Differences between General Carranza and General Obregon, his principal commander; dissensions in the Carranza cabinet and Carranza's removal of his headquarters to the isolated safety of the Fortress San Juan de Uloa, in the harbor of Vera Cruz, all reported today, brought the Mexican situation into a new focus.

Official dispatches to the state department say these developments threaten the solidarity of the Carranza movement.

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Occupation of Mexico City by General Pablo Gonzales and Carranza troops has been postponed pending the cabinet reorganization.

Officials here said the cabinet crisis might have an important effect on the Mexican problem as a whole.

Latest advices were that four of the cabinet of eight had resigned and that Obregon had insisted in a telegram to Carranza that they be retained and that a fifth member, the minister of public instruction, be dismissed. The newspaper article by the latter, attacking some of his colleagues in the cabinet led to the break.

Officials here are concerned to know whether questions of policy are involved, but all information so far indicated personal differences.

President Wilson intends to wait several weeks for the situation to shape itself more clearly before any definite steps are taken in the new policy announced in his recent statement to the factions. He wishes to see a cialition of the various branches of the original constitutionalist movement, and no recognition will be accorded until a government is set up which gives promise a stability.

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S. S. REWARD TICKETS.

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250.	Floral Designs	120 "
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10 cents per Sheet.

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17.	Birds, ⅞x1⅝	72 "
18.	Fruits, 1x1¼	64 "
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20.	Floral, 1¼x2	32 "
21.	Bible Pictures, 1⅝x2⅝	24 "

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No. 200. Cross with silver border, embossed and colored flowers and silk cord ..... .10
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S. S. CARDS

With Scripture Texts.

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200.	Flowers, 3x4	.08
307.	Floral designs, 3⅜x4⅞	.10
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1005.	Landscapes, 3⅜x5	.10
1006.	Floral Designs, 3½x5	.10
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566.	12 in box, 3x3¼	25 "
567.	12 in box, 2x5	25 "
570.	24 in box, 2x2½	25 "
571.	24 cards in box, 1⅝x3	25 "
572.	24 cards in box, 1⅝x3	25 "
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NOTES AND COMMENTS

Members of our churches attending the coming C. E. convention in Chicago, announcement of which has already been made in this sheet, should not fail to attend the Mennonite Rally in the First Church, 60th and Carpenter streets. For time and program consult the convention program. The event will be one of great interest to Mennonites and will afford an opportunity for getting acquainted with brethren from our churches in various parts of the country as well as for receiving new inspirations for the work.

On Sunday, July 4, the First Mennonite Church of Allentown, Pa., will lay the cornerstone for its new building. Services appropriate to the occasion will be held. Rev. J. W. Schantz of Schwenksville, Pa., and Rev. N. B. Grubb of Philadelphia, Pa., are expected to participate.

Rev. A. M. Fretz, pastor of the Deep Run and Springfield (Pa.) charges has recently changed his address from Souderton to Perkasie, Pa., and requests that persons communicating with him through the mails take note of this change.

Bently Ackley, until recently a member of the "Billy" Sunday staff, in a communication to the press repudiates the unfavorable statements attributed to him in connection with the work of Mr. Sunday and his associates which were generally regarded as putting the evangelist in a bad light. He claims that what he did say was so distorted in print that it very much misrepresented him. The editors, and some of them of religious papers, who so eagerly snatched up the morsel of scandal in order to give it publicity to the hurt of Mr. Sunday now find themselves in the unenviable position of having gone out of the way to do Mr. Sunday an injustice before first making sure that they had reliable ground for saying unkind things about him. An injustice done to a man, and especially one who is doing good, when it is done through the press is exceedingly hard to right and hasty conclusions should not be hurried into print.

THE STUDENT VOLUNTEER BAND FOR FOREIGN MISSIONS
(Of Bethel College)

The Student Volunteer Band of a school is composed of those students who pursue their preparation with the determination of entering the foreign field "if God permit". Membership is conditioned by the signing of the declaration card, on which are printed these words: "It is my purpose if God permit to become a foreign missionary." The motto of the movement is, "The evangelization of the world in this generation." There are Volunteer Bands in most of the colleges in this country and in many schools of other lands, including China and Japan. Together they constitute the Student Volunteer Movement for Foreign Missions, with central offices in New York city. The movement has at its disposal the latest and best missionary literature that can be obtained.

During the year 1914-15 the Volunteer Band of Bethel College had eleven members. At our weekly meetings we usually had some business to discuss, then had a short program, and a circle of prayer. In our programs we discussed questions of practical interest to prospective missionaries, or had one of the professors give us a talk. Our business grew mostly out of the active work which we tried to do outside of our Band. This consisted of a series of mission programs, one in the college chapel, several in Newton, and several others in other churches of the vicinity.

Each one of us still has several years of preparation before him, but we all hope at some future time to find our life work in some foreign mission field. In the meantime we ask to be remembered in prayer.

The only book that has been universally translated is the Bible. It has been rendered into 500 languages and dialects —the speech of all mankind. These latest versions have the merit of being fresh and colloquial and in the idiom of every day.

VOLUNTEER BAND FOR FOREIGN MISSIONS (Bethel College).
(Back Row)—Marie Braun, Otto B. Pankratz, Mrs. Habegger, Alfred Habegger, Frieda Balzer, David H. Rempel.
(Front Row)—Karl Friesen, Sarah Lohrentz, William C. Voth, Hazel McAllister, Samuel J. Goering.

WHY SHOULD WE SUPPORT LOCAL OPTION

By Howard G. Moyer.

At a time like this we are reminded of Lowell's lines:

"Once to every man and nation comes
the moment to decide,
In the strife twixt truth and falsehood
for the good or evil side."

It has been timely said by those competent to judge that President Lincoln surpassed all statesmen in foresight and prophecy; all diplomats in wisdom; all writers in eloquence. This trinity of power, coupled with his well known personal total abstinence, habits and his life-long struggle to save his fellow men from the curse of strong drink, made the name and fame of Abraham Lincoln an irresistible force against this legalized liquor traffic in our country.

On the afternoon of the day in which Lincoln was assassinated, he said, "Slavery is abolished. After reconstruction, the next great question will be the overthrow and abolition of the liquor traffic: My head and my heart and my hand and my purse will go into that work."

Lowell teaches us that we must decide for evil or for good, and Lincoln's life ought to teach each one of us which is the good. We have Lincoln's prediction and the wisdom of abolishing the liquor traffic visible in every community of our state.

The license of any state will never eliminate the evil from the liquor traffic. You can not make a saloon decent, respectable or harmless by license any more than you can make a polecat smell sweet by sprinkling it with rose water. The last approved definition of "license" which we have heard reads as follows:

"It was invented by the devil, patented by the politicians, operated by certain communities to coin buzzard dollars to lay on the eyes of a dead conscience, to make the corpse look respectable."

Such a system never has nor ever will solve the liquor problem or any other. The only way to clean up the liquor business is to clean it out root and branch, as Lincoln did slavery.

This brings us to our topic,

"Why should we support local option?" For reasons as previously stated and we have illustrations of the drunkard all around us and how he wrecks his home and no professing Christian can support such traffic, therefore we above all others as church workers must declare for the passage of a local option law placing the sale of liquor in every county within the control of the people of that county by their votes at the polls. If we do not, who will support such a cause?

This is a stepping stone to prohibition as previously stated when we have control of the sale of liquor under local option law we find the liquor interests always on the alert influencing legislature.

We must have local option and then prohibition because no law is drunkard-proof and jag-tight. At every turn in the constitutional convention that submitted license, and in the legislature that passed the license law such as we have it, the liquor traffic is on record as opposing every regulation and restriction which was advocated. This hypocritical cry of saloon regulation reminds us of the Irishman and colored boy who stole a watch. The Irishman stole the watch, but just before he was arrested he handed it to the colored boy and told him to return it to its owner. At the trial, the Irishman made up a first-class defense. He testified that he was simply sending the watch back to its owner through the colored boy. The innocent colored boy took the stand, almost white with fear. He made a poor showing. The judge endeavored to help him in his defense and said, "Rastus, tell the court and the jury in plain English, what was your relation to this defendant and this whole transaction." The colored boy, half scared to death, looked up at the judge and said: "Judge, I isn't related to that defendant at all, I am just scared is the reason I looked this way." The colored boy represents the liquor interests in the situation which we face in this state. They are scared for fear that something worse is coming in the way of state prohibition.

We beg you each and everyone in the launching of the most beneficent and far-reaching movement since the civil war. As Moses said to the Children of Israel, "that they should go forward", just so the time has come for the moral forces of our great nation to march on against the last bulwarks of the enemy. Over two-thirds of the saloons of America are now in ten states. They are localized more today than slavery was when the last stage of the conflict was reached.

Congress will eventually submit to the states for ratification an amendment to the constitution to prohibit the manufacture and sale of liquor as a beverage. Then the battle is on in the states for ratification. Ratification of the amendment by a state closes the conflict in that state. That action cannot be repealed, but rejection of the amendment only invites another contest until the anti-liquor forces finally win.

JOHN HUS, MARTYR FOR THE FAITH

Commemorating the 500th Anniversary of His Death.

By Charles H. Rominger, M. A.

The revival of the spirit of the Reformation, which is so manifest today, is coincident with a number of the greatest anniversaries of history. Only six years ago, the world was stirred by the celebration of the 400th anniversary of the birth of John Calvin. The present year recalls the sacrifice of Hus, and year after next we shall commemorate the publication of Luther's theses, which the reformer nailed to the door of the Castle church in Wittenberg, in 1517. Nothing is more urgently needed in the Protestant world today than a thorough appreciation of the work of the reformers, and the church and Sunday school should take the fullest advantage of these anniversaries as a means of popular education.

The forerunners of the Reformation, however, have too long been slighted. They are deserving of the highest honor. It was their work which made possible the more conspicuous achievements of Luther and Calvin.

Throughout the world, wherever liberty and the open Bible are valued, the 500th anniversary of the martyrdom of John Hus should be appropriately celebrated. Snatched in his prime from the rectorship of a great university; removed from the priesthood and condemned by the Roman Catholic church for preaching the Gospel of Christ; and finally burned on the charge of rebellion and heresy, Hus shines against the darkness of his age like a fixed star.

In common with many of the world's greatest men, Hus came from a humble home, and little is known of his early years. He was born, we are told, in a small Bohemian village near the Bavarian border, in 1373. In spite of their limited means, his parents resolved that John should have a good education. When he had completed the course at the village school, he told his widowed mother that he was determined to go to the University of Prague. At that time it was the leading institution of learning in central Europe, and second only to the University of Paris. Thither he went and, though he endured the sufferings of poverty—often sleeping on the ground—he proved a brilliant student and was soon recognized as a leader.

After his graduation, he remained in the university as a lecturer, and was promoted from time to time, until he became rector. He was ordained to the priesthood and from the Bethlehem Chapel, a church built to reach the middle classes of the university city, he preached sermons that were heard in Rome. As confessor to the queen, he sent his message into the courts of high authority.

The days of Hus were filled with controvery. The Roman church had lost its hold upon the common people. The superb organization which had made Rome's power dominant in all the courts of Europe was temporarily demoralized. Three Popes were contending for the place of supreme authority. There was need for a strong leader to reunite the church and to purge it of the many abuses which threatened its destruction. The clergy were ignorant and sinful; the hierarchy—or church organization—was a hotbed of corruption and intrigue.

In such an age the sterling qualities of Hus could not fail to attract attention. His blameless character, his burning zeal for teaching the Bible to the rank and file of the church, his disregard of papal authority, his scathing denunciation of the immorality of the clergy, won the support of the people of Prague, and they loved him; but the priesthood envied the growth of his influence and plotted to destroy him. The writings of Wiclif, which had been introduced into Bohemia by students returning from the University of Oxford, clarified Hus' position on many points of theology and confirmed his free attitude toward the Pope and the hierarchy. Jerome of Prague, a noted professor and a helper of Hus, stayed with him throughout the conflict. The Archbishop of Prague was at first friendly, but his support turned into opposition. The Pope feared Hus' power and excommunicated him. Thus he became an outcast from the church which he loved, and which he strove to purify.

For more than a year and a half Hus remained in exile. During this period he finished several treatises and systematized his teachings. He was called, at length, to the great Council of Constance to answer the charge of heresy. In spite of the promises of King Sigismund that he should be allowed to come and go unharmed and that his trial would be conducted in a fair and orderly manner, Hus was arrested, put in chains, cast into a foul dungeon, and compelled to wait for months before the Council was ready to hear him. At last, thirty-nine charges were brought against him, and he was called upon to recant. Most of the articles of the accusation were false. His trial, also, was a farce. Although he well knew what the sentence would be, Hus refused to recant. After a month's respite, he was condemned. His writings were committed to the flames and he was handed over to the secular authorities for execution.

As he was led to the stake, he said, "Lord Jesus, this cruel and terrible punishment I will cheerfully and humbly bear for the sake of Thy holy gospel, and the preaching of Thy blessed Word." Then when wood and straw had been piled high around him, he said in a clear voice, "In the truth which I have proclaimed, according to the Gospel of Jesus Christ, I will, this day, joyfully die," and when the flames arose, he passed away with a song upon his lips.

The torch which lighted the funeral pyre of this noble patriot and preacher was the signal for a serious conflict in Bohemia. Those who had been moved by Hus' message came boldly forward to perpetuate his influence. A Hussite League was formed. A church war, with which the divided Catholic church was unable to cope, shook Bohemia for two decades. Then a compromise between the leading faction of the Hussites and the Pope was effected. The Catholic church once more ruled in Bohemia, but it was shorn of some of its arrogance. It had been compelled to yield to the demands of the Hussites for adequate teaching of the Bible, worthy priests, and laymen's communion.

Meanwhile, some of the followers of Hus, who deplored the unceasing conflict, sought to establish a rendezvous for Hussites, somewhere beyond the borders of strife. They found a forsaken valley in the barony of Senftenberg, and there settled a colony of refugees. The community grew and flourished. At length it resolved itself into a church, accepting ordination for its ministers from the Waldenses, an ancient Christian body. Thus was formed the Unitas Fratrum, the Church of the Brethren, now known as the Moravian Church and famous for its remarkable missionary activities.

Outwardly times have changed. Persecution such as Hus and his followers endured is no longer possible. Yet the call for fearless followers of Jesus Christ is more urgent than ever. If we fail to value our inheritance of liberty as highly as did those who secured it for us at the cost of their lives, we shall find it passing from us. Our task is to enter intelligently into the labors of those who have gone before.

"Christian, seek not yet repose,
Cast thy dreams of ease away.
Thou art in the midst of foes;
Watch and pray."

—S. S. World.

YOUNG PEOPLE'S AND C. E. SOCIETIES OF EASTERN DIST. CONFERENCE

Meet in Convention for Twentieth Time.

On Decoration Day holiday, May 31, the Young People's and C. E. societies of the Eastern District Conference met at the Saucon church and spent a very pleasant day listening to and discussing the subjects of a well gotten up program, from which much interest and spiritual blessing was derived.

The weather was ideal and the day pleasant. Sixteen societies comprise the Union and representatives from these filled the church to its capacity.

Bro. A. S. Bechtel of the First Philadelphia society conducted a song service, using the Billy Sunday books. Many soon announced their favorite songs and in a very short time the singing was as lively and earnest as at a Sunday tabernacle service.

Bro. Linford Foulke of the Flatland Society conducted the devotional exercises. Bro. Clayton Fretz, president of the Union, and from the Perkasie society, presided over the convention throughout the day.

The minutes of the previous convention were read and approved, after which reports from various officers were read. The corresponding secretary stated that the membership of the societies amounted in the aggregate to 694, and that the societies contributed $395.43 for missionary purposes.

The mission secretary reported that the missionary spirit of the societies was good. Many devoting special meetings in the interest of this subject and taking systematic offerings for this cause. In addition to contributing to the mission funds, the societies of the Union also contributed during the year $115 to the Anna Funk Memorial school. One society by having its members give "birthday offerings" increased its offerings for missions nearly 400 per cent over the previous year. Other societies use the 2 cents per week method; another has a monthly literary meeting during the winter months and thereby adding quite a neat sum from collections to the mission fund. The suggestion of the secretary might be of interest to those who have charge of the news items concerning missionary activities, which is as follows: "Missionary contributions might have been much larger, if we could have distributed among our people a leaflet or book written by some of our people in India describing the native school methods, the manner, belief and superstitions of the people; the problems of our school and the proposed plan of solving them and the assistance these additional buildings would supply. In fact I am convinced that any new missionary project for which our support is asked would be greatly helped by some such manner of giving encouragement and arousing enthusiasm among our people."

"Missionaries in the field who are writing for publications, returned missionaries and lecturers for the mission cause, students of history, all predict a need for great enthusiasm, larger contributions, more energetic efforts at home and on the field after the terrible, awful conflict gripping the European countries, is ended in order to keep the work of the missions up to the present standard, not saying anything about advancement."

A paper, prepared by Brother Howard G. Moyer, Philadelphia on the subject, "Why Should Our Societies Support Local Option?" which will be published in the Mennonite.

Rev. N. B. Grubb addressed the convention on the subject "Sketches of Mennonite History" in which he urged upon all a greater interest in our church history and mentioning the following books, which can now be obtained in the English language: "Martyrs' Mirror", "The Amish Hymn Book", "Menno Simons Complete Works", "Hand-Book of the Church Doctrines of the Mennonite Church", as well as urging a wider reading of our church papers. He also mentioned having received a letter from some of our brethren who are unwittingly involved in the war abroad and who spoke of the awful suffering and loss of property and homes.

The noon intermission was spent in meeting old friends and making new ones. The afternoon session was opened by the roll call of societies, each society responding with a verse of Scripture or the singing of a hymn when their name was called.

Rev. Menno Myers addressed the session on "Why Our Societies Should Encourage Revivals." He said the revival was the hope of the church. He traced the growth of the church through history, developing the point that great revivals always accompanied equally great crises of the world. Bro. Aaron Myers, of the West Swamp society read a paper on "Personal Work—Its Effects Upon the Individual, the Society and Church", which will be published in the Mennonite.

The subjects were followed by a general discussion in which the thoughts expressed by these papers were sustained.

Rev. N. C. Wolf, of Bangor, Pa., addressed the session on "The Young People a Mighty Force in the Church," bringing out the thought that small things are mighty useful in themselves but in applying this to people they can be developed into strong and Useful members of the church and servants of the Christ. He suggested that the society offers the best means in bringing about this development.

Rev. J. W. Schantz conducted a quiet hour service after which the convention adjourned and everyone felt that this had been perhaps the best of all the conventions yet held.

A. A. Moyer, Sec'y. pro tem.

A CHRISTIAN ORPHANAGE IN JAPAN

Doctor Pettee gives in the Japan Evangelist an account of Mr. Ishii's orphanage at Okayama, Japan. When still a medical student, Mr. Ishii was stirred by reading about the work for street waifs carried on by John Pounds, the Portsmouth cobbler, and by that of George Muller for Bristol orphans. In 1887 he befriended a beggar lad, and shortly after rented a Buddhist temple for his growing family of dependents. Out of these beginnings has grown the great orphanage at Okayama which has served as a model for many another institution in Japan and other Eastern countries.

The main principles of the undertaking are: faith in prayer; no reserves beyond today; self-support; education of head, hand and heart; the cottage system; farm colonizing; no refusal of entrance to a needy orphan; no incurring of debt; tithing for the Lord's work. There are about 10,000 Japanese contributors to the work. Nearly 600 children are in residence, but during the famine of 1906 more than eight hundred additional half-starved, vermin-covered youngsters were brought in and cared for. Doctor Pettee thinks that under normal conditions in the country the present number is not likely to be much increased.

The orphanage owns a farm of 500 acres, which employs the children at general farm work and the culture of silkworms half of the day—the other half being spent in school. During the busy season, however, both pupils and teachers work in the fields while daylight lasts, and the school becomes an evening school. Two hundred acres of wild land have been brought into cultivation with ax and mattock by little hands. One hundred and sixty boys are apprenticed to farmers under careful and constant inspection.

The orphanage has had three interesting outgrowths. The first is a Christian colony of graduates, among the hills of Southeast Japan, consisting of 34 adults and 32 children. The three bases of their charter are: Belief in the Fatherhood of God and the brotherhood of man, prohibition of the use of alcohol and tobacco, and tithing of earnings for evangelistic work.

The second extension of the orphanage has been a day-nursery in the poorest quarter of Osaka, with creche and night school, to which the Sumitomos, a millionaire family of Osaka, contribute 150 yen monthly. The workers here were at first insulted and abused, but by sheer goodness have lived down all suspicion and animosity. The very thieves of the neighborhood have passed the word to their fellows: "Let that school and its teachers pass. They are the best friends the poor have."

The quality of the community to which the school ministers can be illustrated by the case of one pupil, a girl of scarce thirteen years who has not missed attendance a single night since the school was opened four years ago. She works twelve hours a day in a factory and walks two miles and back each evening for two hours' instruction.

The third enterprise consists of two rice shops in the lowest section of Osaka, which are selling this staple food to the hungry poor.—Sel.

It is supremacy, not precedence that we ask for the Bible. It is contrast, as well as resemblance, that we must feel compelled to insist on. The Bible is stamped with specialty of origin and an immeasurable distance separates it from all competitors. —William E. Gladstone.

THE MENNONITE

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PERSONAL WORK—ITS EFFECT ON THE INDIVIDUAL, THE SOCIETY AND THE CHURCH

By Aaron Myers.

It is well for us while such a great and glorious wave of revivalism is sweeping over our land, to consider the subject of Personal Work and Its Effects.

In the first place it would be utterly impossible to overestimate the need and momentity of personal work. Thorough and earnest personal work has always proved the most efficacious way of bringing men to Christ. Jesus Himself used this method very extensively, and it is the method we must utilize today to produce good, a lasting result in saving men from sin.

Every Christian can and should be a personal worker and a soul winner. But this is a phase of the work of the Christian church, that is too often neglected. Mr. Moody once said, that it was a thing to weep over, that we have thousands of church members who are good for nothing toward extending the kingdom of God. They understand bazaars and fans and sewing circles, but when you ask them to sit down and show a man or woman the way into God's kingdom, they say: "I am not able to do that. Let the minister or somebody else who has the necessary qualifications do that." That is wholly the wrong way of looking at it. God has put us into this world to help ardently and zealously those around and about us, and the best way we can help them is to lead them to the cross of Christ. That is really the significance of the word "Endeavor" in the name of our society. Dr. Henry van Dyke once said, "We must enter into life by giving ourselves to the personal Christ, who unveils the love of the Father in a human life, and calls us with divine authority to submit our liberty to God's sovereignty in blessed immortal service to our fellow men for Christ's sake."

What qualifications are necessary for efficient personal work? There are several qualifications that are absolutely essential to effective personal work. 1. We must have the inward knowledge and realization that we are born anew. We must have the same feeling and knowledge which Paul had when he exclaimed in II Tim. 1:12: "I know whom I have believed and am persuaded that He is able to keep that which I have committed unto Him against that day." Just as the electric car is powerless unless it is connected with the electricity, so we are powerless and unable to accomplish anything in the saving of souls unless we connect it with the heavenly current of love and power, which flows from the throne in unlimited quantities to all who are willing to utilize it.

We must also have a passion and yearning for souls. The regenerated person will immediately feel concerned in the spiritual welfare of others and put forth strenuous efforts to bring others into the same state of bliss and happines in which he dwells. We should be so filled with love of and concern for the spiritual well-being of our fellow men that we will spare no pains or efforts to try and win them into the kingdom. We should be filled with such a zeal in the work that no acquaintance of ours can say, when his or her life comes to an end here upon earth, that we have never extended the invitation to them to become a colaborer in the Master's vineyard. The command "Go ye into the world and teach all nations" is not confined to the clergy, but also includes the laity. It means every person who has been washed in the "blood of the Lamb". The regenerated person is Christ's best advertisement. He is expected to "go out into the highways and byways and compel them to come in." In other words, extend the invitation to all mankind, and especially to those outside of the church, and then, having done this, do all in his God-given power to urge them to come into the kingdom. You may say you are not qualified to speak the right word at the right time, but although you may not be able to speak and preach as eloquently as Talmage or Moody and other great men, but each and everyone can extend the helping hand, offer the word of cheer and comfort in distress, speak the timely word concerning the soul's welfare, bestow the friendly smile and give the cup of cold water in His name. If we do this we will most assuredly not go without being rewarded for it. We can therefore offer no more as an excuse that we are not capable of doing personal work, at least in some form. When we try to evade personal work by saying that we are not far enough advanced in the Christian life, or some similar excuse, it is either because we are too indifferent and lazy, or because we are over-modest and lack self-confidence.

It is said of Moody that the committee of the Mount Vernon, in which he applied for membership in May 1855 and was not admitted until about a year later, because he did not know enough when he first applied for membership, seldom met an applicant for membership more unlikely ever to become a thorough Christian, still less to fill any extended sphere of usefulness in the Master's work. But because he used earnestly the half-talent that he had the Lord added to it constantly, until he was endowed with the transcendent influence of ten talents. And many other instances might be mentioned such as John Knox, who also was a poor speaker at first and even "Billy" Sunday had little training and God is using him so wonderfully. These men felt their inability to do the work to which God had called them, but by His grace they were prepared to do the work successfully.

So we may be capacitated by God to do personal work in a successful manner.

By this I do not instend to imply that every Christian should or can be a preacher; but what I do want to emphasize very strongly is the fact that every Christian can and should be a personal worker and a soul-winner, provided he is willing to rely upon God to give him the required strength to do it.

We must realize that many souls are lost daily, yes hourly and that we may be held accountable for them. We read in Ezek. 33:8, 9 that if we do not warn the wicked we will be held responsible and their blood will be required at our hands, whereas if we warn them we shall have delivered our soul, even if he refuse to take the warning.

We must extend the invitation to all men, to strangers, as well as friends. We ofttimes find it difficult to bring Christ and the salvation of the soul into every-day conversation, especially among those with whom we may not be so familiar; but every Christian, no matter where he may be, or in what work he may be engaged, should use every opportunity to speak a word for his Lord. And what reason can we offer for not doing so? We have nothing to be ashamed of, but rather every reason to feel ennobled, because we have been born anew and are children of His. We should be glad to spread the glorious gospel to all men. If we had a certain dread disease and any physician, whether eminent or obscure, would prescribe a medicine that would cure us perfectly, we would be very glad to recommend him to others afflicted with the same disease. To a far greater extent should we be willing and eager to testify to the cleansing power of the blood of the Lamb and how we have been made whiter than snow by the power and skill of the great Physician who has cured and cleansed us of that dread-malady, sin, and all its consequences. It is the best way in which we can repay Him for His great love and kindness toward us, although it is absolutely impossible to fully repay Him for His labor of love in our behalf and we can only say, "We are unprofitable servants; we have only done that which it was our duty to do."

God is depending not only upon a few, but upon everyone of us personally. for the evangelization of the world. He depends upon you and me to do our part and if we are not true to our duties the world will lose just so much of Christianity as it was our duty to impart to others. We so often fail to realize the value of a soul. If we fully comprehended the real worth and value we would often put forth more strenuous efforts to save them. Every soul we save will be a star in our crown and a blessing to us and all humanity. Shall we not ask God to give us strength and endue us with wisdom from on high to labor so that when the trumpet sounds we shall not have only one but many stars in our crown.

The successful personal worker must also have at least a working knowledge of the Bible. In the hurry and worry of modern times the Bible is so often neglected and not perused and studied by men and women as it should be. It would be well for everyone of us to take the motto of "Billy" Sunday, in II Tim. 2:15: Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth. We must use the sword of the Spirit to convince men of sin, and bring them to a saving knowledge and acceptance of Jesus Christ. Man's words are inadequate to fully convince and save men from sin; but we have the precious words of God's blessed book, at our service to bring men into the kingdom. It is our duty and privilege to quote Scripture to unsaved persons and God will take care of the effect it may have upon them. And we have the blessed assurance that our work will not be in vain, for we read in Isa. 55:11: "So shall My Word be that goeth forth out of My mouth; it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereonto I send it."

Prayer is also very essential in personal work. Moody always put his dependence upon God and prayed to Him for strength and guidance. It is said that he was a man of prayer and always asked God's help; but at the same time worked as if everything depended upon Moody. We must pray for the conversion of sinners and then also at one and the same time pray for strength to go out and influence them to make the great decision and take the great step. Many of our greatest revivals were started by the earnest and persistent prayers of a few consecrated men and women.

Dr. Torrey says that it was on account of some very direct and definite praying that he was influenced to become a minister of the Gospel. We must be careful to remember that as necessary as it is to pray it is equally as necessary to work for an answer to our prayer. To labor is to pray—is the wording of an old motto. In order to do successful work the two must go hand in hand and side by side. We, too, often find it easier to pray than to go out and try to win the ungodly from their life of sin. But He says to us as He said to Moses: "Why criest thou? Go forward! Lift thou up the rod!" We are often hindered in the work by fear and timidity. But we will find that if we work and pray together as an old familiar hymn reads, that our doubts and fears will disappear, the mountains of difficulty lying in our path will vanish, and we will begin more and more every day to see the great possibilities of spiritual conquest.

Being fully armed and equipped, as it were in spiritual conquest, where can we find opportunity for personal work? Everywhere in our daily life and conversation. Everybody that we come in contact with, be it where it will, is influenced more or less by us, and we have the opportunity to speak a word for the Master very many times when we do perhaps do not regard it as favorable; but there are opportunities galore for all who choose and are willing to embrace them. We must also be brought to realize that it does not require a large audience to do effective personal work; but very often we find instances where the audience was only composed of one. The Book of John records seventeen instances where Christ preached to audiences composed of only one.

How will we be able to win them when onc ethey are found. Many opportunities have been lost because of the failure to speak the right word, at the right time, in the right place. There is a right way and a wrong way to approach a person on the welfare of his soul, and a great deal depends on the tact with which we go about it. The wise man wrote: "A word fitly spoken is like apples of gold in pictures of silver." This is a great fact that we must know in order to do effective personal work that often only a few words out of God's Book will be sufficient to save a soul from death. We must ask God to give us the right word to speak, at the right time, in the right place, to the right person and He will always be faithful and lead us in the right path. In many instances we will be able to win them by love, the genuine love of a Christian for his fellow man.

"The world," said Moody in his wonderful sermon on Love, "does not understand theology, nor dogma; but it understands love and sympathy."

Thus Drummond speaks of the wonderful influence and power of Livingstone over the ignorant blacks of Africa: "They could not understand a word of his language, but he gave them gifts; he healed their sick, and ministered to their other needs, and the universal language of love and sympathy appealed to their souls."

Effect on Individuals.—To produce a good and permanent effect on individuals we must do as Talmage said, "Approach the heart and not the head to win a person." Many a person has never received a sincere, kind and earnest invitation, proceeding from a Christian heart and a heart interested in the spiritual well-being of his fellow beings. We must get into heart-felt sympathy with lost humanity. The marvelous effect of earnest and sincere personal work is amply illustrated to us by the effects of the "Billy" Sunday revival in the "City of Brotherly Love". It has been estimated that of the hundreds who joined the church in that city, only about one out of every four who became members of the churches was a "trail hitter" in the tabernacle. The other three were brought in by the zealous personal work of "the trail hitters".

Many have never had a Christian look them in the eye, and with the love of God and fellowmen at heart asked them to forsake and renounce sin and accept Jesus Christ as their Savior from sin.

There are hundreds, yea thousands of people who must be brought to realize just one thing, namely, that Jesus died for their sins and rose for their jujstification and will save them now if they will only surrender themselves unto Him.

Moody was saved when Mr. Kimball asked him the question: "Will you not give your heart to Jesus?" This direct question touched his heart and he determined to consecrate his whole life to the service of his Lord and Master Jesus Christ.

Ira D. Sankey, the wonderful gospel singer, was influenced by an elder of the church where he had gone, mostly on account of curiosity—to take the great step.

The Bowery Mission has been influental in bringing many a life out of the bonds and darkness of sin into the liberty and glorious light of the gospel. It has been the means of saving such men as Jerry McAuley, Fred Bayliss, Victor Berke, the famous tramp organist of the Bowery, and many others. This mission has been called the "Mission Searchlight of the Metropolis of New York". The Pacific Garden Mission of Chicago was instrumental in saving Mel Trotter and also "Billy" Sunday. If that personal worker had shirked his duty and had not asked "Billy" Sunday to go along with him to the Pacific Garden Mission, who can tell but what "Billy" would perhaps not be the man he is today and doing what he is doing in the evangelization of the world. He might today yet be a baseball player for all we know. Whereas instead of a baseball player he is the greatest evangelist of the twentieth century thus far and the man that has influenced thousands to "hit the trail" and accept Christ as their Savior.

The effect on the Society is very apparent, because when a person is born anew he at once begins to "hunger and thirst after righteousness" and the society is the place where especially the young people go to satisfy this longing; and it is also our duty to bring them into the society; make them feel that they are needed and get them interested in the work of the society. No society can prosper without personal work on the part of some of its members at least. Every member should help to bring others into the society.

The effect on the church comes in natural order, because you will find as a rule that the persons who are present at the meetings of the society and interested and active in the work of the same, are the ones who are faithful attendants and efficient workers in the church. The society is the most powerful ally of the church. It provides material for the continuation of the work of the church. It is estimated that at least 10,000,000 former members of Christian Endeavor societies are now active and useful in church work to a degree far in advance of what they would have been without the training they received in the society. And many others have been brought to Christ and into the membership of the church through the influence to a great extent of the C. E. society. Let us then, as we see these marvelous results of consecrated personal work, awake to a greater zeal and a renewed interest in the spiritual well-being of our fellow men and do our part in evangelizing as well as brightening the corner where we are.

THE DRINK BILL OF THE NATIONS

The United Kingdom's liquor bill for 1913 was higher than in 1912, and the total for 1914 was above 1913, according to unofficial figures. The totals in 1913 and 1912 were:

1913.....$833,405,000
1912..... 807,766,650

In the latter year the expenditures on defense were:

Army.....$138,245,000
Navy..... 239,290,000

Thus the drink bill more than doubled the combined army and navy expenditures.

It appears from the statistical abstract of the British Empire, a government work, that the consumption per capita of spirits and beer in the last year under observation, 1909, measured in gallons, was as follows in the United Kingdom, compared with other countries:

	Spirits	Beer	Wine
United Kingdom	0.70	26.2	0.27
Germany	1.58	22.0	1.19
France	1.32	7.9	34.5
Russia	1.10	...	...
United States	1.14	16.5	0.49

In 1913 the average expenditure per head for the year for drink was $18.10. The average per family of five was $90.50.

The average per head is highest in England, lower in Scotland, lowest in Ireland.

The total consumption of drink in gallons, in the United Kingdom in the year was as follows:

Malt liquors, gallons 1,397,314,800
Wines, gallons..... 15,206,400
Spirits, gallons..... 40,078,000

The government revenue in 1913-14 from excise duties amounted in the United Kingdom to $197,950,000.

For 1914-15 the duties are estimated by the government at $198,250,000.—From the Washington Post.

THE S. S. LESSON

July 11.

Salomon Anointed King.

1 Kings 1:28-40.

Golden Text—I Chron. 28:9.

We now come to the time of David's old age. It was a time when nothing could be expected but that he would soon pass from this life. There were those in David's time who could not wait until death should take him away and they reap then the benefit. There is no more contemptible attitude toward the aged than impatience shown because they survive so long. Joab and Abiather, the priest, and Adonijah presumed that David had become so feeble in mind and body that they could go on in their conspiracy without taking him into account. Here were the soldier who should have protected him; the priest, who should have ministered to him, and the eldest son who should have comforted him, in an unholy alliance to defeat his purpose. Without the protection of his great soldier the loyalty of his priest and the affection of his son, one would have supposed David to be in a bad way, but he wasn't. The conspirators had not counted on the care that God was taking of him and, though it appeared and they thought that everything was coming their way, the fact of the matter was that everything was against them because God was not for them.

David had not gotten so old that he could not make good a promise. In making promises two things are always to be taken for granted, one is that the one making them will have the ability to carry them out and the other is that he will have the honor to keep them. The word of a king should always be true, but so should the promised word of any one. Half of the misery and disappointment in this world is to be traced to someone not keeping his word. But keeping his word in no wise made right the wrong David had previously done to Bath-sheba. That wrong always stands against him. One wrong cannot be wiped out by doing a multitude of good things. One should always avoid even the "only" wrong that he might do.

Though the movement in favor of Adonjah seemed to have popular support strong men supported David in his choice of Solomon. Zodak, the priest, Nathan, the prophet, and Benaiah, the warrior, because of their sterling worth were worth more to David than the whole crowd. Strong and good men always count more than the mob, and when they are men of God, the success of a good effort is sure in the face, even if a great popular sentiment is against it. In moving the world for right it is better to appeal to the few good strong men of sense than to the crowd. Sensible men reason, the mob doesn't.

In David we see the example of one who settles things as he wishes them while he is still living. The habit that some have of being willing that their possessions shall be arranged after death is often far from satisfactory. While we live God gives us the control of our possessions. After we are dead they are ours no longer.

Solomon was given the kingly dignity when placed upon the king's mule. This made him a king in fact. Kings of old had special privileges. In our day we are all kings of our own destinies. The greatest honor we have is that of being proclaimed sons and heirs of the King of kings.

The anointing with sacred oil meant a special consecration to a special dignity. The water of baptism is to the Christian the sign before all the world that he has been set apart to the service of God. This is a very much higher honor than any human ceremony can confer upon the one who receives special honors from his fellow men. Solomon was young, but not too young to be called to high responsibilities and trusted by God with a great work.

THE C. E. TOPIC.

July 11.

Making Life Worth While.

Luke 12: 13-23.

(Consecration Meeting),

One of the most fortunate, the most powerful and the best endowed men who ever lived, when he came to old age, having drank all of life's pleasures to fullest extent of his heart's desire, left to the world the most melancholy verdict one could bring. It was, "Vanity of Vanities. All is Vanity." It has been the experience of multitudes since the world began, that in getting what the world thinks are the best things, one after all gets nothing. It has also been the observation of many that those who seem to be deprived of the most of the world's good things have more than those who are in possession of them. In that wonderful array of things that Christ pronounced blessed in His preface to the sermon on the mount we find mention of things men of the world are not particular about going after, because blessedness, or the highest form of good, is there declared to come to the unsuccessful, the miserable and the tried. In the scripture appointed for this lesson, Jesus warns us, in parable form, to avoid thinking we have come to our highest state of good when we have that which the human heart can desire and use of this world's goods. The most miserable life in the New Testament is that of the man, who, having all, was after all, a fool in the face of death.

The life that is worth while is the life that builds on higher hopes than those of Earth, it is the life whose citizenship is in heaven and whose earthly existence is marked by a heavenly hope and conduct.

We have an example of the worth while life in our Saviour. First of all He was unselfish. He wore Himself out in ministering to the needs of others. Though He could perform miracles, He would not perform a single one for His own benefit. He gave men ideals that raised them above their misery, then He went about helping them to attain those ideals. Love marked every act and word of His life. He died because He loved. His was the most worthwhile life because it did the most that could be done for others. It was a life whose efforts and sufferings were not alone for some but for all. From Him then we learn that we make the most of life when we serve God by serving all of our fellow creatures in no matter what position or condition we find ourselves.

In striving to attain to the best things let us take care that we see only the worth while things. There are pleasures, honors, comforts awaiting those who go after them and in a measure, there are many of them which the Christian may enjoy without doing violence to his conscience, but he must look beyond to the honor of sonship with God to the pleasures of glory and the joys of eternal life. Having anything short of these for his goal he perishes as miserably as did the man who build greater barns.

Life is not all getting. Perhaps it is because that so many think it is merely a continual getting that there are so very many failures. Getting is a mere creature passion and may be the means of leading us from God and unto sin. Giving is a heavenly virtue. "God gave his son" God gives His spirit. He is the power of every good and perfect gift. To live truly worth-while we must learn to be godly and that means to give and give without stint. Give of your means. Give your talents. Give your love. Give your mind and your body. Give them to God to be used for the betterment of your fellows and then your life will be worth while.

MARRIAGES

Steiner—Burkholder.—On June 8, at the home of the bride by Rev. W. S. Gottshall. Calvin Steiner and Louella Burkholder both of near Bluffton Ohio.

Boehr—Gottshall.—On June 8 in the First Mennonite Church, Bluffton, Ohio, Peter J. Bochr of Henderson, Nebraska and Jennie Mae Gottshall of Bluffton, Ohio. The ceremony was performed by the father of the bride. Rev. J. H. Langenwalter made an address and Rev. J. A. Huffman offered prayer. They expect to sail from San Francisco Sept. 4, for their Mission field in Kai Chow, China.

DEATHS

Amstutz.—Katherine Amstutz (nee Hilty) was born on the old Hilty homestead near Pandora, Ohio, on the 16th of April, 1848, and died at late home in Pandora, on June 9, 1915 at the age of 67 years, 1 month and 23 days. On the 10th of January, 1867 she was given in marriage to Abraham Amstutz, with whom she lived happily for over 48 years. Eleven children were born to them, eight of whom are still living. Mrs. Amstutz was a member of the Grace Mennonite Church, having been baptized on confession of her faith in April, 1864. She leaves to mourn her loss a deeply bereaved and invalid husband, eight children and 28 grand-children, 6 brothers and 1 sister. Her funeral was held from the Grace Mennonite church, Rev. A. Schumacher, her pastor officiated. Interment took place at the Pleasant Ridge cemetery.

Annual Report of the Treasury of the Pacific Dist. Conference.

From June 15, 1914 to June 13, 1915.

Income

Left in the Treasury at the time of the Conference at Paso Robles California in June 1914	$308 08
on interest	400 00
Received.	
From brethren at Dallas, Ore. per S. Baumgartner	6 00
Interest on the $400 from H. J. Krehbiel	13 30
Ruff & Warden, Wash.	51 50
Cong., Colfax, Wash.,	41 60
Mountain View S. School, per E. C. Viebe	9 00
Brethren at Monroe, Wash., per P. R. Aeschliman	3 00
D. Peters, Quinzi, Wash.,	5 00
Cong., at Pratum, Oregon	50 00
J. J. Flickinger, Pretty Prairie, Kan.,	5 00
Cong. at Reedley, Calif.,	20 00
Homestead Cong. at Aberdeen, Idaho	39 00
Ditto,	17 00
St. Marcus Cong., Paso Robles, Calif.,	11 50
Brethren at Woodlake, Calif. per H. J. Krehbiel	4 80
Cong. Dallas, Oregon,	15 41
Cong. at Upland, Calif.,	160 00
Cong. at Menno, Wash.,	52 00
Ditto,	8 00
Cong. at Reedley, Calif.,	57 00
Cong. at Estrella, Calif.,	28 00
Total Income	$1305 19

Expenses.

Paid to P. R. Aeschliman	6 70
C. Ramseier	25 00
for City Mission at Los Angeles, Calif.,	400 00
for The Sanitarium at Upland	300 00
for S. S. Baumgartner	10 00
for C. Ramseier	25 00
for S. S. Baumgartner	4 00
to John Toevs	33 90
to P. R. Aeschliman	32 80
to H. J. Krehbiel	8 00
Ditto	5 00
to Wm. Neufeldt	5 00
to H. J. Krehbiel	5 00
to Wm. Neufeld	5 00
to S. S. Baumgartner	17 00
to D. D. King	20 00
to H. J. Krehbiel	5 00
to Wm. Neufeld	5 00
to H. J. Krehbiel	5 00
to Wm. Neufeld	5 00
to P. R. Aeschliman	17 00
to E. J. Neuenschwander	9 10
to H. J. Krehbiel	5 00
to Wm. Neufeld	10 00
Total Expenses	963 50
Left in the treasury	341 69
	$1305 19

S. R. Aeschliman, Treasurer.

NEWS OF THE WEEK

GERMANY REPORTS ON GREAT SUCCESS OF SUBMARINES

Total Tonage of 234,239 Lost By Her Foes From Feb. 18 to May 18—Neutrals Not Included.

New York, June 29. — The total of losses in ships of the Allies' merchant marine around the English coast in the period between Feb. 18 (the beginning of the German submarine war zone) and May 18, as compiled from German data, is published in the Frankfurter Zeitung of June 6 received here Saturday. This publication, the first issued from German quarters, contains also a list of the various allied ships sunk, totaling 111, together with the nationality and tonnage of each, and a charted map of the British Isles showing where each ship was sunk.

In describing the achievements of the German submarines against their foes—the neutral ships sunk are not included—the Frankfurter Zeitung's article says:

"In the period of three months since the 18th of February, a day memorable for history, our submarines have inflicted on the enemy merchant shipping, in the first place the English merchant marine, a total loss of 111 ships with a displacement of 234,239 tons. The figures may, perhaps, not seem especially large in comparison with the gigantic number of merchant ships flying the flag of the enemy. But in this method of warfare the percentage loss of ships of our opponent as compared with his total does not count, but rather the fact that through the regularity and inevitableness of the marine catastrophe the enemy shipping shall be disturbed as poignantly as possible, and that there should as a result of this disturbance appear in the economic life of England phenomena similar to those which the English plan of the isolation of Germany aims at without, however having succeeded in getting any nearer to its goal, owing to the inherent strength and power of adaptation of German business.

"The rise of prices now prevalent in England, and the paralyzing of great branches of trade which could not occur in an England that really ruled the sea, may be attributed in chief part to this war of the submarines. The advantage of the insular position of England has been greatly lessened, thanks to this excellent German weapon, even if it can not be completely eliminated. But if one compares with the total voyages of the English merchant shipping the losses of the English merchant marine, amounting to more than 100 ships in a period of exactly ninety days, and a tonage of 216,000 tons, (from the totals mentioned above there must be deducted the shares of France and Russia,) then we must consider only that part of the British merchant marine that entered ports of the island kingdom in this period or left them; and one must bear in mind further that a large number of those ships is contained several times in the English statistics, since they do coast service.

"But as valuable booty for our submarines particularly those ships are to be regarded that import any kinds of commodities to England. And statistics will later be able to show on the basis of these figures the great success of the German submarine warfare, as indicated by figures.

The Frankfurther Zeitung adds figures given by the British admiralty on the same subject. These, it says, total 130 merchant ships with a registered tonage of 457,000 tons, from the beginning of the war to May 26. Added to these, it says, are 83 fishing vessels with a tonnage of 13,585 tons, making a total of 213 ships with 470,585 tons.

RUSSIAN ARMIES IN ROUT OVER WHOLE FRONT

Extending 250 Miles—Germany Has Pushed Her Advantage to the Limit.

London, June 29.—(10.42 p. m.)—Driven back over their own frontier north of Lemberg and forced to cross the River Gnila Lipa, in southeast Galicia, the Russian armies continue to retreat before the Austro-Germans along a front of approximately 250 miles, about equal to the distance between Arras and the Vosges.

The Berlin official communications records by the Teuton troops in the entire southeastern theatre, although violent fighting is still in progress beyond the Gnila Lipa, which joins the Dniester at Halicz. Having forced a passage of this stream, General von Linsingen's army is presumably astride the railway running from Halicz to Lemberg and Stanislau and now doubtless is aiming at the line which runs from Lemberg to Odessa through Tarnopol.

It seems evident that Germany is bent on further punishment for the Russians before relaxing the intensity of her Galician campaign, but with the Russians across the frontier, the Germans will have to rely almost solely on road transport and their advance will necessarily be slower.

The British press is still voicing the hope that the Russians will soon find a tenable line and deliver a counter-blow, but there is a note of anxiety in nearly all the accounts, together with the warning that either the capture of Warsaw or the seizure of the great railway lines which supply it would be disastrous to Russia and would surely be followed by another general German offensive in the west.

Notwithstanding the French attacks round Arras, it is argued that the Germans must feel comparatively secure in the west, else they would not have risked their tremendous envelloping movement against the Russians. The French are persisting in their assaults in the neighborhood of Arras but without appreciable change.

THAW NEVER INSANE, ALIENIST TESTIFIES

New Hampshire Expert Gives Reasons for Belief — Jealousy Cause of Murder.

New York, June 29.—Dr. Charles P. Bancroft, head of the New Hampshire State Hospital for the Insane and a member of the federal commission which examined Harry K. Thaw during his sojourn in New Hampshire, swore on the witness stand today that in his opinion Thaw not only was sane, but always had been sane. Dr. Bancroft testified as an expert alienist in the jury proceedings to determine Thaw's mental condition.

Thaw's act in killing Stanford White, Dr. Bancroft said, was not the product of a systematized delusion such as charactrizes the true paranoiac.

"The killing of Stanford White," he said, "appeared to us a passionate, impulsive act, growing out of a condition of mind due chiefly to anger and jealousy, which was the final culmination of a series of circumstances that had been bearing down on him a long time. It did not seem a type of paranoia, but was due to jealousy of Mr. White, not to a discased condition of mind.

"Thaw knew that White had been antagonistic to him in an unpleasant way. He wanted to get even with White. His act was the product of a sane mind, which, after he had indulged in champagne, suddenly lost control of itself."

GERMANY ANXIOUS TO BE FRIENDS WITH AMERICA.

German Papers, However; Criticise Dr. Meyer-Gerhard's Article Regarding Relations.

Berlin, June 29.—The afternoon papers here give considerable attention to the appeal for preservation of the friendship between the United States and Germany, made in Dr. Anton Meyer-Gerhard's article in Der Tag and the Lokal Anzeiger to-day. The Tagblatt strongly commends Dr. Meyer-Gerhard's expressions. The Kreuz Zeitung in a lengthy editorial agrees with Dr. Meyer-Gerhard that the American friendship is a valuable possession and expresses a willingness to have Germany do everything possible to maintain it. Asserting, however, that Germany is engaged in a war for existence, the paper asks what value to America could German friendship be after German's political and economic existence was destroyed The Kreuz Zeitung continues:

"So long as German's existence is threatened Germany cannot abandon any means at hand for hindering or restricting shipments of munitions to her enemies. Such an abandonment would be contrary to the dictates of national self-preservation and the humanitarian duties toward the brave soldiers and their wives and children. These are unable to contemplate the American shipments with Dr. Meyer-Gerhard's calmness while their dearest ones are standing under a hail of American shells which give the enemy the power to continue a war of destruction against Germany."

The Kreuz Zeitung says that it cannot admit Dr. Meyer-Gerhard's discrimination that only a small part of the population of the United States is responsible for the shipments whereas a great majority is against them, and adds:

"What the American government and manufacturers of munitions do against Germany is done by America. The opposition of large circles in America does not change that fact, till it meets with success."

The Kreuz Zeitung says that Dr. Meyer-Gerhard forgets one fact at which the Germans take offense in America's policy.

"America allows England to treat foodstuffs and raw materials as absolute contraband with the friendly intention of starving German women and children," says the paper. "Whatever protest America makes in England makes no change whatever in the fact that America is delivering these things to our enemies while keeping them from us, whether under compulsion or not."

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249.	Landscapes	120 "
250.	Floral Designs	120 "
255.	Fruits	120 "

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20.	Floral, 1¼x2	32 "
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No. 168.	Cross with neatly colored and embossed flowers and silk cord	.10
No. 200.	Cross with silver border, embossed and colored flowers and silk cord	.10
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1005.	Landscapes, 3½x5	.10
1006.	Floral Designs, 3½x5	.10
1012.	Landscapes, 4x5⅛	.12
1017.	Scenes and Flowers, 4x5⅛	.12
1018.	Landscapes and Flowers, 4x5⅛	.12

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No.		
282.	12 Cards in box, 2½x3½	15c per box
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268.	12 cards in box	15 "
568.	12 cards in box, 3x3¾	25 "
566.	12 in box, 3x3¼	25 "
567.	12 in box, 2x5	25 "
570.	24 in box, 2x2½	25 "
571.	24 cards in box, 1⅝x3	25 "
572.	24 cards in box, 1⅝x3	25 "
573.	24 cards in box, 5⅝x3	25 "

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MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXX. BERNE, INDIANA, JULY 15, 1915. No. 27.

AN URGENT REQUEST

The recommendation No. 5 of the Committee on Resolutions of the General Conference of 1914 has been carried out and the readers of the "Bundesbote" or "Mennonite" have each received a Supplement to their paper containing the Proceedings of the Conference, and another Supplement with the Reports of the different committees and boards. The expenses of printing the first supplement could be met by our treasurer, but to pay for the second supplement and for the printing of the new Constitutions (English and German) requires several hundred dollars more. Twenty-seven of our congregations have sent their apportionment of five cents per church member to our treasurer, but 85 have as yet not done so. If the latter will kindly send in their share, we will be able to meet our present obligations and have some money left to pay other expenses that may be caused by the work of appointed temporary committees. If anyone feels like contributing more than his small apportionment, his generosity will be duly appreciated. The money shall be faithfully disbursed in harmony with the spirit of the Conference. Hoping that our congregations will, in the near future, send in their self-imposed dues so that our treasurer, Brother C. F. Claassen, Newton, Kansas, may be able to pay our bills, we remain,

Yours for the Master's cause,
H. D. Penner, Pesident.
H. A. Bachmann, Sec'y.

THE CONSTITUTION

of the General Conference with the changes and additions made in 1899, 1911 and 1914 is now ready for distribution, and our congregations may order the same from our Book Concern, Berne, Ind. The expenses connected with the printing and mailing are paid out of the treasury of the Conference, and the congregations will kindly order no more than they actually need as we are compelled to practice the greatest economy in the handling of our treasury.

The Officers of the Conference.

NOTES AND COMMENTS

Bro. P. J. Wiens announces that his address for the present will be Newton, Kansas.

Owing to a delay, because of the contractor's inability to get ready in time, the Allentown (Pa.) congregation was compelled to delay the cornerstone-laying which had been announced for July 4. The ceremony is now to take place on July 11. The speakers announced are Revs. G. A. Griess of Allentown and J. W. Schantz of Schwenksville.

The stone which is being erected as a memorial to Christopher Dock, the noted Mennonite teacher of Skippack, will be unveiled in the Lower Mennonite church cemetery in Skippack sometime next month. Governor Brumbaugh of Pennsylvania, who is the author of Dock's biography, is expected to make an address at that time. Former governor Pennypacker, celebrated as an authority on Mennonite history, will also speak.

The First Church, Philadelphia, is making elaborate preparations for the celebration of its 50th anniversary this fall. Among other things it proposes to issue a pamphlet covering the history of the church during the half century of its existence.

Announcement has already been made of the Old Folks Home Anniversary at Fredrick, Pa. The arrangements this year include the installation of a large tent for anniversary purposes and addresses to be made by Gov. Brumbaugh and Rev. H. G. Allebach and State Senator Schantz. September 18 is the day.

At a business meeting, held in the Souderton church in June, it was decided to make extensive alterations and repairs on the building, among other things a new seating system is to be installed.

Rev. S. P. Preheim, who recently resigned the pastorate of the congregation at Dalton, O., will locate at Beamer, Neb., where he will serve in the double capacity of pastor of the Mennonite church at Wisner and the Congregational church at Beamer. This unique arrangement was made with the purpose of enabling two churches to support a pastor. We trust that the parties concerned will find it satisfactory.

President Shailer Matthews of the Federal Council of Churches has recently notified Rev. S. M. Musselman of Wayland, Ia., that he has been appointed a member of the Commission on Church and Country Life to represent the Mennonite Church. Mr. Gifford Pinchot of Pennsylvania is chairman of this commission.

TEN DAYS AT KAI CHOW

The Kai Chow mission station is always quite a busy place, but in these days it showed special activities. Twenty-four people met for a ten-day Bible-instruction. In the early morning they had singing and Catechism, conducted by Mrs. Brown and myself; at the noon hours instruction in the Old Testament, and in the afternoon teaching of the Gospel. For the evening we had provided a period of quiet study under the supervision of teachers. This extra work was quite a strain for us missionaries, but it certainly also meant a heavy strain for those souls taking instruction, and especially for those well on in years. Some of the men and none of the women can read and they all are quite ignorant. Knowing how poor and needy most of them are, one cannot but appreciate their willingness, to leave home with all its needs, and find a way to scrape up some money to cover the expenses during the period of instruction. One of the brethren pawned the winter clothes of the family in order to meet the expenses incurred by their coming here for the occasion.

With few exceptions everyone did very well. I found this class more satisfactory and the work more pleasant than on previous occasions. As you will understand these are all picked inquirers. Many who wanted to enter the class had to stand back. Other meetings are open for everybody, but these special days are for those who really mean business with Christianity. At the close of the meetings some wished an examination for baptism; others, although they had the sweet peace of Christ in their hearts, felt that they had a very small knowledge of the Scripture, and therefore preferred to wait. Of those examined thirteen were found ready for baptism.

The second day of May was, therefore, a great day for us all, the workers, the church and these souls. It was the day of the monthly meeting of all the members. The presence of the Lord was greatly felt and His blessings were enjoyed by the whole audience. However, it was especially a very earnest moment for those souls that bowed on their knees to receive the baptism of water and the Spirit. It is true, they had formerly turned from the sins of the world and followed Christ, but now they were to make this open confession before the whole church, and at the same time to receive the Spirit from on high to guide them in the paths of righteousness and endue them with power against all the wicked onslaughts of the enemy.

Although the day had been a very crowded one and very rich in blessings for us all, the evening meeting was also of great importance. A brother with his wife, who, three years ago, were still in heathen darkness, but now are both happy in the Lord, presented his two little girls at the altar to have me lay hands on them and pray over them. How much these parents wish their children to go with them the happy road to everlasting joy! Yes, the Lord has done great things in our midst, let us praise His everlasting name!

H. J. Brown.

Your own renewal for 1916 and a new subscriber from now until January, 1917, and a copy of Krehbiel's History of the General Conference, postpaid to each for $3.00.

CORRESPONDENCE

Altoona, Pa., July 6, 1915. Dear Readers, Greeting:—We thought a few lines from the Bethany Mennonite Mission at this time might be of interest to you brethren. We held our monthly board meeting last night with good interest. The different services have continued with good interest and for the first time in the history of our mission we had a balance in the treasury of $16.06 to our credit. Thanks to the dear brethren and sisters who contributed, as well as to the officers of the Sunday School convention of the district, held at Mechanics Grove, Lancaster Co., Pa., for their liberal contributions. The Ladies' Sewing Circle meets every Friday afternoon. The work is growing and is showing good results in the mission. One precious soul has accepted Christ and applied for membership in the church. We have received quite a number requests for aid and are encouraged with the responses from different societies. We have also been notified of shipment of numerous articles from Bro. Aaron Myers of Quakertown, Pa. We purchased a new carpet and sewing machine for the mission. Our children are looking forward to the last Saturday of July when we always hold our annual outing in the grove on the mountainside not far from the mission.

Will close by asking your support in means and prayers.

A. A. Snyder, Sec'y.
2110—11th Ave., Altoona, Pa.

Moundridge, Kan., July 4, 1915. Dear Reader of the Mennonite:—We are at present in the midst of harvest. The Hessian fly has damaged the wheat to some extent, but on the whole we can see and feel the loving kindness of our good Father who does not deal with us according to our deserts.

Rev. Wedel preached a very helpful and inspiring sermon this morning from the text, "And seek the peace of the city whither I have caused you to be carried away captives, and pray unto the Lord for it; for in the peace thereof shall ye have peace." Jer. 29:7. Rev. Wedel laid special stress upon "and pray unto the Lord for it." And really if there ever was a time when our country needed the prayers of the saints, it is at present. Oh, for a united and never-ceasing intercession for our Fatherland by God's people.

Our pastor is at present preaching a series of English sermons on the "Seven Churches of Asia Minor".

With love,

Bernard S. Krehbiel.

Reedley, Cal., June 26, 1915.—Just returned from my visit to the Pacific District Conference at Colfax, Wash., a distance of 1200 miles from here, and thought it might interest some of the readers to have a brief report of the things which I saw and heard. I was the only representative from California, so I had to make the trip alone.

At Sacramento, while waiting for my train, I met an old veteran of the civil war from Michigan. He had enlisted when he was not quite 18 years old and was in the war nearly four years. He was with Sherman on his march to the sea and once, while charging a breast-work, he was struck by a rifle ball which passed through his body. He was most emphatic in his opposition to war and hoped that the United States would keep out of the European conflict.

At Lodi, Cal., a German minister entered the car carrying a box of cherries. After the conference I went to visit the brethren at Lind and Meno, Wash. The first evening I preached in a German Baptist church. After the service the pastor spoke to me and I recognized him as the German pastor who had entered the train at Lodi. I told him that I had seen him board the train carrying the box of cherries and that he failed to get sleeping accommodations at Sacramento. He wondered how I knew and I told him that I was on the same train.

From Sacramento to Portland we had on the train Pastor Russel and his company. They distributed their literature through the train and when we reached Portland the paper advertised that he would give a lecture that evening in one of the large theatres, explaining the European war and that everybody should hear him. I thought of the money he and his followers spend to disseminate their false doctrines and believe that in this direction we might learn a useful lesson from them. At Sacramento, when they sang a farewell service I feigned ignorance and asked one of the helpers what it was and he enlightened me as follows: "It's Pastor Russell, he's preaching a new theology—no hell, no atonement through blood, explains the prophecies and people everywhere are anxious to hear him—and then gave me one of the Bible Students' Leaflets. I do not think he had a large audience at Portland for the Rose Festival was on and that was the evening for the great fireworks. On that train to Portland there was another person whom I knew, for when I sat in the waiting room of the depot Dr. Edward Krehbiel, my cousin, professor at Stanford University, wanted to rush past me to the Pullman ticket office. When he brought his mother to Reedley a few weeks ago he told me not to call him professor or doctor, but Ed. So when he wanted to rush past me, I threw up my hands and said, "Hello, Ed!" He was as much surprised to see me as I was to see him. We had arrived on the same train and I saw him and his family off on the train for Seattle. I could not leave for Colfax until evening and I was thankful for the delay, because it gave me an opportunity to witness the Rose Festival parade which consisted of 362 floral floats. Such a wealth of floral decorations I never saw before nor hardly think I shall ever see again. I also went to the Rose Exhibition at a large department store. I did not know that there were so many hundred different kinds of roses and I noted the names of some of the most beautiful and the nursery where I can buy them, and I hope that after a few years some of them with their exquisite color and sweet aroma will beautify our home in Reedley.

We had a splendid conference at Colfax of which I shall make no report as, no doubt, the secretary and others will report. The brethren live in a hilly but very productive country, 15 miles south of Colfax. When I told one of them that it would be impossible for me to get on top of those hills to farm them, he replied laconically: "If you knew there were 40 to 50 bu. of wheat per acre up there you'd find some way to get up." One of them even harvested 58 bu. per acre one year. The country around Meno and Lind is not so prosperous. They had quite a boom there a number of years ago and many people from the East settling there went heavily in debt and when a few years of failure in crops came they lost all. Our brethren, because of their more thorough work, held their own and have good prospects for a splendid crop this year. During my stay in that community I was entertained royally and the people came as far as 18 miles to attend the services. A few must have come out of curiosity and not to hear the Word of God. On Saturday evening, after the services, at Schrag's, I shook hands with the people. But when I offered my hand to one man, he jerked his hand back and said: "No, no, I'll not shake hands with you." It reminded me of what Dr. Torrey once said. In Sidney, Australia, he was shaking hands with the people after the service as they passed the platform. One man looked up with a scowl on his face and said: "No, I'll not shake hands with you, I'm an infidel." Dr. Torrey replied: "You need not to have told me that, I could see it on your face." While there another thing, equally pathetic, occurred. An old Lutheran pastor by the name of Horn died in his shack on his ranch, deserted by his wife and children. The children should have said sometime ago: "If the old man dies we'll put on our best clothes and go to the biggest dance in the country to celebrate the event." Perhaps the old gentleman was partly to blame for this sad condition, but I had nothing but pity for the poor old man. There, too, I met a remarkable perambulating German peddler who, with his covered spring wagon, drifts around over a radius of a hundred miles and is the traveling encyclopedia of the community.

I was anxious to make a trip down the Columbia river by boat. Time would not permit, so I took a train which skirts the north bank and thus had a good view of the river and the pine-covered mountains on the south bank. For the loss of this boatride I was repaid by a daylight trip through the Siskiyou Mountains. One tunnel built over the other and a rise of 600 feet in 12 miles. Three powerful engines tugging away to get the train up the grade. Riding on the train five hours in sight of snow-covered Mount Shasta and a stop of 10 minutes at Shasta Springs so you can refresh yourself with the mineral water, is a delightful trip and one long to be remembered. On this trip I also made the acquaintance of a number of people, but best of all, at Oakland, Cal., I had the pleasure of meeting three of my cousins, Daniel Ruth's children, who came with me to Reedley and are still here. Having returned I can join in the song: "There's no place like home. Be it ever so humble, there's no place like home."

H. J. Krehbiel.

Mechanics Grove, Pa., June 28, 1915. Dear Reader of the Mennonite:—The fifth annual Sunday School Convention of Blair, Bedford, Juniata and Lancaster Co. Mennonites was held in the tabernacle of the Progressive Mennonite congregation on Saturday evening, June 19, and Sunday, June 20.

We will endeavor, by His help, to give a short account of the meeting.

The convention opened with a song and devotional service. The former moderator, Rev. S. D. Yoder, Roaring Springs, Pa., appointed a committee consisting of Bro. J. S. Lehman, Bro. Curtis Hambleton, Bro. E. W. Graybill and Bro. J. W. Swarr, to select a moderator, assistant moderator, secretary and treasurer.

While the committee was deciding, Bro. A. J. Eckman Mechanic Grove, Pa., gave the address of welcome. Bro. John Landis, Richfield, Pa., not being present, the response was by Rev. H. G. Snyder, Roaring Springs, Pa.

The committee reported: S. D. Yoder, re-elected moderator; J. S. Lehman, assistant moderator; Mrs. J. W. Swarr, secretary; A. Gehman, treasurer.

A quartet was sung in a pleasing manner by the Lehman children of Lancaster. The choir sang a selection while the offering was lifted.

The principal subject of the evening, "What Benefits Do We Expect to Derive From This Convention?" was discussed by Bro. J. W. Swarr. Miss Irene Hepner, Altoona, Pa., not being present, her place was ably filled by Bro. S. D. Yoder, who gave an excellent address on the same subject. After singing by the choir the subject was open for general discussion, and was participated in by Bro. Weber and Bro. Rupp.

The evening session closed with prayer by Bro. J. S. Lehman, singing the Doxology and the Benediction.

Sunday, June 20. — The morning session opened with a song service and Scripture reading from Eccl. 12, and prayer by Bro. Weber, Terre Hill, Pa.

The first subject of the morning, "Consecration", was ably discussed by Bro. E. W. Graybill, Richfield, Pa., who based his remarks on the words found in Rom. 12:1.

In the general discussion Bro. Weber, Bro. Snyder, Bro. Lehman and Yoder gave some helpful thoughts on the subject. Bro. N. B. Grubb, Philadelphia, Pa., not having arrived, his subject was held over, hoping for his arrival later.

Bro. H. G. Snyder, Roaring Springs, Pa., gave an excellent address on Regeneration, basing his remarks on John 3:3.

Mrs. J. B. Leaman sang a solo, which was much appreciated by all present.

At this time the moderator appointed the brethren J. S. Lehman, E. W. Graybill and H. G. Snyder as a committee to select a place for the next Sunday school convention.

The afternoon session opened with a song service and prayer by Bro. E. W. Graybill, Richfield, Pa.

The first subject of the afternoon, "The Sunday School as an Aggressive Power—(1) In Training the Young", was discussed by Bro. J. B. Weber, Terre Hill, Pa., who reminded the parents of their responsibility in training the young people, bringing out the thought, that, as we are so our children will be.

"The Sunday School as an Aggressive Power — In Opposing Sin" was the subject of Bro. S. D. Yoder's address. His talk was an inspiration to all and we felt more than ever before the need of opposing sin and Satan in every way.

The second subject of the afternoon, "The Evils of Intemperance", was discussed by Bro. E. W. Graybill, Richfield, Pa. He gave some personal experience on the evils of intemperance and forcibly brought out the thought, that "the sins of the fathers are visited upon the children unto the third and fourth generation. His timely address was appreciated by all presen.

The committee reported its decision: The next Sunday School convention to be held at Roaring Springs, Pa., over the first Sunday in May, 1916.

The evening session opened with a song service and prayer by Bro. J. S. Lehman.

The first subject of the evening, "Evils that Threaten Our Young People", was ably discussed by Bro. H. G. Snyder of Roaring Springs, Pa., to an appreciative audience.

A quartet, which all enjoyed very much, was sung by the Lehman children of Lancaster, Pa.

Bro. Jacob Snyder not being able to be present, the subject assigned to him, "Reward of the Faithful", was ably discussed by Bro. E. W. Graybill, Richfield, Pa. Bro. S. D. Yoder, Roaring Springs, Pa., gave an excellent address and closed the convention with prayer.

The meeting was an inspiration to all who were present. The attendance throughout was very good, especially the Sunday evening service, the house having a capacity of nearly 500, not being large enough to accommodate the people.

We are sorry that the brethren, Rev. Grubb, Rev. Shantz, Rev. Myers and Rev. Jacob Snyder could not be with us. We pray the richest blessing of God upon the brethren who came and taught us so earnestly and faithfully. Praise His holy name.

Yours in His service,

Mrs. John W. Swarr, Sec'y.

A $3.00 Conklin Self-Filling Fountain Pen, your own renewal and a new subscriber for $4.50. The new subscriber will receive the paper from now until Jan. 1917.

THE PSYCHOLOGY OF PLAY

As the value or importance of an undertaking is estimated in the light of one's own interest in it, so the definition of the word play is formulated by various individuals in accordance with their personal view-points. The pedagogue defines it as "an activity which is the best great ally in the bringing up of children". The psychologist defines it as Spencer did, namely thus: "Play is the activity by which surplus energy is used." The common, every-day man defines it as the performance of certain activities for the sake of the pleasure derived from them. The psychologist says that play is the expression of awakening instincts and the means of developing the various mental powers.

These definitions are all correct, but naturally the one that serves the purpose best in the psychological treatment of play is the one from the view-point of the psychologist.

Before taking up a discussion of play it is necessary that we have in mind the line of separation between work and play, as well as the relation of one to another. Objectively work and play cannot be distinguished for the activity in outward form is the same, but "subjectively an act is play when the activity itself is enjoyed, while it is work insofar as the end gained is the chief thing desired". Therefore tennis played only for the benefits of the exercise would not be play, but work. It is clear then that the amount of the activity put forth does not determine whether an act can be called work or play. The fact of it is, play often involves the hardest of work and a greater output of energy than work. Usually the more complex a child's game becomes, the greater the amount of work included in it. Take for example a group of boys preparing for a snowball fight. Before the encounter can take place, snow must be shoveled and carried for the purpose of building a fortification, and a large pile of snow-balls must be made. Then the real play begins. Unconsciously these boys have been doing more strenuous work than they do for a week at home, but they call it play. Their interest in the action, their attitude of mind has made play out of acts that otherwise would have been work.

This inner state of mind, upon which the play of these boys was based, is one of the main facts which make play an object of psychology. If only the objective side were present in play no psychological basis would be present. Groos in his book "The Play of Man" explains this phychological limit of play as follows: "The first manifestation of what is afterward experimentation, fighting, and imitative play is rarely conscious, and consequently we cannot assert with assurance that it is pleasurable. Therefore the biological but not the psychological germ of play is present. Actual imitation is not an indispensable condition of play, while repetition possibly could be considered so, since the impulsive movements must be repeated frequently, and at last performed for the sake alone of the pleasure derived from them before play ensues."

In line with this pleasurable attitude of the mind which determines play and causes it to be an object of psychology is the fact that the origin of play is from within. The natural impulse to activity is the creator of play. Almost every sensation and movement that comes under the child's control is repeated again and again as play. This inner source of play accounts for the fact that different activities are enjoyed at different ages. Play develops and changes in accordance with mental changes. When the working of the brain is simple, when the mind reacts upon mere sensation, then such movements as the raising and lowering of the limbs, the grasping of objects are play for the child. When the machinery of the brain becomes more complicated, these movements no longer afford pleasure. Games that exercise the various parts of the brain mechanism are then in demand. Therefore the aversion of the grown-up boy to the games of the younger boys.

Then again play is an object of psychology because the natural instincts find expression in it. Play itself is often called an instinct, but as such it is an instinct that makes use of all other instincts. In the absence of such a means of expression of instincts as play provides for, the imitative, the inventive, the expressive, the social sides of our personalities might forever lie dormant.

Furthermore, play is an object of psychology because the various mental powers play such an important part therein, and because it is a means of developing these powers. Most important among these is the power of imitation. The more imaginative a child, the more varied are his games. The broom is used for a horse, the doll is a real child, any room or space is transformed into a church or a schoolroom. In later life, the use of this power is not so apparent, but no doubt its use in childhood

(Continued on page 4.)

THE MENNONITE

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MENNONITE MINISTERS

Any one who knows the name and address of any Mennonite minister, chosen or ordained during the past year, or is aware of the death or change of address of any Mennonite ministers during the same period, is kindly requested to send this information at once to the Mennonite Book Concern, Berne, Ind. It is desired by the publishers to make the list of Mennonite ministers and their addresses in the German Almanac for 1916 as complete and correct as possible.

OUR FOREIGN MISSION FIELD

When we speak of Foreign Mission work, we refer to all work done among heathen people. This includes also the work done among the Indians of North America. Our church has three mission fields among the American Indians, as follows: Oklahoma, Montana and Arizona. In Oklahoma and Montana our work is with the Cheyenne Indians with the exception of one station in Oklahoma among the Arapahoes. In Arizona, our work is with the Moki Indians. Our missionaries all speak the native Indian language of the tribe in which they work, except among the Arapahoes. All work among the latter is done in English.

One thing of importance decided on at the recent meeting of the Board of Foreign Missions in Mountain Lake, Minn., was to put at the disposal of our people a more intimate knowledge of the work. This will be given out in the form of a short sketch of our mission work by Rev. Gustav Harder, both in the English and German language. Besides this there will be published in a pamphlet the entire proceedings of the Board during the last fiscal year. We believe that we need a better acquaintance with the work and the result will be greater interest in the work.

A new field for our church has been opened in China with Missionary H. J. Brown as superintendent. This mission has really been started about five years ago and was taken over by the Gen'l. Conference last fall. The work has made very good progress and already there is a Christian church there where five or six years ago there were only heathen. The membership of this church is 55. There are also several young men in school preparing themselves for Christian work among their own people. Rev. P. J. Boehr, who graduated from McCormick Seminary in Chicago this spring, intends to leave some time in August or September with his bride for this field.

India has been a field on which our prayers have been centered for the last fifteen years. The field which is conceded to our missionaries by common consent of other denominations comprises a district in which are about 2000 villages and towns. These towns and villages average at the very least 200 people. These are conservative figures and have been estimated as high as 300. This gives us a field in which possibly 450,000 people dwell in the deepest ignorance and darkest heathendom. Our missionaries bring them schools, the inspiration of the Gospel of Jesus Christ, and an example of better living. The people are mostly poor, very poor and yet the little that we bring them by the schools and the Bible makes a vast difference in their lives. They are just as deserving and just as worthy of our help as we would be if conditions should have been reversed.

A native teacher can be employed in India for about five or six dollars a month. There is a great need for this kind of teaching as there are not government schools scattered over the country as in America and besides when the mission supplies the school, they have also the right to teach religion in the school, which might be different if the government should supply the school. Here is opportunity for organized classes, or for individuals, to make themselves responsible for the salary of a native teacher. The mission can use as many as there are funds to supply.

It is hoped that a medical missionary as well as an unmarried lady missionary may go to India some time in the fall. With the present war conditions it is a little doubtful whether a program like this can be carried out. However, at present it is quite safe to travel across the Pacific ocean and come in from the east, but not safe across the Atlantic. It is sad commentary to say that travel is safer in the waters where heathen Japan plies her ships, than where Christian England is mistress of the seas and the other Christian nations of Europe are wont to ply their trade.

The budget for the coming year in our whole mission field calls for an expenditure of $40,000 in round figures. This includes all the work that ought to be done if the work is not to suffer anywhere. Some of this work can go over to the next year, but none of it ought to. This is a somewhat larger amount than we have spent any year previous but every dollar that will be spent will carry the possibility of a blessing to some life. Our aim for the coming year is that every member should contribute something towards missions. As you read this paragraph, the question you should ask yourself should not be, 'how much ought I to give?' but, "Am I doing right by not giving more than what I have been accustomed to give." To give for missions at all would be a new experience for some but it would be an experience that would pay big dividends in the form of blessings.

The Board would have hesitated to plan for work that called for outlay of a sum of money as large as the sum mentioned above if it had not been the conviction of the Board after prayerful consideration that all that has been planned for was work that the Lord gave our branch of kingdom to do. If it is the Lord's work and if He has given us the privilege to do it, we feel that He will also give us the means to carry it out. He has already given the means—the money needed is now in banks to the credit of His people, or it is in their pockets, or it is still in the form of a growing crop and an unreaped blessing, but it is here.

S. M. Musselman.

Love begets love. It is a process of induction. Put a piece of iron in the presence of an electrified body, and that piece of iron for a time becomes electrified. It is changed into a temporary magnet, and as long as you leave the two side by side they are both magnets alike. Remain side by side with Him who loved us, and you, too, will become a permanent, attractive force. That is the inevitable effect of love.—Drummond.

THE PSYCHOLOGY OF PLAY

(Continued from page 3.)

has helped to make the successful story-writer, the shrewd business man, the noted statesman, and the tireless social reformer. But this is getting into the next phase of our subject—the psychological importance of play.

In the discussion of the psychological value of play, we must necessarily repeat much that has been said on the facts that make play an object of psychology, for the reason that that which makes play an object of psychology really gives it its psychological importance.

On the great value of play Kirkpatrick says the following: "How shall these helpless and ignorant young ones become strong and wise? Partly through physical development and occasional touches of necessity, but chiefly through nature's jolly old nurse, Play, who charms children into using every power as it develops and into finding out everything possible about their environment from the heavens above to the earth below." When the children play store they are exercising powers valuable to them in later life, when they chase rabbits and squirrels and hunt for spider holes they are forming an acquaintance with the world in which they will live for many years to come. They are developing their powers of observation, they are obtaining "physical and intellectual control which later assures an easy transition to skill in doing work". Such play, as well as any other activity, reacts upon the child and makes him what he is. Can't any person tell by the way in which a child plays what manner of man the child will be? The quiet, listless child that sits on the doorstep or in the corner of a room while his mates are romping through field and wood will never be the man or woman to venture upon new enterprises, to enter into new fields of science. The alert child, the child so often termed as mischievous, will be the one to win honors as a great business man, teacher, or scientist. Many assume that the noted men have become great because of their mastery of text-books and their possession of much gray matter, but we may well believe that the germ of their greatness lies in their childhood plays.

In seeking for the reason why this play should be a better training master than books, we come to our second reason for the great psychological value of play, namely this, that play is self-activity, that the child is learning to do by doing. This is the natural way of obtaining knowledge and hence should be used to as great an extent as possible. The injustice done to children by the thwarting of their efforts at play is inexcusable. They are thus robbed of their childhood and the means of developing into true men and women.

Play as a means of developing the different instincts at the right time also gives to play a great psychological value. How important play is as such a means becomes quite evident in the discussion of the need of directing play, and therefore we will not discuss the matter here in order to prevent repetition later on.

Play in the adult is evidently not of such a great importance as it is in the child, but nevertheless it cannot be dispensed with entirely by grown-up people without loss to their mental and physical well-being. For them it affords rest to the powers used in daily work and develops to some extent those not used in general. If development is already an impossibility, though this is to be doubted, then the pleasure afforded alone is recompense enough for time spent in such relaxation.

Now play undirected is of inestimable value, but play directed is of still greater value. Play undirected is like trying to learn to master the performance on a musical instrument without a teacher; play directed is like learning such an art under the direction of an efficient teacher. Much may be accomplished both ways, but in the first case much time and energy may be wasted and still the results be poorer than they had been if the learning process had been directed by an able leader.

The need of supervision of play is important first of all, because the various instincts awaken at different times, and they must be fed at the time of appearance if they shall not die. Johnson in his book "Education by Plays and Games" divides childhood into five periods. The first period from infancy to the age of three is given largely to the development of the senses, to the getting control of the fundamental movements of the body and its members, and to the acquisition of speech. Period Two, from the age of four to six, is a continuation of Period One, but the sensory side is being overtaken by the motor side. The imitative instinct is strong as it was in the first period but it is less direct and impulsive. The imagination is very active, and the social instinct becomes strong. Selfishness, however asserts itself also. In the third period, covering the seventh, eighth, and ninth years, important changes take place. Physical development is slow and rapid brain growth ceases. The child is easily fatigued and is easily misjudged as being stupid. Imitation and imagination are still strong, however, the idea is imitated rather than the thing, and the imagination is of a creative type. Period Four, from the age of ten to twelve, is the time when skill in any future activity must be acquired. Reasoning is strengthened, the imagination is active, the perceptive powers are as strong as ever, interest in cooperative games, in collections, is at its height. Period Five (ages thirteen to fifteen) is the time of most rapid bodily growth and of the most rapid development of the heart and emotions. Memory is increased, and a genuine historic interest appears. In view of these facts, we see how important it is that the child be furnished with an environment which help to develop the various instincts and powers as they appear, or on the other hand, how important it is to keep from the child opportunities that present themselves for the feeding of an instinct that should not be allowed to develop freely. If the fighting instincts, the selfish instincts are always allowed free play the result most likely will be the possession of undesirable traits of character in later life.

It is clear then, that a problem faces all those who have the training of children in hand, because of the fact that there is psychology in play. The problem is this, that the needs of the children in regard to their play must be met. The only way in which this can be done is by placing them in charge of competent parents and teachers who have a knowledge of the child and its needs, and who possess the love for children and the will-power which will induce them to apply this knowledge in the best manner available.

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THE ADVANTAGES OF GRADED SUNDAY SCHOOL WORK

By Mrs. Wm. Dyck.

"The Sunday school is the Bible-studying and teaching service of the church," says Marion Lawrence, who is at the head of Sunday school forces, not only of our own country but of the world. According to his statement the church composes the school, and in theory, the school is the church at work. But church and school aim to provide for those belonging to them, like the ordinary family aims to provide for its members, be they numerous or few.

We seldom find two families, or Sunday schools either for that matter, exactly alike, and it is about as unlikely that one family may choose for another, as that one school could select a course for another to follow.

We notice in homes in which there are manifold tasks and children of varying ages, the work will be divided, certain portions to be done by different members of the family, according to age and ability, without being able to state particular advantages of the individual plan. Reasons there are, no doubt, which results should tell.

Who can recall having seen grandparents in the same Sunday school classes with small children? In even the small frontier school that is hardly allowable, so it seems from the start all schools have recognized a basis for separation into classes, and that basis is the natural divisions of human life. At one period children ask questions, at another period the memory retains more easily, and we call that the golden memory age. The Sunday school that neglects to store the mind, then, with precious gems from the Holy Bible neglects an opportunity that never returns.

If these periods came with our birthdays, grading would be a matter of ages and records, but it is soon apparent why age alone is not a proper basis for grading. Nor would the Sunday school find public school grades a standard by which to grade its divisions. We have received ideas from our school system, and saw where we might improve, for example, in expecting more preparation for our teachers. Public school teachers are required to know the branches they engage to teach, besides having a general knowledge of others.

Barclay, a director of the M. E. Sunday School Board, says, "In order that a school may be properly and successfully graded there must be, in both theory and practice, full recognition of the following principles:

(a) First, the members of school separated into general divisions suggested by the natural periods of human life; and, secondly, into classes according to age, physical development, and mental capacity.

(b) The course of study must be so planned as to present materials of instruction suited to the mental powers, the interests, and the spiritual needs of the pupils.

(c) The teaching methods used must likewise be determined by, and suited to the needs of the learners, and the truth to be taught.

(d) Promotions from class to class and one department to another must be upon the basis of a standard having regard to the course of study, age and other development, not overlooking the spiritual development.

The plan of graded organization has been the subject for many conferences and lengthy speeches, books, etc. To be brief, for the average Sunday school let us consider the idea of several departments. All pupils under 12 years would be considered the Elementary department, though the whole school met in one room. An overseer for the department might be called Elementary Superintendent, or Elementary assistant to the superintendent of the school, who will help the teachers in general, and in detail if desired. This superintendent may be one of the teachers, but she should have a general knowledge of Sunday school work,—adapted to the position, and qualified to direct. A separate room for this department would make many improvements possible, not the least of which is the song service, without disturbing the older classes.

The Elementary section includes the Cradle Roll, or children under three years of age. From three to five is called the Beginners' class, following which comes the Primary classes, or ages six to nine. Up to about this age boys and girls are in the same classes, but after that age they should be separated, with a man for the boys who likes to teach boys, and a woman of the same type for girls. A woman, we sometimes hear, may control small boys better than a man could, but no matter how charming she may be as a lady, a boy don't want to be like her.

The pupils from nine to twelve years are called the Juniors in Sunday school, and about that age probably, they don't care to sing about being a sunbeam, or a little lamb, but prefer to be called big boys and big girls. Tell them how much they have grown in the last year, and they smile with pleasure. If the entire school can have but two rooms they are included in the Elementary department, but if there is any kind of a place for them they should have a separate department. The memory work that they will commit when there is time to have such exercise with these pupils will be a very special advantage. The names of the Books of the Bible, the Ten Commandments, whole

Psalms, Bible characters, making maps, or the journeys of Paul, by frequent drill will come so easily that we grown people fail to realize our responsibility. Ask the majority of grown people when they learned such or such a Scripture and they reply, "About the age of twelve, or before"!

(To be concluded.)

Selling some billion and a half board feet of timber and supervising the cutting on several thousand different areas, overseeing the grazing of more than 1,500,000 cattle and 7,500,000 sheep, and building more than 600 miles of road, 2,000 miles of trail 3,000 miles of telephone line, and 700 miles of fire line are some of the things which the United States Government forest service did lat year, as disclosed in the report by the chief forester. These activities were all on the national forests, which at present total about 185,000,000 acres.

THE C. E. TOPIC

July 25.

Christ In Me. John 15:1-11.

Both the Christian and the Christian church are the temples of God. In them the Holy Christ is to dwell. This means that the Christian must consecrate his body, soul and spirit to his Master's use. Whatever there is in the life not agreeable to the Lord must be put away as a dangerous and unholy thing. The door of the heart must be securely closed to keep out anything which might pollute it or make it an unfit place for the Lord to dwell.

To have Christ is, to possess the mind of Christ. This implies the possession of all the virtues characteristic of Him and should include, mercy, humility, love, sacrifice, devotion, peace, justice, fearless attention to duty, sympathy, helpfulness, etc.

The proof of having Christ is fruit-bearing. No one can mistake the character of the tree when he knows the fruit and there is no possible mistaking of the one who brings forth the fruits of the Spirit through the Christ indwelling in him.

The Christian is to let the light shine. It is not his own light, for of ourselves we are nothing. But when the Christ becomes a part of us, all that is light which comes from us comes from the Christ who makes His dwelling-place in us. The light which we should let shine should be, (1) a warning (2) cheering, (3) guiding and (4) saving light.

Again, it is the duty of the Christian to feed the hungry, not only in body but in soul. As the body craves food and perishes without it, so the soul craves God and all God can give it and, without that spiritual nourishment the soul perishes. Now the spiritual food that man can give is nothing unless it comes from God.

Jesus declares that He is the "true vine" and His own are the branches. Christian vitality, Christly light and the mind of Jesus exist only where there is a real and living connection with Christ. The question naturally arises, How can I be a true branch of the vine? We can be a true and abiding branch of the true vine as (1) we give ourselves to Jesus; (2) as we get our life from Jesus; (3) obey Jesus; (4) live the Christ life to His glory; (5) keep in communion (prayer) with Him, and (6) strive to do all in our power for the good of the whole body of which Christ is the true vine and the believer the branch.

THE S. S. LESSON

July 25

Solomon Dedicates the Temple.

I Kings 8:22-30.

Golden Text—Isa. 56:7.

Solomon is presented to us as a many-sided character. He is consecutively (1) a child of promise; (2) a king; (3) a builder; (4) a man of prayer, and (5) an apostate. In our lesson we have him presented as a man of prayer. At this time he was close to God and knew how to pray. How sad that in the light of what we know of him in this connection, he should later degrade himself to a worshiper of idols! But this only proves that the best of men are likely to fall and that the tiine never comes when temptations need not be feared.

The dedication of the temple marked an epoch in the history of Israel. The nation had now attained the glory of a political power. The building of a temple to God is an evidence of a nation's prosperity rightly appreciated. It shows that material progress and spiritual development may go together. Prosperity without religion means decline and destruction.

The preparation for the building of the temple involved long years of effort. Nothing war too good or too costly for the temple. This illustrates the appreciation of the worth of religion. Every sacrifice and every effort made for its establishment is worth more than all it costs because it honors God and because it is an expression on the part of the giver of his desire to please Him.

Solomon built a temple of gold and precious stuffs. We are to become temples to God. In erecting them to Him the best of our lives and possessions should be used. The temple which Solomon built symbolized the presence of God Jehovah with His people. The Spirit of God dwelling within in the believer makes his whole body one consecrated to His service and devoted to His obedience.

The temple was to be both a house of sacrifice and prayer. Both go together. The sincerity of one's prayers is shown by one's willingness to sacrifice. The altar of sacrifice was a distinctively Old Testament institution. Since the great sacrifice for us on the cross, bloody sacrifices are no more required. The sacrifice most acceptable to God is a humble and contrite heart.

Solomon prayed, not as a priest, but as the head of the nation. This was an example of piety which counted for much with the people. When rulers set the example of unrighteousness many are apt to be led astray, but with men who fear God ruling the nation and seeking to do His will, the nation must be happy and blessed. In our land, where the people appoint the rulers, no Christian should ever commit the folly of voting for a man who does not give evidence of a righteous godfearing life.

The prayer of Solomon is the longest prayer recorded in the Bible. It is an example of dignified worship as well as devotion. The prayers of the saints are preserved for us in the Bible as examples for worshippers for all times. A study of Bible prayers is profitable not only because of the occasions that called them forth, but because of the material contained in them. Bible prayers, especially the prayers of our Lord, should be models for us in our devotions.

The temple was dedicated, not as an exclusive dwelling-place of God, but as a place made sacred to Him so that the worshipper would be led to reverence God as the God whose dwelling is everywhere, who sees everything and knows everything. In Solomon's prayer he places God above everything. In our own prayers we should place Him above everything, even our own wills. He speaks to Him as the merciful, covenant-making and covenant-keeping God. It is only because God is merciful and makes promises and keeps them that we have the privilege of praying to Him.

MARRIAGES

Landes-Reiff.—On June 19 at the home of the brides parents, at Creamery, Pa., Edna Reiff to Alfred M. Landis of Ironbridge. Rev. J. W. Schantz officiated.

DEATHS

Imhoff.—Jessie M., daughter of David and late Sarah Marts was born in Butler County, Ohio, July 19, 1881 She died June 7, 1915, aged 33 years, 10 months 18 days. And is survived by her husband, son, daughter, father, two sisters two brothers. Sister Imhoff was an active and faithful member of the Trenton Church. Funeral services were held from her late home June 9 and interment made in Miltonville cemetery, conducted by Rev. W. H. Grubb.

Smith. — Miss Matilda F. Smith, a Member of the Mennonite Home family, Frederick, Pa., passed away June 7. Funeral service in the Home June 10, interment the following day in Laurel Hill Cemetery, Revs. Barnes and Schantz officiating.

Anderson.—Andrew Anderson of Linfield, Pa. Age 41 years. Funeral June 26 at Herstein's cemetery, Rev. J. W. Schantz officiating.

CONTRIBUTIONS

Home Mission.

Tabor congr., Goessel, Kans., for city missions, by J. S. Schmidt, $42.05; Salem congr., Childstown, S. Dak., by C. B. Lehmann, $50; Bethesda con. Marion, S. Dak., by D. P. Tiessen, $29.50; Peter M. Krehbiel, Moundridge, Kans., for Chicago, $25; Halstead C. E. S., by Martha M. Hirschler, $7; Salem-Zion congr., Marion, S. Dak., by Alfred P. Waltner, $20; Mission box, Berne (Ind.) congr., by S. F. Sprunger, $14.15; Menn. congr., Geary, Okla., by A. E. Loganbill, $10; Cleaners' Class, Menn. S. S. Wayland, Iowa, by Mrs. Fred Klopfenstein, $15; Mission Study Class, Halstead Kans., for City Missions, by Irma Haury, $16; Friedenstal congr., Gotebo, Okla., by J. H. Schmidt, $27.85; Mission Study Class, Halstead, Kans., by Irma Haury, $20; Friend of Missions, Moundridge, Kans., for City Missions, $50; West Zion congr., Moundridge, Kans., by P. C. Schowalter, $32; Hoffnungsau congr., Buhler, Kans., by Johann C. Dyck, $50; Hoffnungsau S. S., Children's Day, for Chicago, by J. C. Dyck, $20; congr., at Winkler, Man., by Jacob Hoeppner, $31; Mrs. Helena Buller, $1.55; Menn. congr., Altona, Man., by D. W. Friesen $67.35; cong. Hillsboro, Kan., by A. J. Kohfeld, $30.10; KatieB. Schmidt, Halstead, Kans., $15; Mrs. K. M. Krehbiel, Halstead, Kans., for City Missions, $75; Johanna Kennel, Trenton Ohio, $2; Rudolf Mueller, Halstead, Kans., $5; Herbert (Sask.) congr., for City Missions, by I. I. Doell, $16; Collections at and near Gretna, Man., by Benj. Ewert, $12; Mr. and Mrs. E. J. Haury, Halstead, Kans., for City Missions, $75; Friend of Missions Hillsboro, Kans., for City Missions, $100; Friend of Missions, Newton, Kans., for City Missions, $10; Pacific District Conference, by P. R. Aeschliman, $30; Great Deer, Sask., by David Toevs. $4.60 P. P. Toevs, part payment for mission team, $55; A. T. Neufeld Inman, Kans., $14; Johannistal congr., Hillsboro, Kan., by H. H. Schroeder, $27.25; Salem congregation Childstown, So. Dakota, by C. B. Lehmann, $55; S. C. Steiner, Pandora. Ohio, $2; Bethel College congr., by Chr. Wirkler, $40; Nordstern congr., Drake, Sask., by Jacob Quiring, $50; Hoffnungsfeld-Eden congr., Moundridge, Kans., by P. C. Goering, $50.58; Bergtal congr., Pawnee Rock: Kans., by Jacob Ruediger, $18.80; Laird, Sask., by David Epp, $33; Laird, Sask, by C. F. Sawatzky, $48; Amos Hirschy, Berne Ind., for Los Angeles, $10; for church in Canada. $10; Friend of Missions, Retha, Mont. $10.

G. A. Haury, Treasurer.

NEWS OF THE WEEK

GERMANS RETAKE PART OF SOUCHEZ

Germanic and Russian Armies Fail to Change Positions—Italians Make Gains on Road to Trieste.

London, July 12.—Heavy fighting in several sectors of the front in France has resulted in change of ground at one important point, where the Germans won a victory. They recaptured the cemetery at Souchez possession of which has long been contested.

German headquarters report a surprise attack near Altkirch, in Alsace, resulting in the capture of a French position along a 500-yard front. The captors, ultimately retired voluntarily to their old line of trenches, the official statement says, taking some prisoners with them.

Teutonic and Russian armies are in an apparent deadlock south of Lublin, where the northward sweep of the Austro-Germans was halted last week. Petrograd reports continued fighting along the front extending from Josefow on the Vistula to Byehawa, about thirty miles to the eastward. The Austrians have again become aggressive here, according to the Russian statement, but their attacks were repulsed.

A dispatch from Austrian headquarters in Galicia explains the apparent lull in the Austro-German advance by asserting that the Teutonic allies fixed Lemberg as the objective of the present campaign, with the idea of establishing themselves in strong defensive positions to the northward in order to use part of their troops elsewhere.

It is asserted that this has been accomplished by establishing lines along the Rivers Bug and Zlota Lipa and the Krasnik ridge. It is further eplained that the Austrians proceeded beyond Krasnik, but encountering unexpected opposition, retired on the positions originally selected, where they have resisted all further Russian attacks.

Several successes along the Austro-Italien front are reported by Italien army headquarters, in the districts where the Italian forces are engaged in the effort to clear the road to Trieste.

BRYAN FOR PROTECTION OF AMERICAN RIGHTS

But We Must Be Neutral, Says Former Secretary.—Press Goes to Extremes.

Los Angeles,July 12.—William J. Bryan issued a statement last night in which he said that editorial comment on Germany's reply to the American Lusitania note represented the extremes of sentiment, but that he believed the majority of the people were interested solely in protecting American rights, and that they would "heartily approve any steps the President may see fit to take to keep Americans out of the danger zone, or separate passengers from contraband, especially ammunition."

"It is not a sacrifice of rights to avoid unnecessary risks," he declared. "It is just as unneutral for the pro-ally papers to insist upon our helping the allies, as it is unneutral for the pro-German papers to insist upon our helping Germany. The pro-ally papers want this government to stop the submarine warfare, and the pro-German papers want us to put an embargo on arms and ammunition; but as a neutral nation we have no more right to interfere in the interest of the allies than we have to interfere in the interest of Germany.

"I believe that a large majority of the people will hearily approve of any steps that the President may see fit to take keep Americans out of the danger zone or separate passengers from contraband, especially from ammunition. It is not a sacrifice of rights to avoid unnecessary risks."

WHISKY AND BRANDY OUSTED FROM DRUG STORES

Must Secure Retail License to Sell Liquor — Action Severe Blow to Liquor Traffic.

A report from Washington, D. C, reads:

The drug store "blind pig" is doomed. No "blind pig" harbored by any druggist is now so bereft of vision that he will not be able to see clearly after January 1, 1916, that the game is up. Sight is to be restored to the "blind pig" by a major operation performed by fifty-one of the foremost physicians in the United States, constituting the National Pharmacopoeia convention. The operation which has already been performed consisted of cutting whiskey and brandy from the new edition of the United States Pharmacopoeia. This means that whiskey and brandy have been declared officially to be neither drugs nor medicine. The new edition of the Pharmacopoeia will be issued about Jan. 1, 1916, and after that time whiskey or brandy cannot be legally sold by any druggist as a medicine.

After that time it will be necessary for th edruggist to banish whiskey and brandy from his store or take out a retail liquor dealer's license and become classed as a saloon keeper. Instead of paying only the $25 federal liquor permit as at present, he will be compelled, if he continues to sell whiskey and brandy to pay the much higher local liquor license fee and comply with the state and municipal liquor regulations.

This action is recognized as a severe blow to the liquor traffic, especially in "dry" districts, where it is next to impossible to obtain spirits except in the disguise of medicine.

The step also will put out of business a number of patent medicines which apparently are little more than whiskey or brandy and are chiefly valued for that purpose. No one is able to estimate how many drug stores throughout the country will be wiped out as a result of this decision. It is generally admitted that in "dry" territories the number of drug stores is much larger than it will be after it is impossible to sell liquor as a medicine. In many localities, however, many druggists have voluntarily given up the saloon liquor.

It is known that one of the main reasons why the revision committee took action as it did is that comparatively few physicians now prescribe liquor even as a tonic. The number of persons who obtain from their physicians a prescription for whiskey or brandy is small. Even so-called "pure malt whiskey" will be tabooed under the new order.

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NEW NOTE TO GERMANY SOON

German Message Regarded as Unacceptable — No Regret for Lusitania.

Washington, July 11. — The official text of the German answer was made public today. It differs from the press text cables from Berlin night before last in a few minor changes of phraseology only.

It is believed the German answer will not be accepted by President Wilson.

The most disappointing thing about the answer is the way in which it brushes aside the whole question of the Lusitania atrocity. In the United States note of May 13 the President said that this government "confidently expects that the imperial German government will disavow the acst of which the government of the United States complains, that they will make reparation, as far as reparation is possible ,for injuries, which are with out measure."

Neither in the communication of May 31 nor in the so-called final answer made public today did Germany either disavow or offer to make reparation.

GEN. GONZALES' ARMY OCCUPIES MEXICO CITY

Casualties 3,000 and Zapata Troops Flee, Report Says—300 Carloads of Food for City.

Washington, July 11. —Official confirmation of the capture of Mexico City by the Carranza forces, reached the state department today in a message from Consul John R. Silliman. The Silliman message, under yesterday's date, said: "The chief of staff informs me that General Gonzales entered Mexico City this morning. Casualties, 3,000. The Zapatistas have fled."

When the text of this ditpatch was communicated to the Carranzista agency in Washington it was announced that General Carranza would immediately establish a civil government in Mexico City preparatory to moving his capital there. The Carranzista agency was advised in a dispatch from Chares A. Douglas, Carranza's chief counsel, who is now at Vera Cruz, that General Gonzales will take with him into Mexico City 300 carloads of foodstuffs for immediate distribution among faminine sufferers at the capital.

Charles A. Douglas, of this city, legal adviser of General Carranza, who is now in Vera Cruz, telegraphed the Carranza agency here that after an investigation he had sent to Secretary Lansing, "a settlement of facts in the interest of truth," as to the food situation. In Vera Cruz he said there was no disposition to obstruct the work of the Red Cross, "but there is a feeling that its work is not needed in the city, however great its needs may be elsewhere." In Vera Cruz demand for labor exceeds the supply, he adds, and wages are good.

"The government of Vera Cruz," reports Mr. Douglas, "is now and has been for some time selling foodstuffs at one-half the regular price to those able to pay and making free distribution to those unable to pay."

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*No. O3503X. **Ref. Bible,** Fr. Mor., div. cir., round cor., gold edges, 7⅞x5⅝x11|16, India paper, ... 3.25
No. O3575X. **Ref. Bible,** Fr. Mor., div. cir., round cor., gold edges, 7⅞x5¾x⅞, India paper, leather lined 4.50

(Those marked with * are self-pronouncing.)

MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXX. BERNE, INDIANA, JULY 22, 1915. No. 28.

NOTES AND COMMENTS

Three Million to Study Peace.

The Federal Council of the Churches of Christ in America through its Commission on Christian Education has prepared a course of thirteen lessons on International Peace, A Study in Christian Fraternity. This course will be published during October, November and December of this year in the Sunday school and other periodicals of the various churches affiliated with the Federal Council. Already these lessons are assured a circulation of three million among senior and adult Sunday school classes, and it is expected that their distribution will ultimately reach five million.

While not discussing the present war, these studies aim to create and crystalize sentiment among professing Christians in the interests of international fraternity and inter-racial sympathy and appreciation. The lessons will be printed and distributed both in English and in German.

The lessons are also accompanied by a service book and full commentary, now in press.

Allentown Cornerstone Laying.

Last Sunday was a day of rejoicing for the pastor and the members of the First Mennonite church at Blank and Chew streets, Allentown, Pa. It marked the cornerstone laying of the new edifice that is about to rise on the site of the frame building that has sufficed as a worshiping place the past eleven years. The former church has been rolled to the rear of the lot and will be used ultimately for the Sunday school and for overflow services. On the site a handsome new edifice will be erected that will be worthy of the congregation and of the denomination.

Three special services were held yesterday by the people of the congregation under the ministration of the pastor, Rev. Victor B. Boyer. The chief speaker at each of the services was Rev. John W. B. Schantz.

At the morning service Rev. Schantz addressed the people from the text, I Cor. 3:9. His text in the evening was Acts 16:30.

The act of laying of the cornerstone was held in the afternoon at three o'clock. The church was crowded for the service. The pastor officiated. Rev. G. A. Greiss, pastor of St. Paul's Lutheran church, made an address of congratulation on behalf of himself and of his people. He also urged the people to live true lives. His remarks were very timely and appropriate. Rev. Schantz again spoke before the people and he used as a text I Peter 2:6. He referred to these three things peculiar to a cornerstone, stability, beauty and unity and he drew lessons for the people of the church.

Pastor Boyer stated that in the old cornerstone had been found a copy of the Mennonite, a sketch of the church, a copy of the address of Rev. N. B. Grubb, the Mennonite Year Book, a copy of the Morning Call, a Bible and several pennies of the year of the laying of the cornerstone, 1904, the date having been October 30. All these articles were replaced in the new stone and with them are the following: The Mennonite of today, a daily paper, the church directory, list of members, and the financial report.

The stone is a block of Indiana limestone and bears on its face these words: "First Mennonite church, built 1904, rebuilt 1915."

The Four Anchors.

Acts 27:20, 29.

They cast out four literal anchors, but Paul also cast out four spiritual anchors. The first anchor is faith, "Sirs, I believe God." The second anchor is hope, "All hope that we should be saved was then taken away." The third anchor is courage, "I exhort you to be of good courage." The fourth anchor is patience. "It was midnight, all the tackling had been cast out of the ship, they could but wait while the day was coming on." There are times when the day seems long breaking, but God perchance is waiting until the tackling, every unnecessary thing is cast overboard, and there is nothing between. Let patience have her perfect work, that ye may be perfect—entire, wanting nothing, and so it came to pass.—Unknown.

Why Korea Needs Efficient Sunday Schools.

Considerable publicity has been given in newspapers during the past few weeks to sensational rumors of Japanese official hostility to Christian education in Korea. These are the facts behind the reports: the Japanese Educational Ordinance for Chosen provides for the standardization of all schools, public and private, in the interests of educational efficiency. The regulations for private schools do not go into effect until 1925. One of these regulations prescribes that "in these (private) schools no religious teaching is permitted to be included in their curricula; nor religious ceremonies allowed to be performed. Bible schools and Sunday schools are exceptions to this rule."

It will be seen that while this is technically no more hostile to Christianity than to any other religion, and simply separates religion from education in regular schools whether public or private, it does deprive Christian missions of one of their most valuable agencies of religious education. The fact that there is yet 10 years before the full operation of the regulations gives ample time for the organization of the Sunday school as a serious agency of Christian education in Korea. The Korean Sunday School Association during the present year has by the adoption of Sunday school standards and the energetic promotion of Sunday school work been fitting the Sunday school for the greatly increased responsibility it must bear for the Christian education of Korean youth in the near future. The World's Sunday School Association, through its representatives in Korea is cooperating with the missions of all denominations to prepare the Sunday schools of Korea to handle their great task.

The Christian College.

What is the Christian college that it should have an appeal to men of wealth who are also men of wisdom? Jowett in his first sermon at Balliol College spoke of the college as "a place of education, a place of society, and a place of religion." Here are three fundamental conceptions: the man in himself, the man in his relations with other men, the man in his relations with God. The college has to do vitally with them all. What makes a college Christian? Not the teaching of such subjects as mathematics, language, literature, history, or science. Not even the teaching of religion or the being under denominational control. The college gets to be a Christian college in consequence of its atmosphere, its tone, its ideals. It exalts learning and enthrones Jesus Christ. It sets before itself as an ideal of the highest culture, the truest relationships, and a personal knowledge of Jesus Christ. It believes in character and culture, "godliness and knowledge," "piety, morality, and learning." The term "Christian" is not a term of limitation, but of perfection. Christian education is not less than any other kind; it is the only "full, perfect, and sufficient" sort. The Christian college adopts for its coat of arms a book and an altar, a library and a chapel, a classic lamp and the "Cloven tongues like as of fire." The potent word of the Christian college is not selection but perfection, not election but completeness. Its supreme and sovereign figure is the great Teacher. — Bishop Wm. Fraser McDowell, in Northwestern Chr. Advocate.

Bible Conference.

The committee appointed last year to arrange for a second Bible conference at Terre Hill, Lancaster Co., Pa., announces a conference, to be held in the same place this year from July 31 to Aug. 15 inclusive. The daily program is to consist of a service of song and praise at 10 a. m. Bible study and lecture at 2 p. m. and evangelistic services at 7:30 p. m. The following ministers are expected to be present: J. W. Schantz, Schwenksville; Victor Boyer, Allentown; E. W. Graybill, Richfield; A. K. Bean, Skippack; P. S. Apple, Richfield; H. G. Snyder, Roaring Spring; J. S. Lehman, Lancaster; H. G. Allebach, Quakertown; Prof. J. A. Huffman, Bluffton, O.; A. M. Fretz, Perkasie; J. W. Swarr, Mechanics Grove, Jacob Snyder, Roaring Spring, J. H.

Mease, Quakertown, and M. Myers, Bowmansville.

Persons interested in the conference should write to the secretary at once in order that arrangements may be made for their entertainment. Cottages, including beds and mattresses may be secured for the entire conference for $2.00. Meals and lodging are furnished on the grounds at reasonable rates. Nothing will be sold on the grounds except things necessary for the comfort and convenience of those attending the the conference. Admission to the grounds will be free.

The splendid success of last year's conference has encouraged the committee in the belief that it supplies a long felt want and presents an opportunity for the Mennonite people in Eastern Pennsylvania to work for the upbuilding of the Master's kingdom. A large attendance is expected.

Facts About the Bible.

"A prisoner condemned to solitary confinement, obtained a copy of the Bible, and by three years' careful study obtained the following facts.

The Bible contains 3,586,489 letters, 73,692 words, 31,173 verses, 1,189 chapters and 66 books. The word "and" occurs 46,277 times. The word "Lord" occurs 1,855 times. The word "Reverend" occurs but once, Psa. 111:9. The middle verse is Psalm 118:8.

Ezra 7:21 contains all the letters of the alphabet except J. The finest chapter to read is Acts 26. The 19th chapt. of II Kings and the 37th chapt. of Isaiah are alike. The longest verse is Esther 8:9. The shortest verse is John 11:35. The 8th, 15th, 21st and 31st verses of the 107th Psa. are alike. Each verse of the 136th Psa. ends alike." In 1272, the wages of a laboring man were less than four cents a day, while the price of a Bible was about $180. A common laborer then, must toil thirteen years for a Bible.

The Swiss mountaineers have a custom of calling through speaking trumpets at dusk each evening, "Praise the Lord God!" This may be started by one herdsman and is answered by others from neighboring peaks, the sound being prolonged as it reverberates from one mountain to another. After a short interval supposedly devoted to prayer, a herdsman calls in the same manner, "Good night!" this, too, being repeated by his fellows. Then all retire to their huts. The impressiveness of these calls, echoing and re-echoing from rock to rock and mountain to mountain, can easily be imagined.—Exchange.

A PREVALENT SELF-DECEIT

By P. P. Wedel.

In most communities you will find church-members who for some reason or other cease to attend public worship or who at best come to the meetings very irregularly, and usually they feel that they have a just cause for their attitude. Can there be a greater self-deceit?

We need only to analyze some of the reasons such persons have for becoming estranged with their church to see how sadly mistaken and deceived they are. Some will stay away from church services and cease to support the activities of their congregation because they are not fully satisfied with their pastor. They find fault with his sermons and his work in general, they think he does not give them the deserved recognition, or they are jealous because he seems to over-recognize others and so they become cold not only towards their pastor but also towards their church and, I fear, towards their God. Others are dissatisfied with some action the church has taken. Perhaps it was merely some business matter not in any way involving doctrine, or it was a breaking away from some time-honored custom, or the church took on a more progressive spirit, and even though the large majority favored the matter, they cannot forget their defeat and like the boy who says, "If I can't have my way, I'll not play at all," they simply stay away from church. Then there are those who fall out with some brother of the church, or are envious because another takes some leading position. Of course it is foolish to do such things; but it becomes even more foolish if for this reason they neglect their sacred duty of fellowship with God's people. There are also a large number, who are simly negligent. They come to the services occasionally, but they fail to realize the value of communion with the saints. Whether out of an underestimation of the value of such a communion or whether out of an overestimation of the joys and pleasures (?) offered them elsewhere, or whether out of sheer indifference or even laziness—they are seldom seen in the church. And we still find those, who by some queer turn of their mind get the idea that it is just as well to worship at home privately. All respect for those who are in earnest; but we claim positively that they are deluded, and that as a rule there is some other underlying cause for such a condition. We would not for a moment underestimate the value of private worship; but the man who fails to attend public worship on Sunday when it is possible for him to do so, is hardly the one who will worship privately during the week to the extent that he should.

We could continue enumerating the various causes people have for becoming estranged with their church but those mentioned are characteristic of all of them. But are they not all delusions? I repeat, can there be a greater self-deceit? Does not a person do unspeakable harm to himself by taking such an attitude?

Surely, such a person is very short-sighted. He may think he is getting even with the church, the pastor or some brother, he may foster his pride and self-righteousness and look down upon the whole congregation with the feeling, I am more righteous than you, or he may believe that he is just taking his ease and making the Sabbath day a day of rest and enjoyment, but in the final end he is the victim of his own deceit and is doing harm to himself. Strange indeed, that these people do not see this; they must be very short of sight.

And what's more, there is something wrong with their heart. If they would take the pains for a scrutinizing examination before God, perhaps they would see their mistake. Once get right with God and it is not a difficult task to get right with His church. There is something wrong in a man's relation to God if he is negligent in his church attendance.

Of course we refer to those who find it possible to go to church. We fully sympathize with those who are shut in and would be only to glad if they could attend public worship. We fully realize that some have fields of labor that take them far away from Christian people and Christian churches. How they long for the communion with God's own people! In this writing we have in mind those who can attend the services of their own or some other church even if it costs some sacrifice. If at all possible, a Christian has no right to be absent from church, and above all he has no right to habitually withdraw from religious meetings.

When will we learn that the activities and the services of the church are our activities and our services and that we have no right to stay away from them? When will we understand that it's our duty to attend church and support it in every way we can?

We owe it to our church. If I am a member of an organization that organization needs and demands my support and interest. A church member that fails to take part in the services of his congregation robs it of the support and interest it needs and has a right to expect. It is our sacred duty to support and inspire and encourage our church by a regular attendance.

We owe it to our pastor. He has problems enough without our multiplication of them. It gives the pastor a large amount of unnecessary worry and work if his people are indifferent. It is a mighty inspiration to him if they are alive and regular in church attendance. We owe it to the pastor to encourage him all we can and help him fight God's battles. Can we fulfill this duty by staying at home, while he is laboring in the house of God?

And we owe it to our fellowmen—to the brethren in the church as well as to those who are yet out of God's fold. What right has a church-member to discourage God's children by a neglect of his duty? Every Christian must do all in his power to encourage his fellow Christians and bring their efforts up to a height of efficiency. What right has he to become a stumbling block to those who are not yet at peace with their God? If Christians stay away from church, can we expect those to come who are not yet members? Can such a person exert the influence he should upon the unsaved? You cannot exert a healthy influence upon the ungodly if you are on the war-path with your own church, or neglect your duty out of sheer indifference. You owe it to your fellowman to be active in your church and that necessarily implies that you attend its services.

We also owe it to ourselves. Man is a social creature and the religion of Jesus Christ is a social religion. While it is true that a Christian can thrive even in a heathen country where he is surrounded by those who know not God, it is just as true that one who has the opportunity of associating with God's people and fails to do it, robs himself of a great opportunity for spiritual growth. The very fact that we assemble to sing and pray and worship together is an uplifting force in our lives. And even though the sermon is seemingly weak and does not measure up to the standard, if we attend services in a worshipful mood and enter heartily into prayer and song and listen attentively to the Word we will receive a blessing that will help us grow spiritually. Our soul craves for the fellowship of God's children. It longs for the feast that God has spread in public worship. And it has a right to these gifts of God. He who denies his soul this right willfully, robs his soul of its heritage and fails to fulfill his God-given duty to himself. It is our duty to ourself to attend the religious meetings of our church.

But we owe it to God also. He has given us the church to minister to our spiritual needs. He has made Jesus Christ, His only Son, the head of the church. He has literally given His only Son to us and for us. Through His death on the cross He has reconciled us unto God and become the foundation-stone of His church. And now through the channels of this divine institution He wants to bring into our lives blessing upon blessing and salvation upon salvation. If a father takes pains to surround his boy with the best of environments so that he might develop into healthy manhood physically, mentally and every other way, is it not the duty of that boy to make use of his privileges. What would we think of him if he chose other and poorer environments? And what shall we think of a person who calls himself a child of God and yet refuses to attend church even though God Himself out of love gave this institution for the good and the spiritual development of His children?

God wants us to be efficient in faith, in love, in service and in all the fruits of the Spirit. He wants us to strive unto perfection. He wants our service, our prayers, our genuine work and He wants it in a full-hearted manner. He never asks more than we can do, but He never asks less. Can we become really efficient Christians if we absent ourselves from church? He who refuses to utilize God's gifts cannot grow in the grace and the knowledge of the Lord and just insofar as he fails to grow he robs God of what's coming to Him. It's our duty to God to attend public worship.

But even more than a duty — it is a God-given pleasure and privilege for which we cannot be too thankful. Let us prove our gratitude by taking full advantage of this privilege. "Let us consider one another to provoke unto love and good works; **not forsaking our assembling together**, as the custom of some is, but exhorting one another; and so much the more, as ye see the day drawing nigh." Heb. 10, 24, 25.

CORRESPONDENCE

Napier, July 10, 1915. Editor of Mennonite:—The second anniversary service of the Napier Mennonite church was held July 3rd and 4th, 1915.

Saturday evening services opened at 7:45 with a spirited song service, led by the pastor. Devotional service was then conducted by Rev. Abram Snyder, better known as "Grandfather Snyder", who is the oldest Mennonite minister in Bedford and Blair counties, and his presence at this service brought inspiration to this newly organized congregation his words of encouragement were appreciated by all. The sermon of the evening was then given by Rev. J. S. Lehman of Lancaster Co., Pa., who brought a very forcible sermon from Isa. 27:23. He brought out some very helpful thoughts. The service closed by prayer and benediction by Rev. J. S. Lehman.

Sunday morning services opened at 9 a. m., weather being ideal, the sun shining in all its brilliancy. At the hour stated above the house was well filled. The Sunday school, in charge of W. Ferguson, who is superintendent, who read the lesson and teachers present then took up the lesson for a brief time in the various classes, the report of Sunday school secretary gave 80 scholars and teachers present and a score or more of visitors. The Sunday school was addressed by L. A. Walter of Blair county. Devotional services were conducted by Rev. R. M. Wilspong, a Baptist minister from Schellsburg, Bedford County. The sermon of the morning was given by Rev. J. S. Lehman, who used for his subject, "Early Morning Breakfast", using as a text John 21:12, and held the large audience spell-bound, listening to the gracious words as they fell from his lips and showed the blessings of an early consecrated life; following the sermon special music was rendered by H. G. Snyder and Samuel Attic of Altoona, singing the hymn entitled, "Blessed Jesus, keep me white," which was very fitting and inspiring for the occasion. Following was the pastor's anual report which showed that there had been 52 regular services held in the church during the year and 26 services at Man's Choice, a mission station; at the former place there were four weeks evangelistic meetings with 26 open confessions; at the latter place there were a number of evangelistic meetings held, confessions all totaled number 28. There were during the year 23 persons received by the rite of water baptism upon confession of faith and 13 persons were received by letter and the right hand of fellowship from other denominations. Report shows no deaths during the year, but one withdrawal and two transfers, the membership at this time totals 80.

Sunday afternoon service was opened at 2 o'clock by song and praise, led by Samuel Attic in which many, who were present, took part in this very helpful and inspiring service, giving words of testimony of God's saving and keeping power, after which our pastor, Rev. H. G. Snyder gave a helpful talk on the subject, "Yet a little while", the words of Jesus Himself, admonishing us to be faithful in the discharge of our every duty, showing us that the responsibility of this life is brief and short and that it would only be a little while when we, like our fathers who have gone before, would close our eyes to the scenes of this life.

Sunday evening service was opened at 7:30 with song and praise service, led by Mrs. Irvin Shaffer, when quite a lot of the young people took part in this service. Following this there were two received by baptism, the pastor officiating, after which Rev. J. S. Lehman preached a powerful sermon from the text Exod. 10:26. "Not a hoof shall be left behind." The offering for the entire day amounted to $71.56.

We feel grateful to our heavenly Father for all the blessing that He bestows upon us from time to time and we ask an interest in the prayers of all those who know the worth of prayer for the work at this place, for the harvest truly is great and the laborers are few.

Clyde Richy, Sec'y.

THE ADVANTAGES OF GRADED SUNDAY SCHOOL WORK

By Mrs. Wm. Dyck.

(Concluded.)

Another division receiving attention is the Secondary division, or pupils in the teen age—sometimes called the Intermediates. They have problems and interests of the adolescent age, making the choice that students must take, for their life-work, decisions to govern the remainder of life, and need wise ideals before them.

It has been said, "The ideal point in teaching is reached when a pupil wishes to be like a good character!" Happy is that teacher who can take characters from the sacred pages to hold up before his class! The Secondary division is generally included in the Adult department which may also include Teacher-Training andHome departments, although the very best time to study Teacher-Training is during the latter part of the teens.

The second point deals with the subject of Sunday school literature. Where the uniform series of lessons is the course adopted, the school may conform to graded standards by securing the supplementary work. Leaflets containing these may be had for teachers and pupils by writing to the officers of the state or county Sunday school associations, or from the larger denominational supply houses. The instruction will be material suitable for the Elementary grades, supplying memory work and handwork in the required amounts. But the idea of a graded Sunday school carries with it the idea of a course of graded lessons which generally meet approval, and will bear investigation.

The third point has to do with the methods of teaching. In the Sunday school in the past almost all emphasis has been placed on the material to be taught, that is, the Bible, but the science of teaching now considers the mind of the learner. Were these principles applied it would be impossible to present to little children material which taxes a college graduate. The character of the Sunday school, the church, and of the individuals who make up that church depends very largely upon the amount of Bible study done, or not done. Many are satisfied to own a Bible. Some read it. Very few study it, because they don't know how! The Teacher-Training course teaches how to study.

The last point deals with promotions, which will probably appeal to the pupils as the best of all. However, when they see it depends very much on the character of work done preceding, it may help get results and that after all is the point we are after.

The strength of the church consists not alone in numbers; nor in the value of the property, nor equipment. Its loyal membership is the source of power to the church. Such a church cannot be made of material ready at hand, but must be gradually builded through the years by building boys and girls into strong Christian characters. This can be done only at a great cost and with the utmost care.

If we accede that the church is the school and the school a church service, then it follows their interests are common, and whatever benefits one, directly benefits the other.

Grading is not the end of Sunday school efficiency; it is simply a means to an end, in order that those who are called on to teach the Word of God, may do so to His name's honor and glory!

A $3.00 Conklin Self-Filling Fountain Pen, your own renewal and a new subscriber for $4.50. The new subscriber will receive the paper from now until Jan. 1917.

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Rev. S. M. Grubb - Editor
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MENNONITE MINISTERS

Any one who knows the name and address of any Mennonite minister, chosen or ordained during the past year, or is aware of the death or change of address of any Mennonite ministers during the same period, is kindly requested to send this information at once to the Mennonite Book Concern, Berne, Ind. It is desired by the publishers to make the list of Mennonite ministers .and their addresses in the German Almanac for 1916 as complete and correct as possible.

EDITORIAL

Every now and then the suggestion is made that certain types of sin be seggregated for the safety of the rest of the community. This is but a confession of one of the failures of law. When the law enforcing officials say to themselves and to the community, "We can't succeed in blotting vice so we will allow it to flourish in certain quarters and regulate it," they not only portray a willingness to ignore a plain duty which they took upon themselves by the most solemn and sacred obligations, but they brazenly propose to license the continuance of evil as well. Call it practical efficiency or by whatever other name you please, the very suggestion of such a procedure is a criminal and treasonable betrayal of the law of the community. When it once comes to the state where the police authorities grant the privilege of violating law to a certain class of offenders against both the moral and civil law of the community the practice of those offenses then becomes legal. If it is legal for a harlot to practice her business under the supervision of the civil authorities, it is just as legal for somebody's daughter to determine that she will leave her home of restraint and decency and take up the business of the painted woman of the unspeakable profession.

Law does not prevent sin. It never has, but law is by no means to be degraded to a sort of overseer of crime so that crime may be done decently and in order. There is no regulation of sin. It must be fought, giving no quarters. The business of law is to punish sin, to make it hard for the transgressor, to expose its evil and create a mighty sentiment against it, it must make criminal sin unprofitable and unsafe.

So long as there is a breeding place for the germs, disease will continue to flourish. It is right here that religion does its most effective work. It assails the heart, cleanses it and fortifies it against the reappearance of the germs of sin. Working hand in hand, the law of God dealing with the heart and the law of the land dealing with the manifestations of sin, society reaches its highest degree of safety and purity. No one would think of letting the problem of sin in the human heart in the hands of notoriously wicked men. Such a thing would be absurd in the highest degree and so, too, so long as civil officials are not men of clean lives and high moral ideals it is foolish to expect a sincere devotion to duty on their part. The problem of crime, especially the vicious, immoral type, waits for its solution until both state and church are served with officials whose devotion to duty is unquestioned and whose ideals are the very highest possible.

One thing the great war now in progress has accomplished. It has brought about the collapse of the type of mock-Christianity to which the world gave itself in satisfying security. The question asked over and over again, Has Christianity failed? must be answered with an emphatic yes, if by Christianity is meant the arming of millions of men for the ugly business of butchering fellowmen, these same armed assassins at the same time professing to be confessors of the Christ who taught us that all men are brothers and that the highest type of manhood is only shown when one is ready and willing to love his enemies.' In England the whole nation denounces a minister of the church for daring to suggest the inconsistent attitude that the soldier while fighting should betray no personal hatred, in Germany the nation sings "Hymns of Hate" and calls upon God to curse its enemies. If Christians could go to war they certainly would not in these instances "bless and curse not." It is sad to think that although Christianity was established and given to the world by men and women who were ready to die, and actually did give their lives, for its principles in this war, with millions willing to die with hatred and curses upon their enemies, we hear nothing of those who call themselves Christians being willing to die for the cause of peace which the great Prince of Peace made a chief cornerstone of his structure upon earth. Yes, say the apologists, but the people of the warring countries must serve, what else can they do? It is said of an old Roman that when his sons, who had made a dishonorable peace with the enemy, apologetically asked him, "What else might we have done? he replied, "You might at least have died." The fact that the military powers can go on in their lust for blood without even so much as a single Christian exposing his life to the danger of death for the sake of peace shows how utterly unchristly the so-called Christian nations have been. Sham Christianity has failed to give peace to the world. Real Christianity will give the world, when men are sufficiently in earnest in their profession of the religion of Jesus Christ to love their enemies and give themselves wholly to the obedience of their Lord's command to love, no matter what may come.

WISE COUNSEL TO A STUDENT.

A writer in the London Quarterly for July, 1878 gave the following account of an interview with the aged Dr. Routh, late president of Magdalen College.

"I explained that I desired a few words of counsel, if he would condescend to give me them—some directions as to the best way of pursuing the study which he had himself cultivated with such signal success. Aware that my request was almost as vague as the subject was vast, and full of genuine consideration for the aged oracle, I enlarged for a minute on the matter, chiefly in order to give him time to adjust his thoughts before making reply. He inquired what I had read. 'Pearson and Eusebius, carefully.' The gravity which by this time his features had assumed was very striking. He lay back in his chair. His head sank forward on his chest, and he looked like one absorbed in thought. 'Yes—I think, sir,' (said he, after a long pause, which besides raising my curiosity, rather alarmed me by the contrast it presented to his recent animated manner), 'I think, sir, were I you, sir—that I would—first of all—read the—Gospel according to St. Matthew.' Here he paused. 'And after I had read the Gospel according to St. Mattew—I would—were I you , sir, go on to read—the Gospel according to St.—Mark.' I looked at him anxiously to see whether he was serious. One glance was enough. He was giving me (but at a very slow rate) the outline of my future course. 'I think. sir, when I had read the Gospel according to St. Mark, I would go on, sir—yes, go on to—to the—the Gospel—according to—St. Luke, sir.' (Another pause, as if the reverend speaker were reconsidering the matter.) 'Well, sir, and when I had read those three Gospels, sir; were I in your place, I would go on—yes, I would certainly go on to read the Gospel according to St. John.'

"For an instant I had felt an inclination to laugh. But by this time a very different set of feelings came over me. Here was a theologian of ninety-one, who after surveying the entire field of sacred science, had come back to the point he had started from, and had nothing better to advise me to read than the Gospel! I believe I was attempting to thank him, but he did not give me time. He recommended me, with much emphasis, to read a portion of the Gospel every day. 'And after the Gospel according to St. John, he proceeded: (Now for it, thought I. We are coming to the point at last.) 'I would in the next place, sir—I think' (he paused for an instant and then resumed): 'Yes sir, I think I would certainly go on to read the—Acts of the Holy Apostles; a book. sir, which I have not the least doubt—no, it certainly does not admit of a doubt—was the work of St. Luke,' I assented. 'But what is quite evident, sir, it must be a book of altogether apostolic antiquity, indeed of the age it professes to be. For you may have observed that the sacred writer ends by saying that Paul dwelt at Rome two whole years in his own hired house. Now, sir,' (here he tapped my fingers in the way which was customary with him when he desired to enforce attention), 'no one but a contemporary would have ended his narrative in that way. We should have had all about St. Paul's martyrdom' (he looked archly at me, and slightly waved his hand), 'all about his martyrdom, sir, if the narrative had been subsequent in date to St. Paul's death.' I said the remark was new to me. but I saw its truth. He only wanted me to nod. He was already going on; and, not to presume on the reader's patience (for it cannot be a hundredth part as amusing to read the story as it was to witness the scene), after mentioning the seven Catholic epistles, he advised me to read those of St. Paul in the order of Pearson's 'Annales Paulini.' He spoke of the Revelation, and remarked that Rome is certainly there, whether Imperial or Papal. Then he referred to Eusebius; to Scalliger's shrewdness about his 'Chronicon;' and remarked that there is no Arianism apparent in his Ecclesiastical History.

" 'Mr. President, give me leave to ask you a question I have sometimes asked of aged persons, but never of any so aged or so learned as yourself.' He looked so kindly at me that I thought I might go on. 'Every studious man, in the course of a long and thoughtful life, has had occasion to experience the special value of some one axiom or precept. Would you mind giving me the benefit of such a word of advice?' He bade me explain, evidently to gain time. I quoted an instance. He nodded and looked thoughtful. Presently he brightened up and said: 'I think, sir, since you care for the advice of an old man, sir, you will find it very good practice' (here he looked me in the face) 'always to verify your references sir!' "

GOD'S CURE FOR HEART TROUBLE.

This old world has a chronic case of heart trouble. Nobody knows, in the language of time, how long the world has suffered from a soiled, stained, seared heart. The Genesis story says it began with the first family. And who dares say it isn't a likely story, even if it were not told on sacred pages? Adam and his family were not such peculiar folks. We insist, now and then, on having our own way, right or wrong. Self, sin, shame, heartache. are not these the milestones man has erected on the byways of history?

History shows us her scarred hands and her bleeding heart and pleads with us to beware of the misdeeds of our ancestors. But seemingly, we are determined at all costs to try to find some better way than God's way. There you have the cause of the world's heart troubles.

Let us look into the case. Can you let your heart beat in Adam's breast as he carries home, that awful night, the lifeless body of his boy, Abel? Can you feel the cold fingers of anguish that laid hold on Eve's mother heart when she saw, stalking into her home hand in hand, death and shame? There we have a vivid story of the beginning of this old world's heart troubles! Selfishness grown rank produces sin and sin gnaws out the heart strings and turns its music into a wail. How long will men and women think there is a better way than God's way?

Can you kneel in the sand with Abraham as he prays to God to spare Sodom, if ten righteous souls be found in it—spare it because it held the interests of his friends? "Heart trouble" for Abraham was not of his own making but it was none the less real. Others were selfish and he entered into and shared its bitter fruit. No one can suffer the penalty of our selfishness in our stead but all our loved ones suffer with us.

Can you wade along the shore of the Nile River with poor Jochebed plucking bulrushes to make a cradle for her baby boy? Can you feel her heart bleed as she sets the little craft afloat to escape the sword of the tyrant? Tyranny is but selfishness clothed in royal purple and wielding a scepter. It makes heart trouble a national epidemic. Is the peasant of Germany shooting down the peasant of France because they have a personal quarrel or because either one would rob the other of his vine and fig tree? Or has selfishness donned the royal purple and the heart of all Europe bleeds? Europe's present heart trouble is not of the people's making but the people suffer when selfishness sits on the throne.

Can you go with old Nathan the prophet as he makes his way along the road to the king's palace — sick at heart and stunned with shame? His most prominent parishioner has sinned grievously. He has made the Lord's cause to be evil spoken of. Nathan was an innocent by-stander but his heart is pierced by a shaft from David's bow of selfishness! But Nathan's pastoral call was not perfunctory—it was effective. David, the sinner, kneels beside the royal couch. A cloud of remorse and shame is wrapping his soul in gloom and despair. He lifts his head and heart to God—to none other can he go. Out of the depth of his penitent soul comes a prayer—"Create in me a clean heart, O God and renew a right spirit within me!" David has properly diagnosed his case. The treatment must begin in the heart—the seat of the trouble—there is where he is wrong. God is the physician. "Who can minister to a mind deceased?" asks Shakespeare in "Macbeth," and leaves the question unanswered. Who indeed can minister to the human heart save he who made it the seat of our affections and purposes and tuned it to his own heart!

Yes; the world has a chronic case of heart trouble—an unclean heart and a perverted spirit. But let us remember that "the world" we have been talking about is but an assembly of souls. A nation does not sin except as individuals sin in or for the nation. A city is not wicked except as the men and women living in the city make it wicked by their own sins. Let us remember that sin is a disease of the individual human heart. We are therefore a part of 'the world.' But have we heart troubles? We do if we allow selfishness to occupy the throne room of our heart. Symptoms? Yes, when you measure your friends, and your friends' opinions, and your friends' words and deeds by just one standard—yourself, your ideas and your deeds—those are symptoms that the germs of selfishness are at work in your heart. Poor David! No wonder he had an unclean heart. He opened his heart door and admitted thoughts that were reeking with vileness. They streaked across the velvet carpet in his heart's best chamber. They hung pictures on the walls of his heart that he wouldn't have hung on the walls of his library for all the gold in the world. No wonder he cried out—"A clean heart, C God, create in me a clean heart."

And the sad part is that the footprints he made on the sands of selfishness, sensuality and shame have become a beaten path! "Many there be that find it!" You can ofttimes buy on the bookseller's shelves for ten cents or $1.50 a book which purposely paints on the walls of your heart one or a dozen of those vile pictures. Unclean! Unclean! and the worst of it is that the "best people," so-called, are too often the most hopelessly unclean and care the least.

The world's greatest troubles are heart troubles. The world's greatest need is not for political reform nor for social reconstruction nor for natural resources but for a clean heart and a right spirit. A pure heart makes a Christian individual. A family of Christians makes a Christian home. A group of Christian homes makes a Christian community. Contingent Christian communities make a Christian nation. And so the world will be Christian.

But it must begin with your heart and mine. Has God a cure? Yes; the same treatment that cures the boy's foot, pierced by an ugly thorn. First the thorn must come out. It is foreign and poisonous. We must first be willing to quit the evil that makes us weak and wicked in God's sight. Unless we put away our evil doing we shall neither receive nor deserve God's forgiveness and healing. Second, the thorn-wound must be cleansed. Nothing so helps in that cleansing as tears of true repentance—tears of a broken and contrite heart. We may not make a public exhibition of our repentance. God is more concerned whether it be genuine. If it is, "He that seeth in secret shall reward you openly." Then the physician binds up the wound, saying, "Now nature must heal the wound; I can't do that part." Nor can we. "Nature" is but the physician's name for the Power that must heal our sin-bruised, defiled, seared, fearful, troubled and broken hearts. We nor any rite nor ceremony "nor any other creature" shall be able to heal a spiritual wound or disease.

"Create in me a clean heart, O God, and renew a right spirit within me," then "the words of my mouth and the meditations of my heart shall be acceptable in thy sight, O Lord, my strength and my redeemer!"—The Rev. Claude Allen McKay, in North-Western Christian Advocate.

YOUR ORGANIZED BIBLE CLASS.

What is the matter with your organized Bible class? Does it come up to your expectations? Is the rest of the Sunday school taking much notice of it? Does the congregation feel its influence? Has the community made any remarks about it? If not, why not? Organization means work, efficient work. Results are the only excuse for organization. If the tree bears no fruit, it has no excuse for taking up room in the orchard, and it should be removed. But they say while there is life there is hope; and there may still be the power in the old tree to bring forth fruit, if it gets the proper nourishment and cultivation.

What are you feeding your organized Bible class? Socials, banquets, lectures, and then some more socials? Have you tried a plain diet on the Word of God,—strong meat? Oh, how the Word grips! Some people don't like it. They squirm and try hard to think of something else that they can whisper to their neighbor. But where the heart is open to the truth, the Word brings a deep sense of the earnestness of life, of the holiness of God and the sinfulness of man, and of the supreme importance of getting right with God and "presenting our bodies a living sacrifice" early in life. Thus the Word of God can and should be taught in your Bible Class, so that every member shall become a citizen of the Kingdom of God. Others have done it, and so can you.

If you are only a lay member of the class, having no office, nevertheless you count one. In an organization every one counts.

And you have a powerful talent that you can use in the interest of your class-prayer, secret prayer, the prayer of faith. Just tell God about your class, and then listen to what He tells you to do. Perhaps He is asking you to be the first to give Him a "living sacrifice" and from the fire of your altar he will light the altars of the whole class. God delights in using humble talents and humble lives. **Anna G. Stauffer.**
Allentown, Pa.

THE C. E. TOPIC.

August 1.

Little Every-day Kindnesses.

Eph. 4: 25-32.

There is a story, in the Middle West of a pioneer character who, as he wandered here and there, through the vast unsettled country, scattered apple seeds. For this he was called Apple-Seed John. Many years later when the settlers came and took up land they found splendid groves of apple trees bearing beautiful fruit for which they had to call the name of Apple-Seed John blessed. It was a little thing, perhaps only an eccentric fad as some would call it, but it cost him little effort and gave him pleasure. It was worth while because it was destined to make many whom he would never see happy.

Whittier celebrates in a poem the digging of a well, by a New England way-side, by a man who once was ship-wrecked on a waterless island and who determined that, when opportunity afforded, he would at least do his part toward relieving the thirst of man and beast. Many of our miseries suggest to us the possibility of saving others the agonies and sufferings we had to endure if we but take the trouble of a little effort. May we not then be able to make blessings come out of our troubles for others?

Great things develop from little ones as oaks from acorns. A single text brought light to Martin Luther, from that enlightenment came our modern Christianity and our modern civilization. The world is only blessed in a big way through little things because big blessings are only a collection of little ones. Our Master's life consisted in going about speaking a word to one, healing the afflictions of another, here and there teaching a handful of people, telling a little story to a few and praying alone in some quiet place, but from His life of little kindnesses came the only perfect pattern of life. He did not rule, He did not command armies, He never went 200 miles from home, He never owned a foot of ground, indeed the things the world associates with success were never characteristic of Him, but He touched the hearts of men and to Him they are bound by ties mightier than any other power we may know. The Christ-pattern for our lives is always productive of the best blessings to others and to ourselves and has largely to do with little details of love, thoughtfulness and kindness to which we ought to give our constant attention.

In the Christian church there is a noticeable difference in the kind of a ministry with which it is served. Some preachers develope into great orators or public characters, having the ability to move masses or swaying the emotions of the multitude. When their work is finished and they go to their reward the newspapers print eulogies about them. They have without doubt filled a place in the plans of God, but their number is few. Then there are others again who go to their reward and only leave weeping ones behind who remember them for the brightness they have put in their lives by practical service and helpfulness. While like Oliver Goldsmith's Country Parson, unnoticed by the great world, they leave behind an influence as lasting as time. The Christian ministry is not limited to those who preach it, it is imposed upon all those who do the Lord's service and the helpfulness they put into life by their daily help to others blesses the world in a way that cannot be estimated.

In our daily contact with men we always have opportunity to smile, to share our little with the others who need it, to be thoughtful of the comforts of others, to sympathize with the troubled and to create an atmosphere of helpfulness and trust. The efforts to do this are not difficult ones to make but the blessings coming from them will make a better sweeter world. To sweeten this world is a worth-while task that does not call for the exercise of unusual talents but it is nobly doing God's bidding.

THE S. S. LESSON

August 1.

The Queen of Sheba Visits Solomon.

I Kings 10:1-10.

Golden Text—Prov. 8:11.

We do not know exactly where the Kingdom of Sheba was located except that it was one of the remote countries of Arabia. A great distance from Jerusalem, but the fame of Solomon reached it and great interest was aroused in its king and his God so that the queen determined to go and see for herself. (1) The Queen of Sheba heard. When God is served, when His cause is zealously followed, the fact cannot be hidden under a bushel. The nation that walks in His way is bound to impress itself upon the world for good. The men and women who walk in His statutes are subjects of interest to all others. A knowledge of God is always bound to be carried to those who do not have it. In Solomon's day it was simply a reputation of his prosperity and wisdom. In our day the knowledge of the great King we serve is carried by the Gospel, and particularly missionaries, to foreign peoples. It is now more than a great name, it is a saving name that will bring salvation to those who will accept it. (2) The Queen of Sheba came. She would find out for herself. All without the pale of the Gospel are invited to come and see "that the Lord is good". Most men are lost because they won't come and see for themselves. An earnestness that will prompt men to seek God diligently will be rewarded. To them that seek Him the assurance is given that He will be found. The journey was a long, trying and tiresome one involving dangers, privation and fatigue. There have been times when seeking the Lord was exceeding dangerous. Today the way to God is not beset with dangerous hindrances. It is one of the marks of splendid manhood, even in the eyes of the world, to be seeking the Lord. (3) The Queen of Sheba saw. She saw his wisdom. It was the special gift of God. To be wise unto salvation is the choicest gift the Christian possesses. The world will know we have it. It can't help but see it. She saw his house. Our house is the Temple of God—the dwelling place of the Holy Spirit. She saw the luxuries he enjoyed. The luxuries we enjoy are the bread of heaven, the ministration of angels and the true gold laid up for us in heaven. Above all she saw his ascent to the house of God. The way to the house of God, yes, to His throne and His heart, is now open for all and it is our privilege to show others the way. (4) The Queen of Sheba asked. She wanted to learn, which showed a proper attitude. When one is unwilling to learn there is no hope for improvement. She went to the right source, a God-inspired man. The source open to us is God's inspired word which reveals the secrets of life, death, eternity and the soul and its destiny. We also have the direct way. We may go straight to God and our prayers will be heard and answered. (5) The Queen of Sheba gave. It was a proof of her sincerity. She appreciated the value of what she was enjoying. She saw in this wise man something superior to herself and worthy of her gifts. She wanted him as her friend. Good things are always worth paying well for. When we come to recognize in our heavenly Father and King, the source of all good, the fountain of wisdom and the Friend of friends we will lay at His feet our choicest and best. (6) The Queen of Sheba received. As in her case so it follows with us, that the more we give to God the more we get from Him. The gifts He bestows are worth infinitely more than ours. Some of His gifts are forgiveness of sins, adoption into His family, eternal life and everlasting happiness. (7) The Queen of Sheba returned. She went to her own people to tell what she had learned, to practice what had been revealed to her, and to remember the graciousness with which she had been received God calls us to come to Him that we may go forth to tell about Him. Having received instruction from Him our future life will be changed along better lines. The memory of His grave to us makes existence sweet and the future blessed and should bind us closer to Him by the ties of loyalty and affection.

Your own renewal for 1916 and a new subscriber from now until January, 1917, and a copy of Krehbiel's History of the General Conference, postpaid to each for $3.00.

DEATHS

Schaublin. — On Sunday afternoon, July 4, 1915, J. J. Schaublin departed this earthly life apparently without any suffering or pain. He reached the great age of 79 years, 10 months and 5 days. He was born in Baselaugst, Baselland, Switzerland, Aug. 29, 1835, and came to America in the year 1844, settling in Wayne county and later in Allen Co. of this state. Mr. Schaublin was possessed with a variety of gifts that made him a useful and influential citizen in his community. He was a well read man and shared largely in the progressive thought of his time. As infant he was baptized by the German Reformed church and remained a member there until 1912, when he transferred his membership to the Grace Mennonite church. In 1867 he married Anna Neuenschwander with whom he lived for 46 years when she preceded him in death. Ten children were born to them, five of whom are still surviving. His funeral was held from the Grace Mennonite church on Tuesday afternoon, Rev. Albert Schumacher officiating. Interment took place at the Pleasant Ridge cemetery.

CONTRIBUTIONS

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From Mr. and Mrs. K. P. Low, Oskaloosa, Ia., $10. Memory of Cathrine Bender, Middletown, O., $25.
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NEWS OF THE WEEK

PUTS NO BLAME ON CAPTAIN OR OWNERS

Report of Court of Inquiry in Sinking of the Luisitania Disappoints Americans.

London, July 17.—"Torpedoes fired by a submarine of German nationality," caused the loss of the steamship Lusitania and its passengers, according to the findings of the court of inquiry appointed to investigate the disaster.

The court held that no blame for the tragedy attached either to Captain Turner, commander of the vessel, or the Cunard line, the owners.

"After having carefully inquired into the circumstances of the disaster," says the formal report of the court, "the court finds the loss of said ship and lives was due to damage caused the ship by torpedoes fired by a submarine of German nationality.

"In the opinion of the court the act was done not merely with the intention of sinking the ship, but also with the intention of destroying the lives of the people on board."

The court also found that the ship was unarmed and that her cargo was a general one, the ammunition aboard consisting only of 5,000 cases of cartridges from which there was no explosion.

The report was a distinct disappointment to the American survivors, who expressed indignant surprise at the port which exonerated Captain Turner and the Cunard line from all blame and commended the discipline of the crew.

40,000 SUFFRAGETTES IN PATRIOTIC PROCESSION

London, July17.—Forty thousand women, dressed in red, white and blue —colors of the British and French flags—participated this afternoon in the greatest demonstration in England since the days of militantism. Accompanied by seventy-five brass Thames to Trafalgar square in a patriotic procession to prove to the government that women are ready to "do their bit" and help England in the war.

Tremendous outbursts of cheering greeted the leaders of the pageant, a group of the prettiest girls in London, costumed to represent each of the allies. Heading the entire procession was a beautiful girl dressed in the national colors of Belgium and carrying a tattered Belgian flag.

Mrs. Emmeline Pankhurst and several other leaders who marched in the procession as it left the Victoria embankment, later dropped out and formed a deputation that visited Lloyd George, minister of munitions.

FORD REFUND $15,000,000

Detroit, Mich., May 16. — The Ford Automobile Company this afternoon announced a refund of approximately $15,000,000 to owners of Ford automobiles who have purchased their machines since August 1, 1914. On August 1, 1914, the company announced that if 300,000 machines were sold during the ensuing year, each purchaser would receive a refund of from $40 to $60. The company says the refund is strictly in the nature of the profit distribution policy of the company.

PURITY CONGRESS HAS NEW PLAN

May Present Morality Question to Masses.

San Francisco, July 19. — At today's session of the ninth international purity congress, the program included addresses by Dr. Charles G. Peace, of New York, president of the Nonsmokers Protective League of America, on "The Tobacco Vice Contributory to Immorality," and by Clifford G. Roe, of Chicago, on "The New Purity Plan." Mr. Roe, who is president of the American bureau of moral education, said:

"The campaign against the social evil has spread so rapidly and widely that the local and national groups engaged in it are mostly unaware of what a diverse world-wide movement they constitute. Each seems bent upon some pet solution of the problem. Some insist the solution must be medical and psychopathic, others say that laws and police only are efficient in the matter, while still others put their whole faith in economic education and social hygiene. While all these are necessary and helpful, the supreme appeal must be greater than all these, it must be the appeal to morality—moral education.

"Therefore, in this great gathering of the ninth international purity congress, I wish to tell of a new plan for this purity appeal.

"In the past our efforts have been largely centered upon the school teacher, the doctor, the lawyer and the minister. Our new plan is to bring the facts before the great masses of the people, the farmer, the business man and the laborer. The message of purity, therefore, is not only preached today from the pulpit, but likewise from the Chautauqua and lecture platform, and in clubrooms and the auditorium of great commerce associations."

Mr. Rose said he believed Chicago is today morally the cleanest metropolitan city in the world, which condition was brought about "by an aroused public sentiment—a quickened moral conscience—a deeper and truer conviction concerning the responsibility of citizenship."

ADVERTISES POISONOUS SHELLS; REPRIMANDED

Cleveland Firm Reproved by Secretary Redfield.

Washington, July 19. — Letters of reproof, written by Secretary Redfield, were sent today to the Cleveland Automatic Machinery Company, of Cleveland, O., and the American Machinist, a New York trade magazine, dealing with the publication of an advertisement of poisonous, acid-loaded shells. It was announced by the department of commerce that President Wilson, after looking over the letter prepared by Secretary Redfield, directed Acting Secretary Sweet to forward them.

The letter to J. P. Brophy, general manager of the Cleveland concern, characterizes the advertisement in question as "atrocious", and says:

"At a time when evry instinct of patriotism calls for calm and self-restraint, when sobriety of statement is almost a supreme duty, you, as you admit, to gain notice to an advertisement, draw a picture of human misery as a means of earning a profit through the sale of machines to produce it."

In his letter to the Hill Publishing Company publishers of the American Machinist, Secretary Redfield wrote:

"The time is one of peculiar excitement, with half the world on fire, and we alone of the great nations are outside of the conflict. At such a time when restraint and calm is the duty of every citizen, your columns were open to statements calculated to arouse wrath and kindle excitement, as the result has shown. I trust the offense against humanity and against that self-control, which is a patriotic duty, may not be repeated."

The investigation by the department of commerce developed that theCleveland concern had for sale a machine which was not primarily designed to turn out poison-acid shells, but which could be used for that purpose.

SOCIALISTS PROTEST AGAINST HIGH PRICES

Say Food is Getting Beyond Reach in Germany—Bearing Down on the Poor.

Berlin, July 17. — The executive committee of the Socialist party and of the federation of Socialist labor unions have united in a protest to the minister of the interior against any rise in the maximum prices of grain and flour. It has been intimated that there will be an increase when the federal council adopts the new regulations for the conservation and the distribution of this year's harvest. The executive committee of the federation publishes in the Vorwaerts a manifesto "August food harpies". This manifesto says:

"The general rise in prices is pressing even heavier on the poor classes. The prices of meat have risen almost 100 per cent. under the ruthless exploitation of the situation caused by the scarcity of swine and cattle, and the rise continues. The consumption of this so important food product has become thereby almost an impossibility in the widest circle, particularly among the laboring classes.

"All other food products, particularly those raised as substitutes for meat, such as vegetables, fish, aggs, milk, butter, cheese and sugar, are unusually dear and are steadily becoming more expensive. Speculation of the most unprecedented sort is again in evidence in the potato market. Potatoes stored for a month for price manipulations had to be unloaded in the spring and sold at low prices to dealers who in turn are selling at profits of from 200 to 300 per cent.

"It is now announced that the federal council is about to increase the maximum prices of grain, which already are from 3 0to 40 per cent. higher than in times of peace.

"Bread, the all important food, is to cost the people more. This will arouse indignation in the widest circles.

FALL OF WARSAW CERTAIN IN FACE OF GERMAN RUSH

London July 20. — The Morning Post's Budapest correspondent, reports that the gradual evacuation of Warsaw has been ordered by the Russians.

Can Warsaw be held? With the German field marshals, Von Hindenburg on the north and Von Mackensen on the south, whipping forward the two ends of a great arc around the city, it is realized in England that Grand Duke Nicholas, head of the Russian armies, has the most severe task imposed on him since the outbreak of the European war, and the military writers of some of the London papers seem to think that his task is well nigh impossible.

Having been unable to straighten out their line by an advance through East Prussia in the north and Galicia in the south, the Russians have perpetually faced the pincers of the Austro-Germans, and if these can now be sufficiently tightened Warsaw must go and with it the entire line.

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MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXX. BERNE, INDIANA, JULY 29, 1915. No. 29.

NOTES AND COMMENTS

Some Extra -Expenses on Our Mission Fields in the Immediate Future.

Although the printed report of the Board, containing information of all the financial needs for the year, is almost ready for distribution among our mission friend, the Board deems it proper to call special attention to the following financial needs to be met soon:

1. There is now a debt in the treasury of $6,000 (bearing 6% interest), payable any time.

2. The girls' institution at Janjgir, India, is being built, for which about $1,000 are still lacking. It is the A. C. Funk Memorial building.

3. The fourth station, Korba, India, is under construction. About $2,000 have been collected for the same by our Sunday schools; but $3,000 more are needed.

4. Fonda, Okla., is to be made a main station, occupied by Bro. and Sister Petter, who need a dwelling house there and 20 acres for pasture, making an expense of about $2,000.

5. For a chapel in Pakavi, Ariz. $800 have been allowed on condition that special gifts for it come in or the treasury permits the outlay.

6. Two tents are needed for the outstations on the Rosebud and the Muddy near Busby, Mont.

We believe that our Master expects this growth in our work. May we not disappoint Him, who bought us with a price and who blessed our work last year with an increase of over one hundred souls! **P. H. Richert, Sec'y.**

In the year 1819 six families came from Strassburg, France, and settled in Butler Co., Ohio, and in 1830-32 many more came from Hesse Darmstadt. These organized three Mennonite congregations which in later years were merged into one which is now the Trenton congregation. The Trenton church will celebrate its 96th anniversary with appropriate exercises during the first week of August. On Sunday morning, Aug. 1, the pastor, Rev. W. H. Grubb, will preach the Thanksgiving sermon. In the afternoon service he will deliver a historical address and other speakers are expected to be present and participate.

Secretary William Shaw reported some interesting statistics at the Chicago Christian Endeavor convention.

In spite of the distractions of the terrible war it is marvelous how the work has prospered in the world-field during the last two years. Our records show the enrollment of 77,766 societies, with an estimated membership of nearly 4,000,000. To this should be added more than 20,000 societies and 1,000,000 members in kindred organizations using Christian Endeavor methods under different names, making a grand total of 100,000 societies and 5,000,000 members, in more than sixty nations and eighty denominations.

The growth of our subsidiary movements has been the largest in the history of our organization. The comrades of the Quiet Hour who practice the presence of God now number 95,696. The Tenth Legion has enrolled 34,158 who know the meaning of Christian stewardship and hold their possessions as a trust from God.

The number of our Christian Endeavor Experts has reached the magnificent total of 5,662 in less than four years, a good reason, if you are seeking one, for the increased growth in numbers and efficiency during the past two years.

The life work recruits organized two years ago at Los Angeles now number 1,033 young people who have covenanted to strive so to shape their life-plans as to give themselves to Christian service in the ministry, missions, or some other form. Here is a great undiscovered continent to which we have sent our first exploring expedition.

The International Peace Union is less than a year old, but already by personal enrollment and public declaration in great conventions tens of thousands of members in all lands have pledged themselves to the principles of peace and brotherhood.

MENNONITE RALLY

A Mennonite Rally was held in connection with the World's C. E. Convention in Chicago, on July 9. Perhaps it were more exact to say that the rally was held on July 11, but the day suggested for the rally by the official program was on the 9th, and on that day a group of Mennonites gathered in the First Mennonite church at 62nd and Carpenter streets for a little get-together meeting. The program was not rendered until Sunday morning, July 11. The rally was in charge of International Trustee of the C. E. Society, Rev. N. B. Grubb of Philadelphia, and we need not say more about the leader. In his inimitable way Mr. Grubb kept things moving and the program went through in its allotted time. By the way, Rev. Grubb gave an address before the convention on Saturday morning that was very highly praised. The program was opened by prayer offered by Missionary P. J. Boehr, who is getting ready to sail for China. The first address was a short welcome to Chicago and especially to the Mennonite circles delivered by Rev. W. W. Miller, city missionary in the Englewood district. He drew inspiration from the fact that there were so many different branches of Mennonites represented at this gathering and emphasized especially the opportunity for service represented in Christian Endeavor. Dr. S. K. Mosiman, in a very effective address, spoke of the need of consecrated service, a service that will be effective. He struck home when he very forcefully suggested that what the Mennonites needed today and what they lacked in the past, was to strike as one man. He illustrated this by suggesting what might have been done by them if in the past they had united as in one voice proclaiming our great doctrine of peace, rather than endeavoring to bring many messages, each one different. The subject of Rev. J. H. Huffman's inspiring address was "Why Am I a Mennonite" The great reason why he was a Mennonite was not in being born a Mennonite, or having had early Mennonite training, but because when he came to maturity and could deliberate on such matters, he chose to be one. He incidentally referred to the universal fact that he, as all our younger men, trained in schools of other denominations, is a Mennonite today because he chose to remain with his church even at a sacrifice, when other denominations offered every inducement for him to enter the services of the King under their denominational banner. This inbred loyalty to conviction and church in our young men is not appreciated by the church at large as it deserves to be, the writer believes. It marks the Mennonite church with a distinction not always recognized.

A very interesting feature of this rally was the fact that a message of greeting was sent to the meeting by one of the charter members of the first C. E. society organized in the Mennonite church. This was the society organized in the church at Bally, Pa., under the pastorate of Rev. C. H. v. d. Smissen, in 1887. Mr. Jos. B. Bechtel, now an active worker in C. E. society of the First Mennonite Church of Philadelphia and a deacon in that church, declared that he got some of his first experiences in Christian work in that society. He was also a delegate, probably the first delegate ever sent by a Mennonite society to an International Convention, when he came to Chicago to represent his society in 1888. It is but fair to add that this society became the inspiration of other societies and had not a little to do with the organization of societies as the Schwenksville society and also the Young People's Society at West Swamp of which the writer was a charter member. This was a splendid thought to have a message of greeting from so good a Christian Endeavorer as Bro. J. B. Bechtel. There was another member of that oldest society in the audience that morning when the message was read. He was Prof. Berkey of Bluffton College, who is doing post-graduate work at the University of Chicago this summer.

The rally was concluded with prayer by Rev. Huffman of Bluffton Seminary and the message of

the United Society to the societies represented. This message was extended by Rev. Grubb. The rally is history, so is the great World's Convention of 1915. There were present about forty Mennonites representing at least nine states and Canada. To many delegates attending this great convention it meant a reconsecration to service. To many it meant a decision publicly expressed for the first time, to become a Christian. To me it seemed true what Marion Lawrence said of the Sunday school. C. E. is as a sleeping giant on the threshold of the church which, when fully wakened, will become a power of service in the church whose greatness has not yet been measured.

S. M. Musselman.

SOME FACTS CONCERNING MENNONITE SEMINARY

Mennonite Seminary was founded in order to make possible the realization of the hope of church unity in a practical way. This is to be done by training the leaders of the coming generations under conditions which will make it possible for them to become personally acquainted with each other while they are preparing themselves for their work. This is the ideal which some of our older leaders have long hoped for. They saw long ago that such an opportunity would have avoided many of the unnecessary differences and misunderstandings in the past. May their experience and their vision be our teacher and our inspiration!

Five different branches of the denomination are represented on the Board of Directors and on the Faculty of Mennonite Seminary. The aim is to keep the representation as nearly equal as possible so that the work may be built up consistently.

Mennonite Seminary is built upon the fundamentals of faith upon which all Mennonite bodies have agreed for centuries. That there is a desire for a new emphasis on these fundamentals was shown at the All-Mennonite convention, held at Berne, Ind., in August 1913, when the representatives of eight branches of the denomination met for two days in order to become better acquainted with each other and to discuss frankly the possibilities of getting together for more efficient work in the kingdom of God. The points agreed upon as most fundamental at that meeting shall continue to receive their merited recognition in Mennonite Seminary.

Mennonite Seminary desires to render the greatest possible service to the whole denomination in particular and to the work of Christianity in general by training leaders and workers whose lives shall show that practical Christian co-operation is more nearly attainable than even good men have sometimes dared to hope. The possibilities of such an undertaking are large and consequently the needs for realizing them are correspondingly great. Some of these needs are here suggested as a matter of definite information to those who desire to act intelligently in a matter of such vital importance. These needs are not equally pressing for immediate realization, nor will they appeal with equal force to all who consider them, and yet, they are all real needs and by their very variety indicate the greatness and the importance of the work.

The Seminary needs a large and well selected library. This affords an opportunity for gifts ranging from one book to thousands of volumes. Gifts may be made either in books or in money. Books, pamphlets and files of periodicals giving information about the history or work of any branch of the denomination will be of great value for the most efficient training of those who are to do the work of the denomination in the future. This is especially important since some of this material is becoming rare and may thus be preserved as well as put to immediate use. Gifts in money will be used for the purchase of books most needed, except where specifications are made by the donor, in which case these will be respected.

Since no Christian institution of this kind can ask the future workers of the denomination to pay a tuition which would make the institution self-supporting and must therefore depend upon an endowment fund, Mennonite Seminary also needs a fund which will give permanency and add efficiency to its work. This need also affords a large variety of opportunities ranging from the smallest gift which may help to swell the general fund to sums sufficiently large to establish permanent professorships.

The Seminary will need at least one building for its particular work. Even before the end of the first year of the existence of the Seminary this need has been felt. There were 20 students enrolled.

These needs are material and are real, but, necessary as they are, their realization will be of little avail unless the following needs are also realized:

A deepened interest in and a greater earnestness of desire to comply with the wish of Jesus Christ concerning the up-building of the kingdom of God on earth.

A clearer conception of the share God intends that we should have in the upbuilding of that kingdom.

A greater willingness to make our personal contribution in order that our share as a group may come up to the expectations of God.

Prayer for the work already done; for the work now in hand, and especially for the work yet to be done.

The decision to make use of the opportunities for work or for preparation for the same. If that has become impossible, then the earnest effort to persuade others to do so.

There is also a need to remind ourselves that a delay in action may mean a destruction of possibilities and a loss of opportunities which never return. The history of the Church gives many humiliating evidences of this fact and we need particularly to be on our guard against the repetition of such experiences at this time when the world needs the principles, the power and the love of Jesus Christ so much.

Yours in His service,

J. H. Langenwalter, Dean.

SECRET PRAYER

By R. Heber Wightman.

Individual prayer in the closet is commended to every Christian, first upon the ground and for the reason that religion is a matter of personal experience, and personal religion in the heart can thrive and flourish only as matured and cherished by secret prayer. Religion is a matter of experience involved in the relation which the believer sustains to God. As each of us must give an account of himself to God, in the words of St. Paul, so each one of us must, have his own religion and is to work out his own soul's salvation with fear and trembling. It is impossible to be religious by proxy or substition. The wife cannot be religious for the husband nor the husband for his wife. The parent cannot be religious for the child nor the child for the parent. Each one is to be held responsible in the day of judgment for his individual acts and doings and is to be rewarded or punished according to the character that he has formed in his state of probation. But how is the personal religion of the heart to be kept cherished and strengthened, without secret prayer? How can a Christian continue in the fellowship with the Father and with the Son and with the Holy Ghost but by pious devotion of secret prayer? If prayer be the Christian's "vital breath, the Christian's native air," how necessary that he inhale it in the closet as well as the family altar and in the public congregation on the Sabbath! It is the prayer of the closet that is to make and keep us individually religious. There can be no growth in grace and in the knowledge of the Lord Jesus Christ apart from the searching of the Scripture and ardent prayer to God in the closet. When does the Christian like Peter follow the Master at a great distance or altogether abandon his integrity and cast away his confidence in God and become miserably backslidden? Is it not when the closet is forsaken and there is no secret place for heart communion with the Father of the Spirits? It is impossible for any one to enjoy religion and be a God-loving Christian without secret prayer. There must be, if possible, at home a place, a secret spot of retirement, hidden from the public gaze, in which as individuals we are to make known our requests to God with prayer and supplication and thanksgiving. And be it remembered that it is not the mere saying of prayres at the bedside morning and evening that constitutes the closet praying that prevails with God; but it is earnest, hearty, persevering prayer that has power to get from God through the infinite merit of his Son the grace that we need from day to day. Ardent prayer, and only ardent prayer, opens heaven and lets down the flood of glory upon the consecrated hour of the believer in audience with Diety. When is it that we are happy and earnest and lively Christians? Is it not when we visit the closet at stated times and commune with God and be strengthened by grace for our duties, with persevering diligence and punctuality that overcome difficulties and make sacrifices of convenience? Our heart communings with God in the closet are to spiritual religion—to feed and sustain its life—what daily bread is to the body—to sustain and cherish the physical being. Three times a day do we sit down to our tables spread with the bounties of the Divine Providence to feed these frail and perishing bodies. O how much more important that these three times a day of retirement to the secret place we earnestly beseech God for the bread of life that comes down from heaven, of which, if a man eat, he shall live forever! But secret prayer is commendable upon the ground and for the reason that we have individual wants to be supplied and peculiar traits and temptations which we would be unwilling to disclose and confess to any but God alone, who seeth in secret. "The heart knoweth its own bitterness, and a stranger intermeddleth not with it." Think you that it would be appropriate and suitable to make known to God out heart troubles and trials and temptations at the family altar or in the public congregation? When we assemble ourselves in the house of the Lord, have we never been oppressed in heart with cares and sorrows which we could not feel free to open and communicate to our nearest and dearest relative, which we felt that we could present only to the notice of God's eye of tenderness, mercy, and love in some secret place remote from the intrusion and spectacle of even our most cherished friends?

God will only reward the closet-praying Christian by giving to him a full and commanding influence publicly over his fellow men in the daily walks of social life. Men will respect and reverence, if they will not embrace, religion when they see it shine forth in the light of a beautiful consistency in the life of a true Christian. The sincere and fervent devotions of the closet impart to Christian character the beauty of holiness that shall be admired and appreciated even by those who make no pretentions to religious life. God will openly reward the closet-praying Christian by enabling him to triumph over the fear of death in the dying hour and to leave the weeping friends and relatives around the bedside the sweet assurance of his exit to the home of the redeemed and blessed. He will openly reward the closet-praying Christian by publicly crowning him victor in the presence of angels and saints in the day of judgment. Examples bright and illustrious are left on holy record to encourage us as individual Christians to pray in secret. Look at Daniel. Three times a day as was his habit, he entered the closet to pray to the God of his fathers with his face turned toward Jerusalem, though he knew that the enemies of the true God were watching for an opportunity to accuse him to the king on the ground of his piety toward Jehovah. Again, look at the poet-king of Israel. Morning, noon and night, as was his habit, he withdrew himself from the complicated and diversified interests of his mighty kingdom to worship God in secret and in the retirement of the closet to gather fresh strength for the faithful discharge of his responsible duties. Look at the Master himself, the great Exemplar of his disciples. He is on his knees before the all-seeing Father, while as he pours out his heart prayer, his locks are wet with the falling dews, and the night winds are hushed to listening silence. The closet, the secret place of prayer! O, how many secret memories cluster around it! Along with the old family Bible that lay on the stand is associated the sacknelt to beseech God's blessing red spot where a mother so often upon the children of her love. Methinks I see her now as, with the Word of God spread out before her, she was wont to kneel to read and pray. To the true and happy Christian the sweetest spot this side the home in heaven is the spot where morning, noon, and night he retires for secret colloquy with God for grace to please him in newness of life. God the Father meets him there and blesses him. God the Son reveals himself as his personal Saviour and Friend that sticketh closer than a brother. God the Holy Ghost sheds abroad his illuminating, happy being and influences in his heart, making him to rejoice in the hope of eternal life. The holy angels, which are the ministering spirits of the saints of God, are doubtless present, hovering with outspread wings over the Christian on his knees deeply interested in his welfare and salvation. An angel is said to have come down from heaven to be present with our Saviour in the bodily sweat of the garden and to strengthen him for the conflict with the powers of darkness in the great work of human redemption. For aught we know they may be allowed by God to be swift messengers of mercy and love and protection as they hover over us in the secret devotions of the closet.—Christian Advocate.

EVANGELISM — THE "WIN ONE" PLAN

By N. B. Grubb.

Soul-winning is the work of every Christian. All at it, and everlastingly at it, must be the motto. The command of Christ, to go forth and preach, applies to every one who calls Him Master.

The primitive church understood this to be the obligation of all in its fellowship, and the early Christians acted upon this understanding and pointed men everywhere to the crucified and resurrected Redeemer as their only Savior.

The task is too large and too complex that it should be left to the pastor or the few. Each must do his part. Every member is being held responsible to his part of the obligation to the Savior.

The simple task of everyone winning another enters into the obligation one owes to nearly everyone of our secular associations. The social or even business connections we make, depend for their growth and life upon the earnestness of those who enter them and their activity in interesting others.

Our connection in the cause of Christ does not differ from these things except that our interest, our activity, and our earnestness should be very much greater.

When a cog slips in a machine something is radically wrong with it and the result of its work is unsatisfactory. The wonder of it is that the machine does any work at all.

It is the slipping of the cogs that hinder the rapid growth of the kingdom. When every cog fits true there is a mighty pull. What a mighty pull toward heaven that will be when once every cog in the church fits true to Christ!

We pastors sometimes tell our people how much it would mean to Christ and the church if for every five or ten members one were added, but 10 per cent. growths are rare, at least for any continual period. But what an apologetic attitude this is in the face of the multitudes of Christless who, with Christians next to them, next door to them in their homes, all around them and everywhere, sit in greater hopelessness of one to speak to them of their soul's salvation than some heathens 5000 miles away. It's worse than "Water, water everywhere and ne'er a drop to drink." It's Christians, Christians everywhere and never a soul to help.

In the secular causes in which you are active, your political or social interests, you leave no stone unturned in your effort to win others. It is because you are really in earnest enough to be enthusiastic and realize the value of winning them to your cause

Does it follow that your laxness in winning men to your Christ is because you are neither very much in earnest nor regard your fellows as valued accessions to your Christ and His cause? No, surely not. The noblest of callings is that of saving souls—the souls nearest to you.

This was the Master's chosen mission, it must be yours if there is the ring of truth and sincerity in your voice when you call Him Master.

An analysis of the reasons for inactivity in soul-winning will show four causes why Christians are not hustling

1. They do not appreciate the full meaning of the Christian life or the burden of souls would be upon them.

2. They are lacking in personal devotion to their Christ or they would spare no effort in furthering His glory by leading souls to eternal victory.

3. Their zeal in building up His church needs quickening, or why should they be idle in the face of such a multitude of opportunities?

4. Surely, they do not realize the value of a single soul, or, why stand they all the day idle?

With a high realization of our duty to God, to our neighbors and to ourselves, souls must be saved, and many will flock to the foot of the cross, and the kingdoms of this world will become the kingdom of God and His Christ.

The measure of the Christian world today is the measure of the loyalty, devotion and energy of those who call Christ Master. It will increase as they increase. God grant that it may not decrease as they decrease.

The example of the Master in meeting those who needed Him, going out of His way to meet them and revealing to them the wonders of His goodness is one which we in this day should have before us.

Winning men, one at a time, is getting back to the Christ method.

All about us are the masses and unchurched. They are the "acres of diamonds" right under our feet whom we may discover for Him if we look for them, and who will become, if we do our part, the eternally shining ones in that day when He comes to make up His jewels.

Perhaps the job is big for some to tackle and even the winning of a single one too difficult. Then it remains for the one to get close to Him for a new vision of opportunity — the vision right at the door.

It amazes us to read of the millions who keep step in the march to senseless death on the battlefields across the water, but how about the ceaseless death-march into life everlasting passing continually before us?

It is a weary procession and a heart-rending one to the beholder. Our friends, our neighbors, some of our own families, march with the multitude. Will it never end? Will its forces grow and grow?

The end will come if that which breaks death's power is brought to them.

Life, life eternal is Christ's answer to death. It is the light shining in darkness and you are the bearer of this light. It is the Master's command, "Let your light so shine."

Ours must be the light of the Christ, of faith of a pure life and a holy purpose, then God will be glorified and many souls will be won.

THE MENNONITE

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MENNONITE MINISTERS

Any one who knows the name and address of any Mennonite minister, chosen or ordained during the past year, or is aware of the death or change of address of any Mennonite ministers during the same period, is kindly requested to send this information at once to the Mennonite Book Concern, Berne, Ind. It is desired by the publishers to make the list of Mennonite ministers and their addresses in the German Almanac for 1916 as complete and correct as possible.

EDITORIAL

THE KIND OF MENNONITES WE SHOULD BE

There is no question concerning the orthodoxy of our church. We are evangelical. Christ is supreme with us and we hold the Bible to be the only safe rule of faith, doctrine and life. Our church has written its history in the blood and sacrifices of its saints. We have taken upon ourselves the task of doing our share of the work in bringing the Gospel to the Christless. Our brotherhood had its beginning in a time when few dared openly to protest against the corruptions practiced by those to whom the spiritual authority of the world was given; it survived the fire of persecution and is now established in many lands covering three continents. In the course of our development we have succeeded in keeping ourselves a more separated body from the world than many churches have and as a consequence there is a distinctive type of Mennonite character to be discovered among our people that impresses itself for righteousness in the communities in which they are settled. The habit of living too much in the past and having too narrow an outlook is bad for any people and may be a weakness for our own if we do not find a way of fitting ourselves into the duties and responsibilities with which the present confronts us. New conditions and new problems are confronting us today which it is important for us to be prepared to meet.

In the first place we should be sure of our position and loyal to it. We believe that our fathers gave us a pure confession. They took the Word and applied it to their lives. They believed that the Bible meant exactly what its plain language implied. They always appealed to Scripture for a defence of their attitude toward sin and the support of the doctrines they accepted. The Mennonite church has not changed in this particular. It remains for us to be strong on Scripture, to know it ,to live it and believe in it. We should be positive Mennonites, having a reason for the faith that is in us and emphatic in asserting it. We still have a message to the world. We must assert it in accents that have the ring of honest conviction.

In the second place, as Mennonites we should understand the doctrine of our church to the extent of being able to state and defend them. After all has been said concerning the present-day methods of revivals and emotional effort there still remains the necessity of an educational method. The catechetical method of instruction has not outlived its usefulness and without it the church loses a power that can be supplied in no other way. Members brought into the church without the advantage of this instruction cannot be depended upon to be prepared for the trials of faith and loyalty with which they are sure to be assailed often and vigorously.

Thirdly, Mennonites should always remain what they have been, an independent people. Time and again, when their faith was in danger, they set out for other lands where they could continue the practice of their religion without dictation from outside. Not only have they been ready to make sacrifices for their faith, but they have also kept themselves free from that dogmatism which binds men to a formal statement of faith written into a confession. Confessions of faith give other denominations their peculiarities The Mennonites have always gone past confessions straight to the Bible. They do not question the right of any church to state its belief in a system of theology, but for themselves they have always preferred to go to the fountain itself and draw their inspiration from it. We have had many well prepared confessions, but none of them, though they represent Mennonite thought fairly accurately, have become, or will ever become, the standard of Mennonitism. It is because of this independence that general bodies, though there have been and are several such, never were in a position to place themselves over the local congregation in authority. This independence of both confession and central authority is one of the dearest treasures we possess and nothing should ever be permitted to deprive the churches of it.

There remains another matter which should characterize us in our day and that is a greater unity among the churches. We are divided, not so much in doctrine as in body. We have conferences standing apart from one another and churches standing alone. The separations, when they occurred, were generally on trivial matters, long since forgotten. They have hurt the church in spirit and retarded its development. It is a matter of gratification to note that the sentiment in favor of getting together is now growing. We have found a way of coming together in school work; we have had an All-Mennonite convention, and from every branch of the church we hear the earnest wish expressed that our church would come to the time when it might make a united stand for its principles and a united effort for its larger development. This would be as it should be. May the people of our beloved church soon all be able to present a positive, intelligent, and united stand for a united Mennonite church, ready to do its part to the fullest extent in the Master's kingdom.

THE FLOWERS OF THE FIELD

Compiled and arranged by
Erie Snyder.

"Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these." Matth. 6:28, 29.

Consider the Lilies.

The flowers of the field form the connecting link between living man and the lifeless earth. Flowers breathe and sleep like man, but they are mute like the earth. They move in graceful lines at the swaying of the wind, but they are rooted to the same spot of ground. They have the seductive charm of beauty, but not the dangerous fire of passion. They can receive the homage of admiration without vanity, and they can suffer the coldness of neglect without complaint. They win all hearts with the unstudied grace of simplicity, and they bestow their smiles with equal warmth upon all beholders. They bloom without pride and they fade without regret. They live without anxiety and they die without pain. Our Lord sets the lilies to teach us the great lesson of trust in God.

So on all occasions and for all purposes flowers are set forth to express the human heart. Thev shade the fountain which refreshes with its cooling waters, and they wreathe the winecup which poisons with its maddening draught. They crown the conqueror who comes from the blood-stained fields of war, and they twine the garlands that are borne by the messenger of peace; they outshine the costly robes in the mansions of the rich, and they creep up in their quiet beauty to adorn the cottage of the poor. They mingle in the mazes of the dance, they crown the festive-board, and they breathe forth the incense of perfume in the place of prayer. They adorn the youthful bride in the days of her beauty and joy, and they cheer the sad heart of the widow in her desolation and sorrow. They smile upon the sports of children playing in the sunshine, and they come with a message of rest and hope to weary-handed workmen who toil all day amid the clang of hammers and the groan of engines. They lend a charm to the quiet pleasure of home; they watch in the sad chamber of the sick and suffering: they go on errands of comfort and mercy to the afflicted; they bestow the last benediction on the silent face in the shroud; they come year by year, with unfailing constancy, to wreathe garlands around the lowly bed where the beloved have laid down to their last sleep.

And yet the flowers themselves are pure. They are as much at home in the sanctuary as the sacred song and the solemn prayer. The holiest place on earth is made more like heaven by the presence of the flowers—the fair children of the light, the pitying angels that came forth with man from Eden to soothe the woes of exile and to win his heart back to the lost Paradise. If you would adorn and chasten the festivities of home with emblems of innocence of love; if you would cheer the dark hours of pain in the chamber of the sick with the sweetest expression of gratitude and trust; if you would consecrate the Lord's altar with offerings of purity from his own most glorious work; if you would beautify the resting place of the dead with the most expressive symbol of life and immortality —you can choose nothing better than flowers.

The Bible was not written to teach any branch of natural science, and yet it names one hundred and thirty-six different kinds of plants. There are more than three hundred passages of Scripture in which the inspired writers draw lessons for the instruction of man from the flowers of the field. Our Lord Himself, in one of the most tender and solemn portions of the Sermon on the Mount, turned the attention of the listening multitude to the beautiful emblems of trust that were in sight of every eye when he said, "Consider the lilies." We should manifest a very different spirit from holy men of old, who spoke as they were moved by the Holy Ghost, if we should refuse to make a sacred study of the flowers of the field. Everybody sees and everybody says that they are beautiful. Everybody knows and everybody feels that God made them to give pleasure by their beauty. The little children need no instruction from books or teachers to look with delight upon the delicate hues and the graceful forms of the rose and the lily.

All quiet, pure-hearted people, who are child-like in their fitness for the kingdom of heaven are fond of flowers. All refined and devout men, whose souls have drank deep from the eternal harmonies of God's kingdom, feel that they are very near their Father's hand when they consider the glory with which he clothes the flowers of the field. The poor, the lowly, the uneducated adorn their homes with the loveliness and the beauty which the divine artist pours as free as the sunshine on the humblest flowers. Hard-working men and women, in whose hearts is the covenant of peace, though shut up in close garrets and crowded streets and noisy factories, hang a little vine or shrub in the window, and they watch its opening blossoms as if they saw in their delicate tints lingering rays of the Paradise once lost, and foregleams of a brighter Paradise yet to be regained.

Devout, spiritual, religious minds, that care nothing about the flaunting colors of fashion or the elaborate decorations of art, delight in contemplating the quiet and simple beauty of flowers. The shirking and sensitive student finds nothing in all the riches and splendors of literature to cheer his heart so much as one view of the wild landscape in the opening spring, when trees wave their green boughs and flowers swing their censers of perfume in the wind, and the humble grass clothes the field in more seemly robes than kings ever wore.

When the Christian traveler in the Holy Land would bring home the most fitting memorial of the sacred scenes which he has visited, he plucks a rose on the plain of Sharon; he gathers a bunch of thorns from the sower's field in sight of the Sea of Galilee; with tearful eyes and a trembling hand he takes a lily from the Mount of the Beatitudes; he breaks a twig of terebinth from the groves of Tabor; he turns aside to select a withered fig leaf as he treads the sacred path from Bethany to Jerusalem; he bows his head as if pressed with a crushing burden, and his mind is stirred with thought too deep for tears as he takes an olive leaf from the garden of Gethsemane. And when, in after years, his eye falls upon the leaves and flowers which he gathered with his own hand beside the paths where the feet of Jesus trod, he feels that no work of art could so effectually and lovingly draw him to the scenes where Jesus suffered and the throne where Jesus reigns.

(To be concluded.)

THE CHURCH IN PERIL AND YET TOILING

John 6:16, 17.

The church in storm is no new experience, and the church in imminent peril is a fact of history. In the instance cited in the above passages of Scripture the church was crowded into a small craft and the boat was tossed on the billows of the historic sea in a raging storm. The Master had been pressed by a throng of people and he urged the disciples to get in the boat and steer for Capernaum. They obeyed and He remained to dismiss the multitude that crowded upon Him. Five or six hours should have brought them to Capernaum had wind and tide been in their favor, but wind and wave were contrary, and the fourth watch of the night found them still toiling in rowing in the face of a furious storm, though bravely contending against a roaring wind and tumultuous waves all through the weary hours of the night, still Capernaum was not in sight. The church in storm and in peril, the Christian contending against great odds and contrary influences are symbolized in the experience of the disciples on the historic sea of Galilee.

Some lessons can be learned from the narrative and the experiences of the disciples in the storm on that memorable night. First, their fidelity to duty. They stuck to their oars, they continued rowing. Stroke of one oar must match the stroke of another oar, to give the steersman an opportunity to apply his skill in steering the ship. Not to be engulfed by the raging billows required the application of their skill of seamanship. They tarried all night at their post of duty. With them it meant toil or sink, battle with the waves or be engulfed by them. The path of duty is always the path of safety. They stuck to their business with a persistent grip. Even so much the church and each Christian in our day if success is to crown their efforts. It may be monotonous work, hard work, exacting work, tiresome work, distressing work, discouraging work, but it will count in the end, it is the only way of meeting and successfully overcoming the storms of life. Fidelity to the common and everyday duties of life is a great thing and a great achievement. We must render our best to God—of what we are, can do and have, anything less would be criminal neglect and dishonoring to God.

The second lesson to be learned is that the disciples combined piety with good common-sense Their business was to keep the craft on the top of the waves, and the water out of the boat and to push ahead in spite of the storm. The water belonged outside of the boat, it was less dangerous there than if it were in the boat. They no doubt had to bail out the water and keep the craft in a certain position and heading in the right direction. What added to their distress it was dark and Jesus had not yet come to them. The greatest peril to the church and to the Christian is not from without, but from within. Unbelief and materialism outside of the church are no special handicap to the church, she can prosper, but when within they become a great menace. A wicked man inside of the church can do more harm than a dozen such men who are outside the church. Worldliness outside of the church is less detrimental than worldliness inside her pale.

They steered toward their destination. They never lost sight of the objective. That was very important on that night. So the church must keep her objective before her, the salvation of souls and their building up in holiness before God. There is great danger here. Great care must be exercised lest popularity and numbers are substituted for vital godliness. The objective must always be kept prominently before her. Said the Savior: "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from evil." The world is not all evil, but there is enough evil to ruin the church if it gets into her. God will keep her from its evil if she holds steadily to her God-given purpose. No church or Christian will fail if the efforts are directed in harmony with the purposes of God.

Another lesson that can be inferred from the experience of the disciples on that stormy night at sea, is that they must have encouraged one another. The prophet says: "Then every one shall say to his neighbor, be of good cheer." A word of cheer and encouragement is a wonderful inspiration to a fellow-disciple. It is a most excellent moral tonic. It often works as if by magic. It has often opened rifts in the dark clouds, and rays of light, of cheer and of hope radiated through the darkness, and behold, Jesus is near. He is near in storm as well as in sunshine, and prospects become roseate with His presence, they become even as "bright as the promises of God". "Lo, I am with you alway"—that includes His presence in the darkest storm, in the most menacing peril, in the severest trial, in the most straining situation. Jesus saw them toiling in rowing on that memorable night. So He sees and watches the church in her efforts to stem the tide and outride the storm. Jesus is the great storm-stiller.—Evang. Messenger.

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THE C. E. TOPIC

Aug. 8.

How We Can Promote Temperance Reform.

Eph. 3:14-21.

The work of temperance has many sides because the evil is so many-sided in its effect. We must fight it from all sides, to be aggressive on one side or on all sides but one is like penning a rattlesnake in a box full of holes and stoping up one or some of them, but not all. The snake gets out without the least trouble. We are rejoicing that a temperance wave is sweeping over the country. It is true that more has been accomplished during the last ten years than ever before, but what is the good of all of these successes if all the holes are not yet stopped up? It is up to us to promote

and keep on promoting temperance reform until all the holes are plugged up and the snake is killed.

Every kind of reform must begin with one's self. We cannot successfully combat the evil until we are committed against it without reserve. The Christian, to be consistent and effective, must be a temperance enthusiast. "There is a little public house which everyone may close; it is the little public house just underneath the nose." The apologetic attitude which some take toward the temperance question by saying that they believe in being temperate in all things generally is inspired by a desire not to be temperate on the matter of liquor. There can be but one way of being temperate with regard to the use of strong drink and that is letting it alone altogether. No one would suppose that one could be temperate in taking deadly poison, yet liquor is a deadly poison and some think they can be moderate in its use even in the light of fact that through all history the path of life is strewn with numerless miserable wrecks brought to their doom by the use of the poison drink.

Closely related to the necessity for personal temperance is domestic temperance. The home is the most sacred human institution. Liquor is the most dangerous enemy of the home. The two cannot exist together in harmony. The ideal home is one from which liquor is banished. The most miserable home is one in which it has its way. The foolish notion held by some deluded people that when the children are familiar with liquor and its moderate use in the home they will not be tempted to become its slave or abuse its use outside of the home, is not borne out by fact. Most drunkards come from homes where liquor is used and the homes where it is not permitted produce the fewest drunkards. For the safety of the children the state makes laws keeping them out of every drinking place but the home. In the home it is presumed the family will have sense enough to protect the children from the dangers of drink, but in many cases there does not exist sense enough to do this and the result is another crop of drunkards—and broken hearts and lives.

Liquor as a social institution is always a social damnation. If one must drink for friendship sake or for the sake of being social he goes for his friendship and his society into the viper's den. To be willing to pay one's morality, health and salvation for the sake of drink is not only foolishness, it is criminal. To promote temperance one must cut himself from the relationships which spell ruin to himself, his family and society. It is always possible to find associations that do not include drinking and in such society one is safest and in a position to do the most for the safety of others.

The voice of the church is the most influential in any age. It should be unceasing against the rum curse. There are some so careless of the duty of the church and so indifferent to the evils of strong drink that they disapprove of the continual protest made in the church against intemperance. People who take this attitude need converting so that they realize their own and the church's duty. It is the church member whose attitude toward the liquor question is not in accord with the voice of the church for temperance who offers the liquor interests their strongest support. At the same time they are weakening the church as a power for righteousness.

In promoting temperance it must not be forgotten that the liquor institution is protected and fostered by the government and the citizen is a part of the government. The consistent Christian citizen cannot remain a willing party to this arrangement. He will protest by voice and vote. He will do all in his power to have his government destroy this vice. He will vote in only those who are the enemies of liquor and will vote out its friends. He will not be satisfied with a partial victory but will keep up the fight until the evil with horns, hoofs and tail is entirely driven from his nation

THE S. S. LESSON

Aug. 8.

The Kingdom Torn Asunder.

I Kings 12:6-16.

Golden Text—Prov. 16:18.

When Israel first came to Samuel and demanded a king they warned that kings would be a costly luxury, but they did not listen and now, in this lesson, we meet them when they have had more than enough of some kinds of kings. When a people prefer their own counsel to the Lord's they must expect nothing more than to reap the fruits of their folly. In the time of David and Solomon the kingdom of Israel had reached the height of its glory but with wealth and power there came luxury, oppression of the poor, and a tolerance of foreign religions. At the same time there were changes in the neighboring countries by which the house of David lost the friendship of the powerful kings of Egypt and Tyre. The result of these things was a dissatisfied and taxburdened people. With David's wars and Solomon's luxuries in erecting costly buildings with forced labor the common people had enough of magnificence and wanted something of comfort for themselves. They, therefore, demanded pledges from the successor of Solomon that their burdens would be lightened. Time and again in the world's history the oppressors of the people have had to learn that it is exceedingly dangerous to keep on oppressing. God does not sanction oppression and has no delight in the display that comes from grinding down the poor. The rich who in our day become wealthy by imposing hardships on those who must toil, cannot buy the approval of God on their heartlessness by erecting great and costly buildings to benevolent purposes. The time must come when the people must get their rights. Israel had now learned that the yoke of the kings was hard to bear but we are invited to serve a King whose yoke is easy and whose burden is light. He, instead of oppressing us, invites all who are weary and heavy laden to come to Him for rest. Rehoboam did the right thing when he sought advice. No man is so wise that he cannot profit by the help and experience of others. Most of our severest trouble comes to us because we depend altogether on our own judgment. In going to the old men he went to those who thought before they acted and who knew what they thought because they had helped to bear the burdens and knew both the temper of the people and the temptations of the king. In our day there is an inclination on the part of some to ignore the advice and suggestions of the old. This is a mistake and accounts for the absurd failures some of the young are making. One only begins to get wise as he commences to realize that the old know something after all.

Rehoboam did not like the advice of the old men. They were not in accord with his own notions. After all he was insincere in asking advice of them, he did not want their suggestions, he wanted their approval of a purpose which his conscience must have told him was not right. The wrongdoer always is better satisfied when he can find someone to approve his wrong. God had said He would divide the kingdom, but neither the people nor the king nor Jeroboam were thinking of God just then. They were all occupied with their selfish plans and God was making their plans work together so that His purposes would be carried out. Even the plans of the selfish and wicked are used to carry out the greater purposes of God.

Rehoboam listened to the young men because they flattered him. Flattery is always dangerous and generally cruel. The senseless cruelty of the young men's policy could bring nothing but trouble. Heartlessness can never go on for ever and when the retribution comes it is terrible. To sow to the wind means to reap the whirlwind.

Rehoboam's father, in his proverbs, had often warned against pride. It seemed to have been a hobby with him, but it was a good one, but his son did not heed the advice and had to pay the bitter penalty for it. It was quite natural if he would not listen to his father he would not listen to other wise men. Some one has observed that Solomon, the wise man, had only one son and that son was a fool. The pride of this young son divided the kingdom and was the beginning of its destruction. Pride always spells ruin. Humility means success and blessing. Solomon learned that but his son did not. Solomon gained, his son lost. How many of the youths of our time lose because of their foolish pride?

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DEATHS

CONTRIBUTIONS

Receipts for the Mission in Los Angeles for Second Quarter.

A. J. Wiebe, 15 doz. eggs; "A sister in Christ", Berne, Ind. $10; Ina Feighner, $2; Adolph Klassen, $5; H. C. Steers, $1.15; H. A. Penner, $5; Magdalene Wiebe, $1; free-will offerings, $7.16; sale of papers, 30c.

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To the Emergency Relief Commissions.

Mennonite War Sufferers in Galicia: Deer Creek Young People's Society, Ella Liechty, Treas., $2.25.

American Red Cross for European War Sufferers: Collections by "Der Herold" $12; Children's Day contribution, per Rev. P. R. Aeschliman, $20.40.

Widows and Orphans in Germany: San Marcos Menn. cong., per. J. J. Dueck, $10.

Schneller's Orphanage: Jacob J. Strauss, per P. R. Goering, $30; Hoffnungsfeld-Eden cong., $71.26.

War Sufferers in Germany: Through Southern German Conference, Christian Mennonite church, per P. H. Krehbiel, Moundridge, Kan., $106.32.

Gratefully acknowledged,

Harrison Landis,

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NEWS OF THE WEEK

PLANS MADE TO RAISE EASTLAND

Divers Unable to Reach 200 Bodies Still in Hold of Steamer.

Washington, July 26.—Attorney-General Gregory today ordered agents of the department of justice to assist United States Attorney Hoyne in investigating the sinking of the steamer Eastland, to determine whether there were violations of federal criminal statutes.

Chicago, July 26.—Divers engaged in rescue work reported to Coroner Hoffmann today that they believed there were about 200 bodies still in the hull of the steamer Eastland, which turned over in the Chicago river Saturday morning. Many of these are in such a position that they can not be taken out until the vessel is raised.

Plans for raising the steamer were completed today, and the work will be begun as soon as the necessary machinery has been placed in position. When wrecking dredges have placed the steamer on its keel, the hull will be pumped out and a complete search made for more bodies.

It will take several days to raise the steamer. Dynamite will then be used in the river bed to release those bodies which may be stuck in the mud.

The Western Electric Company today began the preparation of a list of its missing employes, and when this is completed it will be possible to make an accurate report of the number of lives lost.

At noon Coroner Hoffman reported that 810 bodies had been recovered.

Coroner Hoffman believes that the total number of dead will reach 1,100, if the estimate of divers on the number of bodies still in the boat prove correct.

The investigations undertaken by the federal, state, county and city officials are being steadily pushed in an effort to fix responsibility for the Eastland disaster.

TORPEDO SINKS AMERICAN SHIP

London, July 26.—The American steamship Leelanaw, from Archangel, July 8, for Belfast, with a cargo of flax has been sunk by a German submarine off the northwest coast of Scotland.

All the members of the crew of the Leelanaw were saved. They were brought into Kirkwall in their own boats and reported that the ship was torpedoed yesterday.

A dispatch from Kirkwall to the Central News Agency says that after the members of the crew left the Leelanaw about a dozen shots were fired at the steamer. They failed to sink her, however, and she ultimately was sent to the bottom by a torpedo.

The members of the crew were taken aboard the submarine, the dispatch adds, and were well treated. When in sight of the Orkney island, the men were ordered to return to their boats and the submarine disappeared.

GERMAN ATTACKS SHIFTED TO NORTH

Ostrolenka, Russian Fortress Guarding Strategic Railroads Approached by Teutons.

London, July 26.—Fighting for Warsaw has shifted from South Poland where the most desperate efforts of Field Marshal von Mackensen have been unable to win a appreciable advance, to the north of the Polish capital, where the Germans have crossed the Narew river along a wide front.

Petrograd so far has not admitted this German success. It is also still apparent, London military observers say, that the Ostrolenka fortress, from which radiate three useful strategic railroads, continues to be controlled by the Russians, although the attack of the Germans from Putusk northward has brought them to a point south of Ostrolenka. The latest success of the Germans brings them within twenty-five miles of Warsaw on the north, but the Polish capital has a second line of defense in this direction along the Bug river.

To the southward the Germans are attacking the defense lines near Piaseczno, which is twleve miles from Warsaw. That the situation in the capital is becoming more precarious is indicated by the news that the Russians are withdrawing all men and material for the manufacture of munitions from the city.

The stubborn hold of the Russians on the Lublin-Chelm railroad continues. The Austro-German troops, Russian advices say, not only are being held along this line, but are suffering under fierce counter attacks.

Reports from the other military fields, with the exception of the Italian frontier, where the Italians report 1,600 prisoners taken, show comparative inactivity. The French official report of today recites a few minor engagements, but shows no changes of importance.

A correspondent of a German newspaper, on the Italian front, has described the fighting along the Isonzo river as the mightiest and most frightful of the war. For seven days it has been going on, and no result yet has been attained. Captive balloons are being used to direct the fire of the artillery, and Italian aeroplanes are brought forward in attempts to destroy the railroads to the rear of the Austrian lines.

WILSON TO TAKE UP NATIONAL DEFENSE

Will Confer With Garrison and Daniels on His Return to Washington.

Washington, July 24.—Formal announcement was made at the White House today that President Wilson, on his return to Washington, will confer with Secretaries Garrison and Daniels on a program for national defense. The President has written to the heads of the war and navy departments for reports on the subject, pointing out the necessity for working out plans for increasing the efficiency of the military arm of the government. The White House statement follows:

"The President has been considering every phase of the matter of national defense and intends immediately on his return to Washington to confre with the secretary of war, and the secretary of the navy, his purpose being to procure information on which he can formulate a sane, reasonable and practical program of national defense."

Although nothing was stated officially concerning the purposes of the government, it was hinted officially that with the dispatch of the emphatic note to Germany, the President had decided to hasten the reports and recommendations being prepared by the war and navy departments for the regular sessions of the congress, so that all necessary information might be available if emergency arose.

GERMANY WARNS SUBJECTS ABROAD AGAINST WORKING IN AMMUNITION FACTORIES

Berlin, July 23. — An official declaration is published here calling attention to the fact that "Germans working in factories in neutral countries, particularly in the United States, producing war supplies for the enemy, render themselves liable to prosecution for treason, under Paragraph 89 of the penal code, penalizing such assistance to an enemy with a maximum of ten years' imprisonment."

Another paragraph of the penal code authorizes prosecution in the case of such offenses, even when committed abroad, and it is understood that the German courts will proceed against offenders.

Washington, July 23. — State department officials said today that Germans in the United States who might be prosecuted, as was announced from Berlin last night, for working in ammunition factories in lands supplying war materials to Germany's enemies, were in no danger of extradition, and would not come under the effect of the German law while they remain in the United States.

Should such Germans become naturalized Americans in the meantime and return to Germany at the close of the war, they are protected by the naturalization treaty, under which the United States could intervene in their behalf.

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MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXX. BERNE, INDIANA, AUGUST 5, 1915. No. 30.

MESSAGES FROM OUR MISSION

Writing from the hill country where they are resting, our missionary brother P. A. Penner writes:

Mrs. and I are resting on the hills. Will go back to Champa in about six weeks. The spiritual atmosphere on this hilltop is of the best. We have no caste. There have been over 100 missionaries here, some have gone back to their work and some are still here. Those that get a hill vacation annually stay only six weeks or so.

Bro. A. A. Snyder of the Altoona, (Pa.) mission writes:

We hope you will not tire of receiving letters from the Altoona Mission. We are desirous of keeping the people informed as to the conditions existing in the Mission.

We held our picnic last Saturday and had a very enjoyable time. There was a large turn-out. All the Sunday school and also all the members of the Mission, as well as a number of people from Roaring Spring were present. It was indeed a delightful sight to see as all the children and older ones gathered around the table together and partook of the dinner which was all as one family.

The day was beautiful. The children sang songs and gathered flowers and wandered through the woods. The men and boys spent some time playing ball.

We desire to acknowledge through the Mennonite the three barrels and one box of clothing and shoes received from the brethren and friends at Quakertown. The Ladies' Aid Society met on Friday afternoon, opened the boxes and barrels and tabulated the different articles. There were 183 pieces of women's and children's apparel and 85 pieces of men's and boys' clothing, as well as 8 pairs of shoes, for which we thank the donors.

A missionary, at a recent gathererring, said: "I have established missionary trees all over the country. But perhaps you don't know what a missionary tree is. A missionary tree is one whose profit goes entirely to missions. One farmer has in his apple orchard a golden pippin tree that helps to support the Chinese missions. A Florida woman has an orange tree that helps to uplift the cannibals of New Guinea. A California nut farmer devotes a walnut tree to the spread of Christianity in Zanzibar."

Concerning the new school at Biltikri we have the following report from Bro. E. B. Steiner:

The new school house at our new outstation Biltikri is now completed. School has already been opened and the enrolment is now 52. May this new outstation become a post where the Gospel can be preached and heathens won for Christ.

Superstition in South America.

A writer in one of our exchanges gives the following sad picture of the superstition existing among the people of a certain district in the Argentine Republic. He writes:

"Another idolatrous feast to the Virgin of the Valley has just passed. This time they would not permit me to have a table in the Central Square for the sale of Bibles as before, so I had to content myself by distributing tracts and Gospels. I had many opportunities of speaking with persons who had come for hundreds of miles on horseback to pay their vows to this idol-goddess.

"Although this was supposed to be the feast for the poor, and although there is a great crisis prevailing throughout the country and poverty is very keen, yet I hear the priests received no less than $48,000 from the poor souls that fulfilled their vows. They have been doing all in their power lately to try to vindicate the supposed miracles of the Virgin of the Valley, and it is surprising how educated people can believe it.

"Two schoolmistresses came to town the other week to pay their vows to the Virgin. They declared the Virgin had done a miracle in healing them, and as they wished to show their devotion, they climbed a stone staircase of about 200 steps on their knees with a lighted candle in each hand, and as the Virgin is seated at the top they just prostrated themselves at its feet.

"The subtle priests make the people believe that this image has life and is now able to approve or disapprove of things around by the movement of her head. The poor souls have too much confidence in their spiritual guides to believe it is only moved by the pulling of a string or the pressing of a button.

"A few Sundays ago the electric wire with which the dress of the Virgin is entwined to be illuminated at certain times during the service, in some way fused and set fire to its dress. No one was allowed to visit her for some days, as the priests said she had gone to Europe to make peace amongst the nations. After a few days she returned and her burned dress was seen, and the priests said she had been in the firing line alleviating the sufferings of the wounded. The sole aim of the priests is to deify this image with the object of trafficking upon their poor dupes.

"It was sad to see the multitudes that followed this image on the day of the procession: the Central Square was just a sight of bared heads. A side-movement of the image, as it was being carried, made the people believe the trees were being blessed, and in a moment crowds of people were limbing the trees to pieces to get a few leaves, believing that if sickness should enter their homes at any time and they steep the leaves in water and drink it, it will be a sure and certain cure."—American Messenger.

CHICAGO MISSION

As I begin this mission letter to the churches of our Conference, I am sadly reminded that this is "Black Wednesday", so called, in Chicago, on account of the laying away to their last resting places hundreds of the bodies of those who went down to a watery grave in the Chicago river on the morning of the 24th of July. Little did those hundreds of women and children, dressed in white for the day, realize that fatal morning, that they were carefully arranging and adjusting their death shrouds, which they proved to be. That was indeed a sad day for this city, one not very soon to be forgotten; and yet there is coming a much sadder day for those who have no standing in heaven and in whom Christ has no standing here. Unspeakably sad will be that day, "There will be wailing and gnashing of teeth." And just as the many on the dock that day threw boxes, barrels, ropes, etc., to save the perishing ones, so we as His children, standing on His precious promises, deem it a very blessed privilege to throw out the life-line to perishing souls, if perchance we may save some: hence the mission stations at home and in the regions beyond. The outlook for our little work in this new field, so far as we are able to judge is all that we could expect in these broken, restless, warring, money-making and pleasure-seeking days. The work is hard but God is blessing it, and we are enjoying it. We have a splendid little Sunday school, made up of as intelligent and mannerly set of boys and girls as you would wish to see in any mission Sunday school. Our average attendance thus far is better than forty at each session. Our Sunday evening services are not so well attended; many of the children are there each evening. We are hoping to reach many of the parents through the children. "And a little child shall lead them." I just heard today from an Indian mission teacher of the Southwest, in the Moody Institute this little story concerning an old Indian chief who asked permission to say a word in one of their religious services. He was granted the privilege, and this is what he said: In the days when we used to hunt the buffalo on the plains of Texas, in order to kill or capture a cow we always first captured her young and put it into a pen, after which we dug a trench around the pen covering it with brush and leaves and in this way would overcome the buffalo cow. You have captured my young boy of twelve years, said he, and now you are getting the old man, too, and suiting the action to the word, with tears streaming down his apparently

savage face, he started to the front with scalps hanging to his belt which he lay at the feet of the missionary, giving his heart to the Lord Jesus Christ. Yes, children still lead and the old Gospel is still "the power of God unto salvation to everyone that believeth, to the Jew first and also to the Greek." The Catholic man of whom I wrote in the last article, whose child we buried, has been coming to us from the old place bringing his children to our Sunday school. It was through the children that came to us from his home when located at 63rd and Halstead, that he was induced by the grace of God to become interest in the Christ, whom he evidently knows died on Calvary for him. He wants to join our chapel mission, thinking, no doubt, that we are an organized body. I shall certainly be glad to baptize him on confession of his faith in the Lord Jesus Christ, together with several others who have also asked to come into membership with us. We hope in this way to possibly be able to hold them as workers with us until such time as we shall deem it proper to effect an organization. In the meantime let us hope and pray that some big-hearted, whole-souled, gospel-filled and Spirit-thrilled child of the King, whose life is bubbling over with a desire to do a sacrificial deed for the advancement of His kingdom before going home, would just gloriously surprise us, as did a member of the Central Illinois Conference when the Home Chapel at 62nd and Carpenter streets was built, by sending a check to the Home Mission Board of our Conference to the amount of $5000 for the purpose of building a similar structure near Ashland avenue. I am sure the cheerful giver of such a gift would never cease to praise God that he had learned the lesson so many will never learn, that it is more blessed to give than to receive; more blessed to die for Him than to live without Him. Oh, these are trying, testing, sifting days for the church. May God help us to be in the front ranks, in the inner circle, with our faces set toward calvary, ready to do the unlooked for, the unworldly, the unpopular, the apparently indiscreet thing for Jesus Christ and His cause, is my prayer. Oh, readers of the Mennonite, members of the body of Christ, you have an opportunity to lift; my, what an opportunity! The Macedonian cry is heard all over the land. Listen to the Home Mission Board crying for help, the Foreign Mission Board asking for bigger things in His name, the presidents and managing boards of our colleges, where young men and maidens are preparing for Christian work, are often on their knees, praying that somehow the large deficits might be met and the heavy burdens lifted. These are a few of the many privileges we have of saving ourselves for His church when He comes. May we embrace it "while the days are going by."

"Launch out into the deep,
Oh, let the shore-line go;
Launch out in the ocean divine,
Out where the full tides flow."

W. W. Miller.

7130 So. Ashland Ave.

THE FOUNDER OF MODERN SUNDAY SCHOOLS

On the Thames Embankment in England there stands a statue of Robert Raikes ,but his real monument is to be seen in the modern Sunday school with its 28,000,000 pupils throughout the world. All who are connected with this great institution should be interested in learning about the printer of Gloucester to whose labors its origin is to be traced.

Robert Raikes was born in the cathedral city of Gloucester, September 14, 1736, a hundred and seventy-nine years ago next month. Practically nothing is known of his early life. His father was owner and editor of the Gloucester Journal, and it is probable that Robert was trained in the printing office. On his father's death, when he was barely of age, he succeeded to the business, and his ability and enthusiasm were soon manifest in the enlargement and improvement of the Journal.

Raikes' philanthropic nature was first aroused by the desperate conditions which prevailed in the English jails. In these vile abodes many prisoners died of smallpox, jail fever, and sometimes of starvation. At that time, imprisonment for debt was common. Raikes secured the release of many prisoners by paying their debts, and undertook systematically the reform of the outcast and criminal classes. But the results of his sacrificing labors were disheartening. He had practically no assistance in his humane undertaking, and the prisoners whom he aided often betrayed their benefactor. After long experience in such endeavor, Raikes was deeply impressed with the fact that provision must be made for the children to prevent them from becoming criminals. In a letter to his friend, Colonel Townley, Raikes has given the following account of the beginning of his new work.

"Some business leading me one morning into the suburbs of the city, where the lowest of the people (who are employed principally in the pin manufactory) chiefly reside, I was struck with concern at seeing a group of children, wretchedly ragged, at play in the streets. I asked an inhabitant whether those children belonged to that part of town, and lamented their misery and idleness. 'Ah! sir', said the woman to whom I was speaking, 'could you take a view of this part of the town on a Sunday, you would be shocked indeed; for then the street it filled with multitudes of these wretches, who, released on that day from employment, spend their time in noise and riot. . .'

"This conversation suggested to me that it would be at least a harmless attempt, if it were productive of no good, should some little plan be formed to check the deplorable profanation of the Sabbath, I then inquired of the woman if there were any decent, well-disposed women in the neighborhood who kept schools for teaching to read. I was presently directed to four: to these I applied and made an agreement with them to receive as many children as I should send upon the Sunday, whom they were to instruct in reading and in the church catechism. For this I engaged to pay them each a shilling for their day's employment. . .

"This, sir, was the commencement of the plan. It is now about three years since we began, and I could wish you were here to make inquiry into the effect. A woman who lived in a lane where I had fixed a school told me some time ago that the place was quite a heaven upon Sundays, compared with what it used to be. The number who have learned to read and say their catechism is so great that I am astonished at it."

A hemp manufacturer said of the children in his employ who attended one of Raikes' schools, "The change could not have been more extraordinary, in my opinion, had they been transformed from the shape of wolves and tigers to that of men. I never conceived that a reformation so singular could have been effected."

In 1785, five years after the movement began, more than a quarter of a million of English children were receiving Sunday school instruction. Both in England and America, the common branches were at first taught in these schools, but this part of the instruction was dropped as the need ceased. Originally designed only for boys under fourteen years of age, the schools soon received girls and older pupils. The chief text in the schools under Raikes' immediate direction was a little book, printed by himself, entitled "The Sunday Scholar's Companion, consisting of Scripture sentences disposed in such order, as will quickly ground young learners in the doctrines of our most holy religion."

The instantaneous success of the movement shows that there were many to whose sympathies it appealed and who were qualified to undertake Sunday school work. The honor which Raikes justly enjoys is shared by countless unknown helpers for

"The healing of the world
Is in God's nameless saints."

But while credit must be given to those who went before and those to whose co-operation Raikes was deeply indebted, it is his merit to have organized and extended in a systematic way a work which hitherto had made but a feeble appearance here and there.

Raikes died April 5, 1815, and though his townspeople realized "that Gloucester had lost a good man," they did not fully understand nor appreciate him who had been their greatest citizen. It is said that to this day there is a singular indifference in Gloucester with regard to Raikes' memory.—A. J. R. S., in S. S. World.

SOME DIFFICULTIES IN BIBLE TRANSLATIONS

It is with considerable satisfaction that we learn of the number of languages and dialects into which the Bible has been translated. Give a nation the Word of God in its own tongue and the most effective missionary work has been accomplished. No one can estimate the amount of injury the present war is doing to the cause of Christ in foreign lands. It is possible that in some places the progress of the cause is set back fifty years or perhaps its influence destroyed altogether. but the Word is there and is bound to survive. The native has his Bible in his own tongue and is in a position to examine events in the light of what God has to say about them. In that position he need not concern himself about what the nations at war have to say about the teachings of the Bible, or how they twist the words and will of Christ to justify their own misdeeds, he has the Bible and can see for himself, and having the Bible we are confident that he will see the superiortiy of the revelation of God over all other systems of belief and will find in Jesus Christ the only real satisfaction for soul hunger. He may also be led by his study and faith to exemplify a type of Christian faith that puts to shame the inconsistency of the Christians whose ancestry for centuries has been blessed with the advantages

of the light that the Bible brings.

The work of translating the Bible into a tongue which hitherto did not have it, while not as spectacular or romantic as some other types of missionary effort, is, after all the solid and enduring kind that calls for the best efforts of the most capable consecrated men and women of God we can send to the mission field. The translator must apply himself to his studies more than anything else and in his study he must fight out the serious difficulties involved in giving expression to the intricacies of thought that must be unfolded to a people who hitherto have been ignorant of the ideas to be conveyed and perhaps are deficient in words and expressions that convey such ideas. A Russian bishop, in writing of such difficulties in regard to the natives of northern Siberia, cites the case of the passage, "Wise as serpents and harmless as doves." There are neither serpents nor doves in that icy country and so the translator was put to the task of getting as near the same idea in the language of the people and the animal life of the country. He had to find a clever creature and a harmless one with which his readers would be familiar. His translation, while rather too free for the educated mind, suited splendidly to the mind, of the Eskimoes. It read, "Be wise as weasels and harmless as seal puppies." An African missionary had a similar problem on his hands when he came to render "a crown of righteousness which fadeth not away" in a country where they had not the slightest idea of crowns. He rendered the passage, "A hat which will not wear out." A writer in The Armory cites some peculiar difficulties encountered in the South African dialects which are rather interesting:

"Some of the difficulties in Bible translation are of a curious nature, being concerned solely with the forms of the proper names of individuals, places, etc., occurring in the Old and the New Testament. In translating the New Testament into the Nama or Hottentot language of South Africa, the very name of Jesus creates a difficulty from which no escape is possible save by strict conformity with the grammatical and morphological peculiarities of this somewhat primitive form of human speech. The device, so commonly resorted to by Biblical translators, of simply transplanting the Latin Jesus and Christus, (or Greek Christos) will not avail here. For in the Hottentot tongue -s is a suffix indicating the "female", and Jesus, or Christus, would really signify that the principal figure in the New Testament story was a woman, says Prof. Alexander Chamberlain, in Harper's Magazine. The Hottentot suffix which indicates the "male" is -b, and, therefore, Jesub and Christub are the forms which these names must take in order to be thoroughly exact and grammatical. And in line with Christub and Jesub must also be Paulup, Moseb, Amob, Judab, Thomab, Zaccheub, and many other Biblical names. Only Ahab, Job, Beelzebub, Jacob, Moab, and a few others would pass muster in the form best known to us. And Rahab, at whose house the spies of Joshua lodged, would find her name changed into Rahas."—G.

THE MONDAY PAPER

Much is to be said of the Sunday newspaper as an instrument of iniquity although in recent years it has come to be regarded as rather old-fashioned for a minister or Sunday school teacher to devote too much attention to it. Let it suffice to say that with our Sunday travel, our Sunday purchase of food and necessities and our Sunday pleasures the Sunday paper has not improved, it only has found that the stage it once occupied is now crowded by many others just as bad as itself and the shame of it is that the Christian public, if we can say such a thing exists, has tired denouncing one evil and taken to patronizing many evils. Times change and some say for the better, but the change of the times has not been for the better in regard to Sunday observances.

While the Sunday paper was once regarded an instrument of the wicked one, designed to undermine religious things, the Monday paper in our day has degenerated into a "chamber or horrors" which brings its weekly shock into our homes in the shape of the terrible things that happened on the Lord's day largely because on that day people were doing things which were not in keeping with the proper observance of the Lord's day. In a recent periodical the editor collected a number of head-lines appearing in Monday issues, among them were such as, "Eight Men Drowned, Fishing Party's Boat Capsized in Squall, Only Four Escape"; "Two Canoeists Lost, Tipped Overboard Trying to Change Seats"; "Sky-Larking Bather Carried Away Before the Eyes of Friends."

Boating and all pleasures on the water are always dangerous, but, given a Sabbath-breaking party with liquor in their possession, as it often happens, and you have the elements ready for creating a terrible calamity. The automobile and Sabbath joy-riding are just now doing their worst. We grant that with an automobile there can be more church-going and horses mercyfully get their Sunday rest, but automobiles are not used for church-going alone. Being dangerous it seems that they offer the greater a temptation to those who would abuse their use. This too, becomes more of a Sunday habit because Sunday seems to be the day many choose as a day of recreation instead of a day of worship.

Were Sunday observed as it should be and were people more respectful to the Lord of the Sabbath on that day ninety per cent. of the horrors about which we read on Monday would never occur.

G.

THE DEMORALIZING EFFECTS OF SOME CUSTOMS.

The great mass of people in our day are absorbed in various devices for abtaining the start or advantage over their neighbors. Business and trade are based upon strife and competition, and the mania for this strife is invading our social life. It is usually carried on under a garb of friendship, but in reality most fairs and parties and games are fierce contests for supremacy in purely selfish strife. It is a struggle for victory in which the only object to be gained is simply the gratification that attends triumphing over somebody. There is not the slightest trace of good accruing to either party; it is simply the humiliation of one and the triumph of the other.

It may be baseball, or football, or any of the many forms of card games, or other amusements in which the hope of winning are the stimuli.

A man and his wife invite several of their friends to spend the evening with them. Very soon the party are seated at the card table, and the entire time of the evening is used in a struggle for the mastery; and perhaps at the close of the strife the guests are shown out of the house where they have been invited, defeated, humiliated, vexed; while the host chuckles over the way he was able to "scoop 'em." Should the tables be turned against the entertainers they, of course, feel that they have been humiliated on their own premises and that the evening's work and all their preparations are worse than lost, and next time they will see that they have a different company, or else they invite them again with an almost frantic determination to defeat them this time.

A company of young men visit a neighboring company to play ball. They are hooted, abused, browbeaten, and if they succeed by some hook or crook in getting the advantage they are perhaps almost mobbed while they bear off the victory in triumph. But if the hosts can possibly beat and down their visitors they will do it and send them home with nothing better than "humble pie" to chew upon.

Surely there is not much hospitality in all this. There is no true chivalry, no real courage, or prestige in humiliating our friends and neighbors who come to share our friendship at our invitation. We can understand how animals should treat one another in this way, but how professedly Christian people can find delight in thus "beating" their fellows and neighbors it is not easy to see: Are there not more really civilized ways of entertaining guests than these? Is this sort of treatment the best we have to offer them? If we wish to be truly magnanimous and kind, and yet feel that we must play competitive games, we might so arrange as always to allow the other party to win. Let them see how graciously we can submit to being "beaten." "Oh, there would be no fun in that!" Well, do not let us seek our pleasure in mere fun. Mere fun comes so near to downright meanness and wickedness that it is a sign of good sense to let it pretty well alone, and seek only true joy and pleasure instead. And that always comes in making others happy, even at our own expense. Competitive games do not contain any of the elements necessary for this. —G. C. Tenney, in Medical Missionary.

WHAT TO TEACH A BOY

John Smith,—not anybody's John Smith,—but the Headmaster of Harrow School from 1854 to 1879 and a great Christian educator, used to say: "Teach a boy three things. Teach him to speak the truth; teach him to honor his mother, and teach him to believe in the future life." That is the rule of three for a boy's life, according to a great teacher of boys. We often speak about the first two,—the love of truth and the love of mother,—but we seldom hear about the future life, when we hear men talk of boys. Yet there cannot be a firm faith without a firm future and a long reach through time. Teach your boy that his education is not for time, but for timeless eternity and that the future is in Jesus' hands.—The Family Altar.

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MENNONITE MINISTERS

Any one who knows the name and address of any Mennonite minister, chosen or ordained during the past year, or is aware of the death or change of address of any Mennonite ministers during the same period, is kindly requested to send this information at once to the Mennonite Book Concern, Berne, Ind. - It is desired by the publishers to make the list of Mennonite ministers and their addresses in the German Almanac for 1916 as complete and correct as possible.

EDITORIAL

So long as the story of our nation remains to be told there will exist to our shame the memory of the men who, in this great crisis of the world, with its unspeakable miseries of war, have enriched themselves with the bloodmoney that comes from the manufacture and sale of impliments and munitions of war. Only greed for money tempts men to stoop to placing instruments of torture and murder into the hands of those whom they know will use them without scruple. This sentiment is not inspired by sympathy for either the Allies or the Germans and their allies who alike are at war with God and humanity. There is little difference between their unholy designs upon the United States. On the one hand they want us to degenerate into a vast smithy for turning out their instruments of damnation, on the other they want our applause and assent to violated treaties and the unspeakable murder of women, children and non-combatants. Against both of these bids for support and sympathy the mind of every rational humane Christian American should revolt. It is unchristian to support a war of any kind, particularly one of aggression such as this which those engaged in it falsely call one of defense, those the fartherest in their enemies' country and the first to strike the blow being the loudest in this assertion. It is decidedly un-American, particularly in the light of Washington's caution against "entangling alliance". It is inhuman, as all wars are, but this war has been inhuman to a greater extent than civilized countries ever carried war before.

Now, coming back to the matter of blood money, we must admit that the American manufacturer has the right to make ammunitions and sell them to any customer who presents himself and has the money to pay. The warring governments have yet to challenge the legality of the practice, it is only the people and the papers of the warring nations who cannot take advantage of the opportunity to buy who raise the question and would hold America responsible for their inability to come after what they want to buy. And in this they are hardly consistent. During the civil war Egland lengthened the conflict by pouring vast quantities of supplies into the rebel camp, the Krupps sold munitions to England when England was subduing the South African Republics by a process of starvation, Japan and Russia were Krupp customers when these two nations were at war and they, the Krupps, with the French gunmakers shared the profits coming from selling cannon in the Balkan Wars. So, we see that our American manufacturers are doing what those of other nations have done in times of war. But all this is no excuse. America should be above going after blood-money even though others have done so without hesitation. The war is unholy and profits coming from making it possible to continue have on them the curse of God and humanity. We should be a little better Christians than our neighbors, we should not abandon our policy of humanity. Moreover the business is bad looking at it from a standpoint of business policy. Gold is not coming into this country to pay the bills. Loans are floated here in America to pay the American contractors. When the war is once over there will be no money in the treasuries of the fighting nation to pay the obligations of the warring countries and in the end it will be discovered that supplies purchased in America were paid for by money borrowed from Americans. Who then will be richer for the transaction? When people pay us what they owe with money they have borrowed from us and have no prospects of having more to pay we are apt to be in a bad way or at least make very little progress.

We have the greatest admiration for that community of Dunkards in Missouri who, while they had plenty of horses and mules to sell, refused to sell a single one to the agents of the warring countries who were scouring the country for them and willing to pay a big price for them. When the war is over and horses will be scarce these same farmers will have the business advantage of having plenty to sell at a price far beyond what they could have gotten for them from those who wanted to slaughter them on the battle-field.

This is a time when Christian sentiment in America needs to be higher than any business or legal advantage offering itself. Peace must come quickly when once this sentiment is thoroughly aroused. It is the duty of the pulpit and press to arouse it.

THE FLOWERS OF THE FIELD

Compiled and arranged by
Erie Snyder.

(Concluded)

If we would show ourselves to be God's children, we must learn to delight in the pure, simple, quiet beauty with which our Father adorns the home of his earthly children. Our Lord tells us that the most magnificent of all the kings of Israel could not come forth in such gorgeous array as that with which God clothes the humble flower of the field. And God will bring this more than kingly glory into the house of any one who will plant a seed in a handful of earth and set it in the window for the light to look upon.

And while our Savior's words teach us to look upon the flowers with something like reverent and religious affection, we should learn from them to cultivate in ourselves the quiet grace and simplicity which belong to the children of God. The frail and delicate beauty which blooms only to fade should awaken in us ardent desires for the everlasting beauty of holiness. The ornament of a meek and quiet spirit is in the sight of God of great price. It is indeed more precious than all things that genius can create or riches can buy.

Of all things, that are sought and cherished and cultivated in this world, there is nothing so beautiful in God's just estimation as a pure heart. There is nothing so like heaven as a disposition ever tuned, amid all the discord of the world, to divine harmony of truth and love. The most studious attention to all the outward properties and courtesies of life is not so effectual a safeguard in keeping one from all that is misjudged and unbecoming in speech and conduct as the spirit of genuine benevolence in the heart. All beauty and grace, all propriety and comeliness of deportment, find a full and fitting expression in love. Love clothes the face with light, mellows the voice with music, lends the charm of inimitable grace to everything said and done in its spirit. It is itself so pure, excellent and divine in its own essential character as to keep the heart in which it reigns in harmony with the highest reason and the perfection of beauty. Man comes nearest to God by possessing God's greatest attribute, love. Love is the beauty of Him who is fairer than all the children of men. It is the beauty which he most desires in those who would be like Him in blessedness and glory. When the heart is made a garden for the culture of all meekness and gentleness and love, the lost beauty of Paradise is restored, and the everlasting beauty of heaven is begun on earth.

The flowers of the field teach us most affectingly the frailty of our mortal state. Everything that blooms in the whole kingdom of nature lives only to die. The fairest are the frailest, and the most beautiful die first. The glow of life carnationed upon the blushing leaf of the rose fades while you speak of its beauty. And the same hue upon the cheek of the sleeping child is as certain, if not as soon to fade. There are indeed some form of vegetation whose life continues for centuries. The olive trees now standing in the garden of Gethsemane are thought by some to be the same trees beneath whose shade Christ bowed Himself in agony.

There are trees now standing in our own country whose boughs were green when Abraham entertained angels beneath the branching oak of Mamre. And yet the leaves and the flowers upon the oldest of the patriarchs of the wilderness come forth only to fade and fall. Year by year they teach man the solemn lesson of his own mortality.

Would you know what will soon become of that living frame which you now guard and cherish and adorn with constant care? Look at the blossoms which the spring brings forth in its beauty. When another spring comes, they will be changed to the dust of the earth, and men will tread upon them without thinking that they were once alive. It may be even in less time than a year that God will fulfill upon your living and sensative frame the sentence pronounced of old upon the whole race: "Dust thou are, and unto dust thou shalt return." The living will walk over your lowly bed without thinking or knowing what form or expression once belonged to the dust resting beneath their feet. Let the frail beauty of the humble flowers create in you irrepressible longings for the everlasting beauty of holiness. Then, when the deathless soul is sent forth from its perishable habitation, it shall be transplanted to "Those everlasting gardens, Where angels walk, and seraphs are the wardens: Where every flower, brought safe through death's dark portal, Becomes immortal."

The flowers teach us the great lesson of trust in God. It was to bring this lesson home to our hearts in the most practical form that our Lord said, "Consider the lillies." These silent and beautiful preachers on divine providence love the open air. They deliver millions of faultless sermons in the bright sunshine of every spring day, on the grassy hillsides and in the green valleys. They are clothed in brighter robes than princes wear. Like the Divine Preacher on the Mount of the Beatitudes, they have the earth for a pulpit and the blue sky for the ceiling of their sanctuary. The quiet brooks and the happy birds and the murmuring winds sing for them.. It makes no difference with them whether anyone praises or finds fault with their preaching. Their prayers are perfumed of sweet incense unto God. Their voices are graceful forms and delicate hues blended in perfect harmony. Their appeals are as quiet as the ripple on the sleeping sea. Their rebukes fall as gently as the sunbeam falls on the winter snow.

And these beautiful flowers, these bright children of the sun, all preach the same sermon which Christ interpreted for the multitudes on the Mount of the Beatitudes, and that is trust in God, a cheerful and happy acquiescence with your Father's will, whatever He gives, whatever He takes away. The beautiful preachers in the gardens and the fields say to us, "God careth for us whose life is less than a season. Will He not much more care for you whose years, like His own are eternal? God weaves the robe of inimitable beauty for us who perish in a day. Will not your heavenly Father bring forth still better robes for you who must live when the earth is burned up and the heavens are removed like a parched scroll?"

Anxiety is the bane of human happiness, and the blessed flowers come every year with the same bright and cheery hues to tell us God has not forsaken the world. He makes them just as beautiful now as they were in Paradise, to show us that His loving kindness changes not. Man was banished from Paradise because he dishonored the fruit of its flowers. And yet the flowers in pity came forth to cheer the exile in his wanderings and to remind him that God's love is with him everywhere to draw him back to his lost home. And to this day, while the earth still groans under the curse of man's sin, the thistle bears a beautiful blossom and the thorn is crowned with the rose.

So God always mingles blessings with chastisement. So He sends some beams of heaven's light into the saddest home. The one thing needed to make us contented in any lot is the belief that God has not forsaken us nor will forsake us. And Jesus teaches us to draw this faith from the lillies of the field. It is not slighting or dishonoring God's book to obey Christ's word "Consider the lilies."

When your home seems dark, and you cannot read the blessed promises in God's word because your eyes are blinded with tears, turn to the first flower you can find in the garden or by the roadside, the simplest is the best. Look upon it as it opens its buds to welcome the morning and say in your sad heart, "O thou silent preacher of trust in divine Providence, teach me to rejoice in the light of God's countenance as thou rejoicest in the light of the sun." And then do not be afraid to believe that He who brings up the humble flower from the cold, dead sun, will bring you forth with joy earth and opens its beauty to the from the saddest hour, and change the night of sorrow and trouble into the full day of hope and gladness.

And God has sent out the flowers as missionaries of hope and blessing all over the earth. He has appointed ten thousand trifling incidents in our daily life to preach to us the great lesson of trust in Him. And when we are ready to sink in despair, we have only to heed these silent and gentle preachers, and we shall receive strength and faith to take up our burden and resume our march, assured that He who clothes the lillies of the field with glory, and feeds the fowls of the air when they cry, will not forget to make better provision for his own children.

SOME OF EARTH'S COSTLIEST, OLDEST AND BIGGEST THINGS

The oldest college is University College, Oxford. It was established in the year 1050.

The greatest bank is the Bank of England, London.

The largest library is the National, in Paris, which contains 3,000,000 books.

The tallest monument is in Washington, D. C. It is 550 feet high.

The highest chimney is in Glasgow, Scotland, and is 477 feet.

The deepest coal mine is near Lambert, Belgium, and is 3,500 feet deep.

The largest monolith is in Egypt—106 feet high.

The biggest dock is at Cardiff, Wales.

The strongest electric light is at the Sydney lighthouse, Australia.

The largest college is in Cairo, Africa. It has on its register each year over 10,000 students and 310 teachers.

The largest bronze statue is that of Peter the Great, in Petrograd, Russia. It weighs about 1,100 tons.

Damascus is claimed to be the oldest city in the world.

The most costly book is a Hebrew Bible, which is owned by the German government, and for which the Pope offered $125,000, but which the government of Germany would not give up.

Until recently the most costly medicine was supposed to be metallic gallium—$150,000 a pound. But lately radium has far outstripped it in price, bringing about $200,000 an ounce.--Chicago Tribune.

VICTOR HUGO'S VISION

A day will come when the only battlefield will be the market to commerce and the mind opening to new ideas. A day will come when bombshells will be replaced by votes, by the universal suffrage of nations, by the venerable arbitration of a great sovereign senate, which will be to Europe what the Parliament is to England, what the Diet is to Germany, what the Legislative Assembly is to France. A day will come when a cannon will be exhibited in public museums, just as an instrument of torture is now, and the people will be astonished how such a thing could have been. A day will come when these two immense groups, the United States of America and the United States of Europe, shall be seen placed in presence of each other, extending the hand of fellowship across the ocean.

THE C. E. TOPIC

Aug. 15.

Be True to Your Ideals.

Acts 26:12-19.

The word ideal is a very hard-worked word. We hear much of it, sometimes it is ideal weather, ideal company, an ideal good time, an ideal church, an ideal man, an ideal Christian, etc. The definition of ideal is "the conception of a thing in its most perfect state". Ideals then are one's notion of perfection in regard to a particular thing. Very often, when we hear a thing spoken of as ideal we get the impression that it is not hard for some people to believe a very ordinary thing to be perfect. As far as this world is concerned, we can have but few, if any, truly ideal things, nothing is absolutely perfect, so the term must be used relatively. But it is well to have ideals before us that are perfect in order to work toward them and become more and more like them.

One of the first duties of life is to have ideals. Some people do not. They are satisfied with the low and imperfect things about them, and never think of looking beyond them. It is because other people have ideals that the world makes progress. When Tyndale dreamed of a time when the boy who drives the plough would know more of Scripture than the learned theologian he was but one of many, but that ideal prompted him to give the people the Scripture in their own tongue and resulted in a translation and the publication of the Bible into English so that it soon was possible for anyone who cared to have an infinitely greater mastery of the Scripture than was hitherto possible. Every great advance had its birth in an idea which became an ideal and finally a fact, progress in science, in invention, in government and social reform always go on in this way. The same is true in Christian life. It progresses because of its ideals. We have before us the perfect man Jesus and the pure sinless eternity of heaven, toward them we should strive in our every effort.

Aside from that which relates to our purely spiritual ideals it is well for us to give attention to having good ideals in everything. We measure literature by certain standards. Why not measure the books we read by the highest standards? We grade men and women into certain classes, why not then choose for our associates those who fit into the best classes? Some pleasures we call good, some bad and others only silly. Everyone goes after pleasures of

some kind. He certainly does not compliment himself very much if for his enjoyment he selects those which are either evil or foolish.

Some people foolishly hold, or suppose they hold, ideals, in which, judging from the conduct of their lives they do not believe. It is difficult to find the person who will not admit that in Jesus Christ are found the truest ideals of manhood. If one accepts Him then as the ideal man it is only consistent for such a person to believe on Him and all He represents. One cannot believe on Him without making Him one's Lord and Master, but, alas, too many who would give Him the highest place in their estimation do not give Him the supreme place in their lives. Their outward show of respect by its inconsistency with their lives makes the whole thing a mockery.

The same may be said of many people's attitude toward religion. They believe it the best thing for the world, they regard the ideal community to be the Christian community, but they don't lead Christian lives and so they prove their disbelief in what they pretend to believe and make a mockery of their admiration for religious things. Jesus can only be your ideal as you believe in Him and obey Him. The religion of Jesus Christ is the ideal religion, but it only becomes an effective religion as it is accepted in all of its demands and practiced under every circumstance.

Having ideals, in order to be true to them, we should hold them up to others. The proof that the ideals inspired by Jesus are the best for all men, not only lies in our being able to state and defend them, but in our making every effort to have others accept them. What is good for me is good for the other fellow and that which I think is good for me but not good for my neighbor is hardly good for me after all. Goodness in nearly everything consists in its being good for everybody else. If my ideals are the best they must be the best for others.

The man with ideals expects to win with them. In the Christian ideal there is a great world to be won for Jesus and made righteous. With this ideal before us we not only must see visions but we must set about making those visions come true.

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THE S. S. LESSON

Aug. 15.

Jeroboam Leads Israel to Sin.

I Kings 12:25-33.

Golden Text—Exod. 20:25-33.

We now come to the man who bears the terrible reputation of having "caused Israel to sin". About five years before this he had been assured by the Lord's prophet that, because of the sin of Solomon, he was selected to rule over the greater portion of the kingdom. Given so great a share of Solomon's dominion, because of Solomon's idolatry, it seems hard to understand how he could give himself to the same sin and in a greater degree. But Jerobeam forgot the Lord as soon as the Lord gave him power and prosperity and acted as though the Lord had no part in his success. Advance in worldly things often spoils men and is but a step in the direction of their ruin. Jeroboam began his reign by building up or fortifying two sacred places, Shechem in the hill country of Ephraim, and Penuel, beyond the Jordan where Jacob had wrestled with the angel. This was a political move to strengthen his position. Though the Lord gave him the kingdom he thought best to trust to his own strength for holding it. This lack of faith was a step to something worse. When faith begins to weaken its downward course is terrific.

It is interesting to note that while Israel rebelled against the house of Solomon because of the burdens imposed upon them by Solomons extravagant building the first thing that Jeroboam seems to think about is building and thus adding more burdens. They had not consulted the Lord about their plans and the result was that they came deeper into the mire.

Jeroboam had the instincts of a shrewd politician. He made his plans first, "said in his heart", and then sought counsel as to how he might carry them out. His thought was not the people's but his own good. This selfishness, as selfishness always does, led him to do wrong and with it led others into wrong-doing.

Jeroboam made one shrewd observation, namely, the strongest bond of a people is its religion. He made the mistake of endeavoring to destroy that religion instead of identifying himself with it and thus strengthening the bond between himself and the people.

Two thoughts entered his mind and God had no place in either, they were the possibility of the people returning their affections to their old king and the danger into which such a move might bring him. It was the fear of man that prompted these thoughts. Though the people trusted him he did not trust them. Thus he showed his unfitness to be king. Not to trust others who trusted him was the mark of a mean character.

In taking counsel he choose the wrong advisers. He should have surrounded himself with Godfearing men, at least he should have profited by the failure of Rehoboam in this particular, but it is the nature of godless men not to learn the lesson that God would so plainly teach them.

It was a dangerous thing for him to be jealous of the worship of God. Jealousy is always a dangerous passion. When he valued the loyalty of the people to himself above their loyalty to God he put himself in a position to do the worst sins, to weaken his own strength and to make ruin certain. The best subjects of any ruler are those who are faithful to their religious duties.

Jeroboam found a good excuse, as he thought, for his sin. The people had far to go, they were compelled to be away from home in a busy season when they went to the feasts, the priests of Judah were not in sympathy with them. Why not have them worship at home in a time when they would not be so busy with their harvest and have priests who were in sympathy with them? When one is determined to sin excuses are easy to find. The erecting of the calves at two convenient points as representatives of God was not intended to be the introduction of another religion but it was a violation of the second commandment. In breaking the second he broke the first commandment. This is usually the way with sin, when we sin we sin along many lines. The long residence in Egypt, where the bull was a sacred animal, suggested the calves to him, as it did to Aaron centuries before. Association with the world always has its effect for evil on our religion.

On the whole the religion of Jeroboam was a counterfeit religion. It imitated the priesthood, sacrifice, feasts and the place of worship of the true faith. It was all the more dangerous because in many respects it was so nearly like the true worship. Counterfeits are always dangerous because many can so easily be deceived by them. The most dangerous enemy of Christ and Christianity is the counterfeit Christian. Time and again we are warned to beware of hypocrites, wolves in sheep's clothing our Lord calls them.

SUNDAY SCHOOL CONVENTION

The Annual Sunday School Convention of the Eastern District Mennonite Conference, will be held on Tuesday, Aug. 17, at the Springfield Menn. church, Springfield, Pa.

The following topics are to be discussed:

"Profit and Loss in Sunday School Work"—Herbert Stauffer, Allentown.

"How to Make the Most of Bible Study in the Sunday School."—Aaron O. Myers, West Swamp.

"The Use and Abuse of Modern Sunday School Methods."—Norman Schantz, Zionsville.

Address: "How Each One Can be an Evangelist."—Dr. Forrest E. Dager, Philadelphia.

Round Table on Primary Work, Mrs. Elmer Weiss, Philadelphia. Juniors and Intermediates, Erwin Weiss, Philadelphia. Organized Bible Classes, Wm. Rosenberger, Souderton. Cradle Roll and Home Dep't., Linford Foulke, Quakertown.

The Scripture passage to be recited from memory by the whole Convention is I Cor. 13.

Good interest in the coming convention is shown throughout the district, and a good turnout is expected. The Committee has endeavored to provide the best kind of a program, and feels grateful to all that have promised to participate.

PROGRAM OF THE MIDDLE DISTRICT CONFERENCE

To be Held at Pulaski, Ia., Sept. 1-5, 1915.

Wednesday Evening, Sept. 1.

Conference Sermon by the President, Rev. Albert Schumacher.

Thursday Morning, Sept. 2.

Opening Exercises.
Organization:
a Reception of Delegates' Certificates.
b) Minutes of the Last Conference.
c) Reports of Churches.
d) Order of the Day.
e) Granting of Complimentary Votes to visitors.
f) Appointment of Temporary Committees.
Report of the Treasurer of Conference Trustees.
Bible Study. Psa. 19.

Thursday Afternoon.

Devotional Exercises.
Topic: "The Need of Systematic Bible Study and How to Supply it."
Report of Evangelization Committee.
Discussion.
Election of a Member of Evangelization Committee.
Topic: "How Shall We Bring Our Young People to Christ and into the Church.

Thursday Evening.

Preaching Service.

Friday Morning, Sept. 3.

Devotional Service.
Topic: "How Can We Interest Our People in Our Church Literature?"
Election of Officers: President, Secretary, one Trustee, Members of Program Committee.
Determination of Place of Meeting of next Conference.
Topic: "Systematic Giving."

Friday Afternoon.

Prayer Service.
Topic: "Prayer in the Home."
Topic: "The Signs of the Times—What They Teach Us.
Report of Resolution Committee.
Concluding Remarks and Adjournment.

Friday Evening.

Program of the Ladies' Missionary Societies.

Saturday Morning and Afternoon, Sept. 4.

Sunday School and Young People's Convention.

Sunday, Sept. 5.

Morning, Afternoon and Evening. Missionary and other Services. Program to be published later.

Program Committee:
W. H. Grubb.
W. W. Miller, Subst.
E. J. Hirschler.

DEATHS

Hofstetter. — David J. Hofstetter was born in Wayne Co., Ohio, October 8, 1857. He moved to Hickory Co., Mo., in 1869, and to Moniteau county, same state, a few years later. He was married to Mattie Loganbill Jan. 7, 1892, with whom he lived together for 23 years, 6 months and 9 days. To this union eight children were born of which three preceded the father to the better land. He departed this life July 16, 1915 at the age of 57 years, 9 months and 8 days. Funeral services were conducted at the Bethel church July 18, by Rev. D. D. King, assisted by D. F. Driver.

Witzke.—Henry Witzke was born May 9, 1831, in Poland, Russia, died at his home near Latham, Mo., July 10, 1915. He was married to Mary Schroeder Dec. 2, 1858. He moved to America from Russia in 1875. He was the father of twelve children. His wife and five children preceded him to the better land. Funeral services were conducted at the Bethel church, July 11, by Rev. D. D. King, assisted by D. F. Driver.

CONTRIBUTIONS

For Janjgir.

For general purpose, D. W. Friesen, $3; for Bible woman, S. S. Borneman $20; for orphans, Rosthern Sewing Society, $15; Rosthern Young Peoples Society, $25; Bluffton Sewing society $25; D. W. Friesen, $25; Rosthern Y. P. society, for a teacher, $40; Hildebrand sisters, $60.

Gratefully acknowledged,
P. W. Penner.

For Mauhadei.

S. J. Steiner, Dalton, O., $5; Chas. J. Haulenbeek, Brooklyn, N. Y., $1.

Gratefully acknowledged,
E. B. Steiner.

Your own renewal for 1916 and a new subscriber from now until January, 1917, and a copy of Krehbiel's History of the General Conference, postpaid to each for $3.00.

NEWS OF THE WEEK

THREE BRITISH NOTES AND ONE FROM GERMANY

Seek to Justify Seizures and Attacks on Neutrals on the Sea.

Washington, August 2.—Three notes from Great Britain and one from Germany, all dealing with the commercial rights of neutral nations in war time were before Secretary Lansing tonight. Arrangements were being made for their publication simultaneously in Europe and America in accordance with diplomatic etiquet.

The British notes probably will be given out for publication Wednesday morning and the German note for the following day.

The first British note is a long communication defending the allies' efforts to suppress trade between their enemies and neutral countries even hy the stoppage of abnormal commerce through the neutral countries of Europe adjacent to the Teutonic allies. Precedent on international law established hy the United States government itself during the civil war, and especially in the practical blockade of the Bermudas in order to cut off supplies for the confederate states are revived to support this assertion of right. There are citations of decisions by the United States supreme court hearing on the same point, such as the celebrated Spring Bok case. Other decisions, such as that in the Matamoras case which appeared to conflict with this doctrine are held to be inapplicable by reason of a radical difference of governing conditions.

WINONA LAKE GOES UNDER HAMMER ON AUG. 30.

Ft. Wayne, Aug. 3.—That Trustee Claycombe shall sell Winona Lake to the highest bidder August 30, was the ruling of Judge Sol A. Wood, referee in bankruptcy, yesterday afternoon. It shall be sold for cash four weeks after the notice was given and shall be subject to the approval of Judge Wood, and must be free from all liens. The sale is to include all property and belongings of the Winona Assembly and Summer School association. The amount paid at the sale will fix the per cent. which the creditors and stockholders will receive on the dollar.

WARSAW CONTINUES TO HOLD OUT

London, August 2.—While the Austro-Germans continue to tighten the wings of their great eastern battle front, with success at both extremities, including the occupation of Mitau in the north and further progress beyond Chelm in southeast Poland, the situation before Warsaw proper remains unchanged and obscure.

Few additional details have reached London concerning the plans for the abandonment of the city, but apparently the time has not arrived for the Russians to relinquish their increasingly precarious hold on the capital or at least no word of its evacuation has come to London. Ivangorod, southeast of Warsaw, heretofore erroneously reported invested, is now nearing that state infact, according to the Berlin announcement, hut from Ivangorod eastward to Chelm, and beyond, the Russians who had to abandon the railway are fighting most desperately in an endeavor to hold up Field Marshal von Mackensen's advance northward into Poland, a movement which seriously threatens the Russian center retiring from Warsaw.

RED CROSS REPORTS ON YEAR'S WAR WORK

American Expenditures Show Total of $1,460,306 — Activities Never Equaled.

New York, July 31. — The annual report of the American Red Cross, covering the first year of its war activities in Europe, as made public here, shows that since hostilities began the American Red Cross has spent $1,460,306 for relief of suffering due to the war, leaving on hand a balance of $174,818. Never in history, the report says, has a Red Cross organization rendered so great a service to the peoples of other countries. Every country engaged in the war is represented in the expenditure of the great fund.

As was told in a Washington dispatch a few days ago, the Red Cross is soon to withdraw its personnel now in Europe with the exception of the units now in Belgium. The personnel now in Europe totals seventy-one surgeons and 253 nurses, and of these all except about four surgeons and twenty-four nurses will be recalled not later than October 1 next.

The financial statement covering the year's work, as made public, sets out under the heading of receipts three items: Contributions, $1,560,124; special from Serhian agricultural relief committee, $10,000; special from the Rockefeller Foundation for the sanitary commission, $65,000, making a total of $1,635,124.

Among the principal expenditures are these: Cash remitted, $423,882; salaries of surgeons and nurses, $216,018; expenses for these and transportation of supplies, $148,472; supplies purchased, $354,630; sanitary commission, total($105,000; salaries and maintenance for workers until they return (estimated) $140,000.

RESTORATION OF PEACE IN MEXICO

To be Made a Pan-American Affair, According to Official Announcement.

Washington, August 2.—The United States has decided to ask the cooperation of South and Central America in the next step to restore peace to Mexico. The ambassadors from Argentina, Brazil and Chile and the ministers from Bolivia, Uruguay and Guatemala have been asked to confer with Secretary Lansing here Thursday.

This announcement was made at the state department to-night.

"On Thursday afternoon there will be an informal conference at the state department to consider the Mexican situation.

"Those taking part in the conference will be the ambassadors from Brazil, Argentina and Chile, and the three ranking ministers of the American republics, namely those of Bolivia, Uruguay and Guatemala. As to the details which will be considered, nothing can be said at the present time, as the conference will be entirely confidential."

While the state department characterized the coming conference as an informal one the sentiment has been growing among American officials that the next step in the Mexican situation should be one which would meet the approval of the world and should be taken in concert with the nations of Central and South America, even if in the last event the trend should be toward military action.

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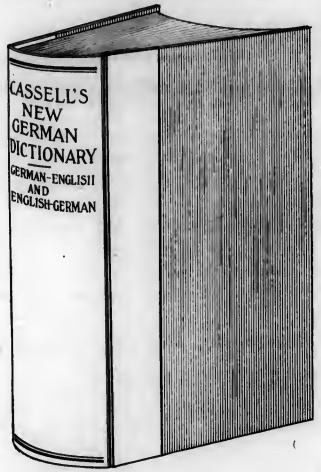

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MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXX. BERNE, INDIANA, AUGUST 12, 1915. No. 31.

MIDDLE DISTRICT CONFERENCE

The 28th Annual Middle District Conference will convene at the Mennonite church of Pulaski, Iowa, from the 1st to the 5th of September. We wish to remind all the congregations of the appointment of delegates. Undoubtedly, however, the Pulaski congregation is also anticipating the presence of numerous visitors, besides the regular delegates, realizing that an opportunity for spiritual fellowship and inspiration is offered through the Conference program.

P. R. Schroeder, Sec'y.

NOTES AND COMMENTS

It will be of interest to the Mennonite to know that Rev. and Mrs. P. J. Wiens, returned missionaries of Mauhadei, India, have consented to be present at the Middle District Conference for several days.

Rev. P. R. Schroeder, Sec'y.

Our Arizona missionaries will attend the South West Bible and Missionary Conference, to be held at Flagstaff, Arizona, Aug. 12-22. Drs. R. A. Torrey and A. C. Gaebelein, the former of Los Angeles and the latter of New York, will be the principal speakers. After the conference Bro. and Sister J. B. Epp will again return to their work near Meno, Okla.

The Berne (Ind.) church admitted 66 persons into membership by the rite of baptism on Sunday, June 23, and another at the following mid-week service.

Prof. Good, a former member of the faculty of the Philadelphia high schools, who has accepted a call to Bluffton College, Ohio, will preach in the First church, Philadelphia, next Sunday evening. Prof. Good has recently received the Ph. D. degree from the University of Pennsylvania.

Rev. J. D. Kilburn, of the American Bible Society, writes from Petrograd of the gracious reception given by the royal family to the offer of the American Sunday school scholars to send Testaments for distribution among the Russian soldiers. Her Imperial Majesty the Empress wishes these books to be given through her Imperial Highness Alexander Nickolaivitch, the Heir Apparent and Czarevitch, and also to let his name be associated with the givers in the good work which they are seeking to do for the Russian soldiers.

Satan tempts some men, who think they are wiser than God, to say that half the Bible consists of fairy tales. I want to tell you something! Look at poor torn and bleeding Mexico. There are practically no Bibles there. Men who know, tell me that ninety percent. of the people never even heard there was such a book. Then look at the United States, Great Britain, Northern Germany, Scandinavia; millions on millions of Bibles in the hands of common people; the very high-water-mark of liberty, education, human rights, progress. Look the world over, find Bibles, and with it you find everything worth having; without Bibles and you find almost universal ignorance, proverty and crime. The United States imigration statistics prove this to be true, and should satisfy any fair-minded man.—Adams.

Beginning with the powerful intercession of a native Korean pastor the recent revival swept over Korea. This pastor rose at five in the morning and went into the mountain to pray; later others united with him and the church became the early morning prayer center. For three weeks revival services were held in that church after which they were continued in many other churches, the most interesting and blessed of the many meetings were those held before daylight. In the city of Pyeng-Yang alone there were more than three thousand confessions.

Temperance Kansas has a big bank account—$120 for each man, woman and child in the state. The total is over $204,000,000, about $13,000,000 more than was in the banks a year ago. She is also harvesting 120,000,000 bushels of $1.25 wheat, according to the Wichita Beacon, saying nothing of $30,000,000 of alfalfa, $20,000,000 of eggs, and all the corn, live stock, fruit, oil, etc.

According to a statement recently issued by the Church Peace Union, 95 per cent. of the clergymen of the United States are opposed to any increase in this country's military forces. A poll of 10,000 clergymen was taken by the union. The following question was asked: "Do you approve of the agitation for increasing armaments now being conducted by various organizations, or do you agree with President Wilson that any agitation of 'America's unpreparedness for war' is unfortunate at just this stage?" For the last part of the question most of the answers were in the affirmative.

In its monthly review of the work Bethel Mission, Altoona, reports twenty meetings for July besides cottage meetings. It acknowledges the receipt of three barrels and one box of clothing from Quakertown and another box from West Swamp. Eleven families have been assisted.

At the present time Holland and the United States are sending more liquor to Africa than all the other countries combined. Over 55 per cent. of the liquor entering Africa goes from Boston, Mass. Recently a schooner sailed from Boston with 700,000 gallons of New England rum on board. Bottles of rum in crates were lashed on the deck. Every seaman was compelled to sign a total abstinence pledge before signing articles for the voyage. Boston, from which missionaries have been sent out for over a hundred years, now in this year of grace is sending out what Lyman Beecher called "liquid damnation". This is the same city that sent out Adoniram Judson and his fellow missionaries to enlighten the heathen. During the year 1912 the United States sent to the four British colonies in Africa 1,032,658 gallons of rum. In the same year Germany sent 1,010,759 gallons of gin and 389,377 gallons of rum, and Holland sent 2,562,136 gallons of gin and 136,975 gallons of rum. In five years, from 1907 to 1912, there were sent into those four colonies 35,680,078 gallons of intoxicating liquor. These figures do not include the Orange Free State, the Transvaal, Cape Colony or the Portuguese, French and Spanish colonies. If to those countries already enumerated we add India, China, Japan, Ceylon, the New Hebrides and the Fiji Islands, we have the remarkable spectacle of the so-called Christian nations pouring something like 100,000,000 gallons of rum and other intoxicating liquors in five years into countries where Christian missionaries are preaching the Gospel and trying to save souls! What wonder that Mohammedans, Brahmans and Buddhists—all total abstainers—should cast an eye of suspicion and distrust upon a religion which winks at the debasement of the people it is trying to save?—The Christian Herald.

The old intemperateness is disappearing from temperance literature and speech. There is more of scientific precision of speech in dealing with the question of alcohol. Temperance literature has grown stronger by becoming saner. Statistics are more reliable. The best temperance work refuses to use figures and incidents which are not absolutely provable and unassailable. Ardor is not diminishing, but accuracy is increasing. Whoever helps promote this mood of carefulness in all temperance work is serving the cause.—Ellis.

The Adult Bible Class movement has entered China. Mr. R. A. Doan, recently elected secretary of the Missionary Society of the Disciples of Christ, while on a tour through the Orient, became deeply interested in the Sunday school situation among the missions there. Mr. Doan, who is himself a highly successful leader of one of the largest adult Bible classes in the country, was convinced after a study of the field that the adult Bible class movement should be taken up in China

to conserve the results of the evangelistic campaign, begun by Dr. John R. Mott and Mr. Sherwood Eddy. Mr. Doan in his addresses to the missions spoke of the value of the adult Bible class movement in America and urged the organization of classes. At his suggestion men's classes were organized at Nantungchow, Nanking, Chuchow, Wuhu, Luchowfu and a women's class at South Gate, Nanking. Mr. Doan spoke over 70 times in China in the interests of the adult Bible class to audiences aggregating more than 15,000 people. There were 700 enrolled in the classes.

Your own renewal for 1916 and a new subscriber from now until January, 1917, and a copy of Krehbiel's History of the General Conference, postpaid to each for $3.00.

ISAAC WATTS, THE GREAT ENGLISH HYMNIST

By Rev. D. W. Staffeld.

The last half of the 17th century found England in a seething ferment of political and religious trouble. Cromwell and his "Ironsides" had fought the battles of the people against despotism and tyranny. He granted religious toleration to non-conformists, but was inclined to persecute Romanists and Episcopalians.

The Commonwealth lasted but twelve years, when it was terminated by the restoration of royalty in the person of Charles II, 1660-1685. The sovereign who now ascended the throne was in every respect the opposite of Cromwell. He had no love of country, no sense of duty, no belief in man. He was immoral and characterless. Among his first acts was the restoration of the Episcopal form of worship. He placed the ecclesiastics in power. Soon severe laws were passed against the non-conformists. The Corporation Act ordered all holders of municipal offices to renounce the Puritan Covenant. The Act of Uniformity enforced the use of the Episcopal Prayerbook upon all clergymen and congregations. The Conventicle Act forbade all religious assemblies, except such as worshipped according to the established church. Lastly, the Five-mile Act forbade all dissenting ministers to teach in schools or settle within five miles of an incorporated town. Two thousand Protestant ministers were driven from their parishes in a single day. Not only clergymen, but laymen were hunted with bugles and blood-hounds like deer. There was no form of trial. If found gathered secretly in glens or caves to worship God, they were hanged or drowned without mercy. It was at this time that John Bunyan, a poor day-laborer, was sentenced to Bedford Jail, where, during an imprisonment of twelve years he wrote the immortal "Pilgrim's Progress".

Into this troubled state of affairs Isaac Watts was born at Southampton in 1674. His father, a deacon of the dissenting church, had, with his pastor and others, been committed to jail. His mother, the daughter of a Huguenot refugee, often came and sat disconsolately on the stone steps of the jail, holding the infant, Isaac in her arms. There were fourteen years of suffering for his parents from the time of Isaac's birth until William and Mary came to the throne. He was a puny infant, and never grew strong. His work was often interrupted by sickness His opportunities for mental training, however, were good, and well improved. At the age of seven he had already manifested a gift for poetry, which turned to devotional verse.

When about eighteen years of age, he undertook to criticise the versification of the Psalms used in his father's church, when one of the officers flatly said: "Give us something that will be better, young man." Watts took the suggestion, wrote his first hymn, and heard it sung at the next evening service. He thereafter prepared one for each Sunday until over two hundred had been written. These were gathered and published, and the first Watts hymnbook appeared.

A university course opened to him on condition that he enter the ministry of the Established church, but his conscience forbade him. He preached his first sermon as a Dissenting parson on his twenty-fourth birthday in the city of London. His pastorate of fourteen years was often interrupted by serious illness, but his influence was, nevertheless, large and pervasive.

In 1703 a violent fever brought him to the gates of death, which, however, swung backward. Complete recovery never came, and further work as a pastor was now impossible. He was invited to the spacious house of Sir Thomas Abney at Theobalds to recuperate. There he was entertained as a member of the family for thirty-four years. In this providential and lovely environment he was able to pursue his favorite studies and composition as his strength allowed.

Increased literary distinction came to him as he published his "Horæ Lyricæ" and "Hymns and Spiritual Songs", 1709; "Divine and Moral Songs for Children" in 1715, and his great masterpiece, "Imitations of the Psalms of David" in 1719.

Isaac Watts holds a conspicuous place in the history of hymns because he was the originator of a new and better era for church music. The troubled political and religious waters had almost submerged the musical part of the church service. Fear of popery excluded all but a few very plain tunes. The vile use to which poesy had been put caused many to look upon new poetic attempts as sinful.

When the hymns of Watts appeared a new and better time for church music also appeared. His poetry was a free and spontaneous expression of the Puritan's love of liberty and the heroic Covenanter's Christian beliefs. Thus he gave birth in poetry to the great sentiments of an afflicted people. The great poet was the product of tremendous and tragic forces in Church and State

Of the hymns which endure to this day, and which are still in use, the first lines are as follows:

"Welcome, sweet day of rest."
"Oh, Thou that hear'st when sinners cry."
"When I survey the wondrous cross."
"We give immortal praise."
"Jesus shall reign where'er the sun."
"Joy to the world! the Lord is come."
"My God, permit me not to be."
"Come, Holy Spirit, Heavenly Dove."
"Oh, God, our help in ages past."
"Come, let us join our cheerful songs."
"From all that dwell below the skies."
"Before Jehovah's awful throne."
"How beauteous are the feet."
"Am I a soldier of the cross?"
"There is a land of pure delight."

These are really great hymns. There were many others, but of inferior quality. Had Watts written fewer hymns and given us always his best, his name would have been still more resplendent.

The two hymns pre-eminent among those mentioned are: First, that favorite of many strong men, "Oh God, our help in ages past," and, second, that still greater hymn, "When I survey the wondrous cross." There is probably no greater hymn than this in any language.—Evangelical Messenger.

MENNONITE DOCTRINE AS I KNOW IT FROM CHURCH HISTORY

By M. E. Gottschall.

Nearly all denominations of the Christian church received their names from their authors or reformers—the Mennonite church received its name from Menno Simon, the reformer; who left the Catholic church as Priest during the great Reformation period in the 16th century. The origin of the doctrine and fundamental teaching of nearly all denominations begins with their Reformer.

But I am proud to say that according to church history the doctrine of the Mennonite church does not only begin with Menno Simon but that it can be traced back to the time of Christ's apostles. Therefore in writing a history of the Mennonite church I have to start with the beginning of the Christian church.

Before Christ ascended into heaven He commanded His disciples, saying "All power is given unto me in heaven and on the earth;" meaning that He has all authority to command "Go je therefore and teach all nations baptizing in the name of the Father and of the Son, and of the Holy Ghost teaching them to observe all things whatsoever I commanded you." Matt. 28. This command had been faithfully carried out by the disciples "Preaching and then baptizing as was their Master's command. This teaching or command the Mennonites practice today, first teaching, then baptizing.

After the death of Christ's first apostles the church stood in harmony and the pure gospel was preached and practiced during the first century, but during the second century after the leaders of the church had added a number of man's traditions to the commands of Christ's after their own selfish ideas, the church fell away from the purer religious teaching and practice, consequently the old brotherly love which had existed now turned into hate and the hate stood practically separated as two factions had existed, the right-minded and the wrong-minded.

During the latter part of the second century there arose different ideas as to when men should be baptized. Some thought the children should be baptized soon after their birth; this one subject (baptism) made most trouble to the church at all times, so I want to dwell mostly on this subject.

This was not ignorance on part of the teachers and leaders but their own selfish idea. Men's ideas will never stand on the great judgment day unless they are founded on God's Word.

These were men of whom Christ and later the Apostle Paul spoke, who taught his people that they should be aware of false prophets who should come in the latter days who would lead the people astray. Infant baptism had not come in practice at once but gradually through different ideas of the people. People at that time, and I am sorry to say some at this present time, had scruples as to the salvation of innocent children.

We find in Mark 10:13 also Matt. 19:13 and Luke 18:15, that Jewish women brought infant children to Christ that He should teach them, but the disciples rebuked them with the idea that Christ would not bother with little children or accept them into His Kingdom just for the reason that they themselves had not the right conception of Christ's Kingdom, therefore He had to teach them a lesson in these words "Suffer the little children to come unto Me and forbid them not for of such is the kingdom of heaven; whosoever shall not receive the kingdom of God as a child he shall not enter therein and He took them up in His and blessed them."

How in the world can a man get any idea out of those words which Christ spoke here, that he should have meant that little children should be baptized? because Christ did not baptize and gave no command to His disciples to do so and we can't find a word in the Apostle's teaching about infant baptism, and still some hold by the above words that Christ meant that little children should be baptized, (false idea).

The lesson Christ wants to teach His disciples here in this act is just the same as in John 13. In the act of feet-washing He only wanted to teach His disciples a lesson of humility. Had not the Disciples previous to this act a dispute among themselves who should be the greatest in God's Kingdom or hold the higher office, I doubt if Christ would have ever washed the disciples' feet, but He had to teach them a lesson of humility that they in order to be great in God's kingdom they must be willing to do the lowest service unto mankind. Some in the act of Christ's blessing little children he had to teach them that He would not only die for the adult but that the shedding of His blood was sufficient even for the innocent child. Christ not only pronounced the blessing on those few children on which He laid His hands, but on all innocent children. Innocency has no responsibility, and whatever human hands do more to the innocent children is in vain. If we ever get to heaven we may not be surprised if the majority of the inhabitants would be children.

According to history where we have no doubt the truth, there was no infant baptism taught nor practiced until the latter part of the second century. At this time the church got very corrupt and in A. D. 160--172 the leaders or Bishops of the church had an international conference in which they bound themselves together that one teaching should be practiced over the whole world. The reason was that many could not agree with the teaching of the then Christian church. This conference was the foundation of the Catholic church which still exists to-day.

The better class of people who opposed this teaching of the then corrupt church who held themselves separate from them commenced to preach and practice according to the commands of Christ and His Apostles—preaching the pure religion and living a consecrated life, baptizing their children not until they were first taught in the Scriptures when they received them on their own confession and baptized them according to the Scriptures.

Later in the fifth century great changes took place in the then Catholic church when a command was given that all children had to be baptized in 40 days after their birth if not sooner and that the baptismal ceremony was combined with many other ceremonies.

This decree brought an entire separation of the church and those who have been opposed to such a decree had been persecuted, driven out of their homes, and thousands found their homes in dens and caves throughout the world. Thousands who could not escape had to die a martyr's death.

From the sixth to the twelfth century was the darkest age or period of the true Christians. Many times they were obliged to keep quiet not to utter a word against the Catholic church in order to save their lives. Persecution was so great that sometimes it was thought the light would be outened but the more they killed the more crept out of the corrupt life into a life of righteousness.

In the year 1170 A. D., a man with the name Waldus, a man with great learning came out of the Catholic church. He gave all his means to the persecuted poor, "baptizo minded," as they were called. He began to preach true religion which for a time brought relief and strength to the dispised church, but was only for a short period Waldus had to die.

Now we come to the time of the great Reformation, the 16th century, a time when reform was going on everywhere. This must have been God's appointed time whenHe should deliver His people from oppression; still persecution went on after the reformation, when not only the Mennonites had been persecuted but any that opposed the Priest church, until the time when the church and State had been separated, in which Menno Simon played a great part in the accomplishing of the same.

Menno Simon born 1497, and in the year 1524 became a priest in the Catholic church, who had never read the sacred scriptures until he had preached two years, not knowing anything of the Bible as he himself confessed later on, saying "such an ignorant preacher I had been for two years but one morning when he had been at mass he was conscience-stricken in the performance of the bread and wine as the real body of Christ, being also conscious that so many at that time had left the Catholic church through the enlightenment of the reading of the Bible, so he commenced reading the Bible and soon learned that he was in darkness, and as he read on he found that he was deceived by his church and in order to save his own soul he left the Catholic church and became one of the great reformers, seeking information in regard to baptism. He first went to his own pastor who stood above him, discussing infant baptism, who confessed that infant baptism had no foundation in God's Word. Not trusting his knowledge he went to a few others in regard to infant baptism who taught him that the children by baptism were washed clean from their inherited sins, finding that that had no ground in God's Word. He next went to Luther to find his authority for child baptism. Luther taught him that the child had to be baptized on its own faith after which he went to a few more to argue infant baptism, and found that their idea had no foundation according to Christ's teaching.

So he went to persecuted Christians, called the Baptist minded because they recognized no other baptism but baptism on faith, finding that their doctrine which had been preserved during many centuries under the great oppression of the Catholic church was the pure religion of Christ and whose doctrine he accepted and effected an organization which was later known as the Mennonite church, which we represent. Hence the doctrine and teaching of the Mennonites as accepted by their author and the teaching of the socalled Baptist minded Christians is the true religion preserved through 14 centuries which is sealed by the blood of our forefathers who stood firm on their faith and belief of which we Mennonites should be proud of knowing that our church is founded on a firm foundation, on the solid rock—Jesus Christ, which no storm or flood can shatter. The Mennonites not only stand for baptism on confession of faith but also for non-resistance— denying the taking of oath, etc. —Schwenksville, Pa.

SOME ENEMIES OF THE PEACE MOVEMENT

Against the effort to overcome the loathsome crime of war is the spirit of exaggerated nationalism, often mere chauvinism—ignorant, arrogant, and self-assertive. It was this spirit which led Persia to extend her hand in a vain grasp for a world empire It was this spirit that built up the Roman empire, but to destroy it again; it was this spirit that animated Charlemagne, who labored so graciously in the rebuilding of that same world empire that it grew and lived, but only so long as did he. The Mohammedans, the Tartars, Spain, Great Britain experienced this lofty but unattainable ambition. We see it in all its splendor and failure in Napoleon Bonaparte. Louis Napoleon thought he had it. Russia was defeated at the hands of Japan because of it. It is back of the war now upon us.

Then, there are the breeders of international hatred, themselves born out of racial antipathies, bigoted religious intolerance, and mistaken commercial fears and rivalries. To these must be added the evils growing out of jealous autocracies, often in favor of war, that they in turn may hold undisputed their benumbing sway. Out of these autocracies has grown the mistaken policy of secret diplomacy, aiming at impossible equilibriums and balances of power—undemocratic and vicious.

There are the crass and circumscribed "statesmen" who practice just plain injustice and dishonor, who tear treaties, conventions, and promises into shreds, who lie and steal and kill in the name of empire and of sickening patriotism.

Now all of these are but the outgrowth of the pathological condition of a rapidly increasing co-operation and interdependence of European States, with no adequate means of protecting, regulating, and controlling these relations save force, a condition we now know to be pure world anarchy. This condition of uncontrolled communication has promoted frictions, suscpicions, and hatreds. The international structures of Europe have succumbed to this anarchy. Protective measures by one nation simply led to protective measures by another

(Continued on page 6.)

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MENNONITE MINISTERS

Any one who knows the name and address of any Mennonite minister, chosen or ordained during the past year, or is aware of the death or change of address of any Mennonite ministers during the same period, is kindly requested to send this information at once to the Mennonite Book Concern, Berne, Ind. It is desired by the publishers to make the list of Mennonite ministers and their addresses in the German Almanac for 1916 as complete and correct as possible.

EDITORIAL

In order to be certain of the truths of our faith we must live them. Some things can be proved by a process of observation. A mathematician could show me beyond the possibility of a doubt the absolute correctness of a problem he had solved. It is not hard to show to anyone of intelligence that the world is round and that it revolves on its axis and that the moon is the reflector of light that comes originally from the sun. Indeed it is no great task to demonstrate that the great quantities of coal now stored up in the earth for our comfort were once great groves of growing vegetation which the Lord sealed in the earth's crusts awaiting the day of our need. All these things are proved by gathering our proofs and showing that the opposite to them must be wrong and that it is only reasonable that we accept the demonstrations that appeal to our reasons.

The proofs of Christianity are, however, not presented in this way. When we want to convince someone that religion is good for him, we don't need to build up a system by a process which he may not be able to follow, although there is no more reasonable system of truths than the Christian doctrine. We do not point out a man or woman and say, "There you have an example of perfect Christianity" because excepting the divine Christ, none are really perfect even though some come nearer perfection than others. In proving the worth of religion we do very much like the one who gives a cup of water to the thirsty and says, "Drink it"; or a loaf of bread to the hungry and says, "Eat it." Christianity, for one to know its worth, must be taken and used. We must live it. There are many who could not defend a single item of the faith against a clever opponent, but they don't need to. They can live their beliefs, they can let their words and acts and thoughts prove the goodness and worth of their Christ and against them the gates of hell cannot prevail.

A Catholic writer who questions the righteousness of the present war in commenting upon the anniversary of its start says:

"The anniversary of the beginning of the great war was marked by solemn asseverations on the part of the leading belligerents that they were all guiltless and clear in conscience as to who was responsible for commencing it. Do these powerful personages really believe they can hood-wink or throw dust in the eyes of the omniscient God? It would really appear as if some of them do, from the terms in which they perform their ablutions in the manner of Pontius Pilate."

It does seem strange that the belligerents should be going to such ends to put the blame for the awful condition which they have caused on one another and should so often be asserting the righteousness of their part if their consciences are as clear as they pretend they are. When nations go on year after year producing killing machines and training men by the millions in using them effectively they certainly do have a share in the responsibility that comes from putting their preparation and practice into use. The man who goes about with a club on his shoulder and a loaded revolver in his pocket, is a menace to society and belongs behind the bars for the protection of his fellows as well as for himself and we see no difference between the man who "takes a gun" and the nation that arms to the teeth. Sometime something will happen and when it does all the pious assertions of the guilty party will not free him from the awful responsibility he has to face.

In speaking to a practical mechanic concerning the manufacture of war material for sale to the warring countries he made the assertion that "any shop with a lathe can make shrapnel shells." Indeed, before the war concerns like the Bethlehem Steel company did quite a business in making them for Germany as well as the other countries who are now at war with her so that much of the preparedness may be due to the munitions purchased against "The Day" for which the military people were waiting. The damnable business of making instruments of destruction to be placed into the hands of insane nations is, as we have had occasion to observe before, one of the shames for which future Americans will blush. The prosperity which comes from such business is the prosperity of "blood money". How long it will continue no one can tell. Perhaps the dealing in such things will last as long as men refuse to accept the peace teaching of their Lord. Christians and especially Christians who believe in obeying the Christ rule of loving one's enemies, should unceasingly protest against this practice. There is enough to protest against this sort of thing. We are indebted to the Christian Conservator for the following list of American firms who are now in the business: In Milwaukee the Allis Chalmers Company is now engaged to manufacture one and a quarter million shells. The Harrisburg Pipe Bending Company is turning out shells. The American Locomotive Company is making 3,000,000 shrapnels. The American Tube and Stamping Co. is busy filling shrapnel contracts. The Baldwin Locomotive people are making two million shells for Russia. The Bridgeport Brass Company is turning out small arms. The Bridgeport White Metal Company has a sub-contract from a Canadian concern. The Brill Company is making shells. The Cramps Shipbuilding Company and the Crucible Steel are making shells. The Severs Company of Chicago is making small arms ammunition. The Fore River Shipyards are making shells. The Hoartford Brass Co. is turning out small arms ammunition. The Industrial Works of Bay City are making shrapnel. Heavy shells and fuses are being made by the Scoville Company. The Lenox Steel Company is making bayonets. The Toledo Machine Tool Company and the Trawler Engineer Company are making shrapnel. The Vermont Farm Machine Company is making shells. The Westinghouse Airbrake Company has a contract for 2,000,000 rifles and the Westinghouse Electric Company for 3,000,000 shells. The Union Twist Reel Company is making steel arrows, to be dropped from aeroplanes.

THE RETURN OF B. FAY MILLS

One of the most impressive appeals the editor ever heard was delivered before the C. E. convention in Washington, way back in the 90's, by Rev. B. Fay Mills, then in the height of his fame as an evangelist. The appeal was for justice for the Armenians who just then had been subjected to one of the most horried persecutions and massacres of the many the Turkish government inspired. The American government seemed to be utterly ignoring the crimes in Turkey and never was an administration so roundly denounced for its sins of omission as Mr. Mills denounced the existing one while the audience cheered its approval. People at that time regarded him the popular spokesman for the great numbers of Evangelical Christians. Shortly after this event the Orthodox Christian world received a shock, one of its most popular preachers, the Rev. B. F. Mills, went over to the Unitarians. Now, after many years he has returned. The account of his return, as told by himself and reported in the Philadelphia North American, follows:

The Rev. Benjamin Fay Mills, who nearly thirty years ago occupied a position in evangelism which Moody occupied in his day and Billy Sunday today, related how he had returned to the orthodox church after eighteen years a liberalist.

From 1886 to 1896 Mr. Mills literally swept the country by his evangelistic preaching. In those ten years his converts numbered 500,000.

Some Philadelphians will remember his visit in 1888, when he conducted a series of revivals in five groups of churches.

Everywhere he was hailed as "Moody's successor". He is one of the most forceful speakers on the American platform. He has a voice like William Jennings Bryan, and except for wealth of bushy hair now tinged with gray he looks like Bryan. He has a habit of stretching his broad mouth in a smile exactly like the former secretary of state.

In the midst of this vogue of popularity and evangelistic preaching he left the Presbyterian church, of which he was a member, and preached for a while in a Unitarian church in Oakland, Cal. Later he formed what his followers termed a "Greater Fellowship" at Los Angeles.

As exponent of this liberal viewpoint he gave lectures in larger cities all over the country. Men like Oscar Straus, Edward Everett Hale, Edwin Markham, Rabbi Wise, Frank Crane and others sponsored these appearances. "Fellowships" sprang up all over the country, until their membership almost equaled the number of converts he made on his evangelistic tours.

The story of how he came back into the church reads like fiction. Mr. Mills met with a number of Presbyterian clergymen in Chicago last June, satisfied them of his orthodoxy and was received back into the church. This summer he has been back at his old task of evangelism, preaching in New York and in a tent.

The unique feature of his experience is that apparently he hasn't changed his liberal views about practical Christianity a particle. Some of his hearers this week evidently expected to find a "trail-hitter". He didn't make any apologies for his eighteen years of liberalism; neither did he try to foist those views on an orthodox audience.

He described his return as "not so much a reformation as a transformation."

To understand, however, the reasons for his return to the orthodox church we must let Mr. Mills tell why he left it in the midst of his career eighteen years ago.

"I left my evangelistic work," he said, "first, because I despaired of the possibility of a genuine, widespread awakening and inspiration of the church; second, because of a social vision, by which I came to conceive of Christ as the Savior of the social organization rather than of individuals; third, because of the universal viewpoint which came to me through my study of the great books of all ages and nations, through which the Bible ceased to be to me the exclusively inspired Word of God."

To hear Mr. Mills explain his excursion into liberalism, one gets this impression—that the world was not being evangelized rapidly enough to suit him. He wasn't satisfied to win converts one by one. He wanted to take in the whole of society at one effort.

The founding of the "fellowship" was a result of this desire. Before the original branch of the society in Los Angeles, Mr. Mills addressed his followers on the philosophy of Emerson and Tolstoi; he studied with them, Walt Whitman and Carlyle; he instructed them in the teachings of Buddha and the eastern religion. He took his texts from the Sermon on the Mount and the thirteenth chapter of I Gorinthians.

He called it a "gospel for an age of unrest."

He believed the church was powerless to exert the influence which it ought upon the world at large, so he left it. He sought for a "universal rule of life" which he believed would solve all human ills. This rule he called "absolute trust as the fixed attitude of mind, and perfect love as the unvarying practice of life."

"I still believe our rule of life to be perfect," he says now, "but neither or both of them constitute a genuine gospel."

So much for the reasoning which made him liberal. The reasoning which made him a liberal. The reasoning which returned him to orthodoxy he describes even more graphically.

"I came to find out," he says, "that the people to whom I was preaching this doctrine were those who needed it least. The ordinary person can't grip it.

"It worked all right with Emerson, but Emerson came from eight generations of ministers. My plan lacked something, and that something, I learned, is essential."

One night in a hotel at Youngstown, O., he relates, he locked the door, got down on his knees and vowed never to arise until he had found that "something". That night was the beginning of his return.

He has given up his hope of regenerating the world "in bulk lots". There are men just as vile and base and degenerate today as there were in the ages before "social uplift" became the vogue, he says. The war in Europe told him civilization wasn't the power for which he was looking; increase in crime and vice told him something was needed besides the mere raising of standards of morality.

He came to the conclusion that the quickest way, after all, to evangelize society is to evangelize the individual, to regenerate the world one at a time.

Then he tells why he came back into the orthodox church.

"I got behind the scenes in business and politics," he says, "and I found out that neither of these was purely idealistic. There were views and practices that I could not condone, but yet they existed.

"Then it gradually came over me that here I was tolerating practices I didn't believe in outside the church, while with respect to the church I had been utterly intolerant. I couldn't justify that stand, so I came back into the church."

Mr. Mills is 58 years old. His father was the Rev. Thornton A. Mills, a Presbyterian minister and once moderator of the General Assembly. His son, pastor of an extremely liberal church at Battle Creek, Mich., has, since his father's change, returned to orthodoxy and brought his entire congregation into the Congregational denomination.

LIGHT

A Bible Reading.

"Light is sown for the righteous." Psa. 97:11.

1. **What is light?** The light of the terrestrial world is the sun. "Truly, the light is sweet, and a pleasant thing it is for the eyes to behold the sun." Eccl. 11:7. "The light of this world." John 11:9. By its beams we see all objects. It is the nature of light to reveal, to lay bare, to discover to man hidden things. "Whatever doth make manifest (or discover) is light." Eph. 5:13.

The material world is lighted by the sun, moon, stars, lamps, candles, magnesium, electricity, etc. If a night is dark, and the light of the moon and stars breaks through the clouds, hidden objects are discovered thereby. If a room be dark and no object within visible to the eye, the presence of a light will at once make manifest its contents.

In the moral universe the highest light is

1. **God.** Thus—"God is light, and in Him is no darkness at all." John 1:5. "Dwelling in he light which no man can approach unto." I Tim. 6:16. God is "the Father of lights." Jas. 1:17. He is the supreme and infinite author of light, knowledge, wisdom, power, goodness, truth, love, and holiness. "In Thy light shall we see light." Psa. 36:9.

2. **Christ,** who is the brightness of God's glory, and "the express image of His person." Heb. 1:3. He is the "Sun of righteousness." Mal. 4:2. At his birth on earth it was said: "The dayspring" (sun-rising) "from on high hath visited us, to give light to them that sit in darkness," etc. Luke 1:78, 79. Jesus is "the morning star." Rev. 20:16. He announced Himself to be "the light of the world." John 8:12. See also Luke 2:32; John 1:4, 7, 9.

3. **The Church** is a light. Like the moon, she has no light in nor of herself, but only reflects the light of her divine Lord. "Ye are the light of the world." Matt. 5:14. "Among whom we shine as lights in the world." Phil. 2:15. Believers are thrice styled "children of the light." "He that loveth his brother abideth in the light." I John 2:10.

4. **God's Word** is a light. "The entrance of Thy words giveth light." Psa. 119:130. "Thy Word is a lamp unto my feet and a light unto my path." Psa. 119:105. The word of sacred prophecy is "a light that shineth in a dark place until the day dawn." II Pet. 1:19

Christians are exhorted to "put on the armor of light." Rom. 13:12.

There is therefore strength, support, and safety in the light of God as revealed in the Word of God. Hence we should:

5. **Seek the true light.** Jesus said: "I am come a light into the world, that whosoever believeth upon me should not walk in darkness." John 12:46. "Wherefore he saith, awake thou that sleepest and arise from the dead, and Christ shall give thee light." Eph. 5:14. "Come, let us walk in the light of the Lord." "Walk as children of the light."

6. **The qualities** of divine light are (1) It is heavenly, Eph. 5:5; (2) It is glorious gospel light, II Cor. 4:4; (3) It is the light of sacred knowledge of eternal glory, II Cor. 4:6; (4) It is marvelous light, I Pet. 2:9; (5) It is ever increasing, Prov. 4:18; (6) It imparts holy fellowship, I John 1:7; (7)It conducts to holiness, I John 1:7; (8) It banishes all darkness and evil, Luke 11:36; (9) It conducts to the inheritance of the saints in light, Col. 1:12; and to the city of light, Rev. 21:23.

7. Therefore to all believers it is commanded: "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." Matt. 5:16. Daniel did so. Dan. 5:14. John did so. John 5:35. Paul did so. Acts 13:47. "I kept back nothing that was profitable."

We see that light shines into a dark soul and illuminates it; shines upon obscure truths and reveals their meaning; shines on sin and discloses its hideousness; shines on the future and opens it brightly before the good; shines on eternal things and discovers their character; shines on the throne of the Lord, and shows mercy for all who seek it; shines on the grave and discloses the beauty of the resurrection; shines on all that philosophy and science fail to unfold, and renders what we most want to know clear as day.

"Oh, send out Thy light and Thy truth, let them lead me!" Psa. 43:3. "The Lord shall be thy everlasting light." Isa. 60:20. "And the Lamb is the light thereof." Rev. 21:23.

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SOME ENEMIES OF THE PEACE MOVEMENT

(Continued from page 3.)

and then by another, until protection by the one simply spelt aggression for the others. Thus irrational war has followed, as it always tends to follow, irrational life.

Out of such a condition in Europe have developed the inflated patriotism, natural fears, and militarism which is itself a threatening cancer. This lack of effective organization made possible the impass between Austria and Servia in July 1914, brought Germany into conflict with Russia, France, and finally with England, indeed brought eleven nations of the world into unreasoned and unreasoning war. It was out of this lack of organization that sprang the serpent of Tenedos that attacked, throttled, and destroyed the unoffending Laocoon—Belgium. Suspicions, fears, hatreds, conflicts, slaughters are aiming the ax at the very root of modern civilization because men have lacked the brains to organize their states with any adequate regard for the ordinary laws of justice, order, and common decency. — Advocate of Peace.

THE C. E. TOPIC.

Aug. 22.

A Basis of Sound Belief—Why and How to Get It.

I Pet. 3:13-16.

Belief or faith may be built upon either a foundation of sand or upon a rock. The Master in the Sermon on the Mount calls the builder wise whose foundation is a rock and the one foolish who builds upon the sands. On the rock there is stability and safety, on the sands danger and destruction are the only things to be expected. We are not at a loss concerning the rock. We know what is it. When Peter confessed Him to be the Christ, the Son of the living God, he received the assurance that upon that confession He would build His church and that the gates of hell should not prevail against it. The apostle Paul in writing to the Corinthians lays down the rule that "other foundation can no man lay than that is laid which is Jesus Christ". The foundation of our belief then must be Jesus Christ and only as we can truly sing "On Christ, the solid rock, I stand, all other ground is sinking sand", are we really sure of our beliefs.

To make Christ the basis of our belief, we must know Him. It is not enough to know about Him, a mere historic belief may be interesting and instructive, but it can not be a saving knowledge. To know Him we must be intimate enough with Him to speak in confidence with Him so that our entire life will be bared before Him. We must know Him sufficiently to have asked the greatest possible favors of Him and so know Him with that love, begotten of gratitude, which is inspired by the greatness of His favors. Our associates in worldly matters have an unconscious influence upon actions, habits of speech and thought. In fact we become like them for having associated with them. We come to believe in and stand for the things they believe and stand for. A sure proof that our belief is soundly resting upon Him, is found in whether we are becoming like Him and are for the things He is for and against the things He is against.

There is but one test by which belief proves itself to be sound or false, it is the light of the Word thrown upon it. As there is but one name under heaven whereby men can be saved so there is but one word which reveals that name and shows us how to honor it. Human understanding is apt to go off in many directions for its comforts when it lets God out of consideration. Some would find ignorance a good excuse, some suppose another chance will be given to those who die impenitent, some that God is too good to permit eternal punishment, some that morality will save, some that their negative virtues, which consist in never having seriously injured, are sufficient to save, others again in the piety and intercession of others for their salvation while there are others again who believe that if they comply with certain ceremonies their salvation is sure. But in the light of Scripture we find no such hope. Faith in Christ and obedience to Him as a consequence of that faith alone saves men. The Bible is the only definition of faith we may know and any system not consistent with it is false and utterly unsafe. The attitude of the Roman Catholic church, that the Bible is an unsafe book in the hands of the common people, is one reason why there is so much ignorance and superstition not in accord with Bible teaching in Catholic lands.

The doctrine of our church is the basis of our belief. The fact that it is our church's view of the teaching of Scripture is an evidence that we hold it to be sound. It is to be presumed that a church member believes in what his church stands for but too often church members are not as enlightened upon their church doctrine as they might be expected to be. The purpose of catechetical instruction is educational and every church member should make this standard of his faith a life-long study so as to be able to give a reason for the faith that is in him. The doctrine that distinguishes the Mennonite church from other Protestants have always been a separation of church and state, believers' baptism, nonresistance, and the non-swearing of oaths. Everyone of these items of faith is based not only upon Scripture but upon the commands of Christ as well. There can be no sounder basis of faith than the words of our Lord. We prove that His commandments are a basis of our faith when we live them, indeed true faith must manifest itself by a type of life that is wholly in accord with the words and life of Jesus Christ.

THE S. S. LESSON

Aug. 22.

Asa's Good Reign.

II Chron. 15:1-15.

Golden Text—Jas. 4:8.

Asa, the great-grandson of Solomon reigned long and is noted for the energy he displayed in purifying his kingdom from idolatry and in again restoring the true worship. After all the glory of the reigns of the Kings David and Solomon, it is remarkable to note how easily the people were led into forsaking God. This was partly due to their kings and partly due to themselves. Godless rulers are the ruin of their people and a people that permits godliness in high places soon will find itself as bad as its leaders. The future prosperity or ruin of our nation depends upon whether we will have godless rulers and follow them or whether we will be so Christian that none but God-fearing men can lead us.

Very little is known of the Prophet Azariah except what is told us in the lesson, but he was a man of God. It was exceedingly fortunate that Judah had a prophet in its midst at a time when the nation was given to the service of idols. In the worst of times God always has someone to voice His will and protest against the existing iniquity. The presence of a godly person in a godless company always makes the redemption of that company possible. Good men and women often wonder why they are surrounded with so much wickedness. Perhaps it is so that they may teach the wicked better things and inspire the weak to righteous efforts.

Asa reigned long and prosperously because the Lord was with him. This was because he was with the Lord. Asa and the prophet met. One of the remarkable things about those who are faithful to God is that they will find their fellowship delightful and mutually helpful. It is not possible to separate those who are one in the Lord.

The salutation of Azariah to Asa was one whose truths have been repeated time and again throughout all the ages, not only in the words of prophets, but in the experiences of men and women of all classes and conditions. "If ye seek the Lord He will be fond of you, but if ye forsake Him, He will forsake you."

The condition of Judah previous to this was pitiful; they had been (1) "without God", a nation of idolators, given to the base practices of the heathens around them. To be without God in the world means a life of misery and a future of hopelessness. No comfort now and no assurances of the hereafter. (2) "Without a teaching priest." There was ignorance of the law, ignorance of duty, ignorance of the opportunities God offers to His Own for blessedness and service. (3) Without law. There is nothing more undesirable than a lawless land. With Judah the law of God and the law of the land were one, but so it is in all normal conditions of society. The civil law is of God and is designed for the best happiness and prosperity of the community. To such a community God was ever ready to turn when they sought Him. This is because He is long-suffering and merciful and longs for the affections of His people. But when they won't return to Him they will have the worst of miseries to endure. Note the afflictions of godless Judah. (1) "There was no peace." Godlessness robs one of the peace within as well as without. (2) Great vexation of the inhabitants. No wonder! Infidelity, anarchy and war, three conditions that mark the falling away from God. (3) Adversity. Adversities always come, but with God we may meet them and master them; without Him they master us.

Asa did three very excellent things when he heard the words of his friend, the prophet. (1) He took courage. God wants courageous men. He commands us time and again to "fear not". He arms the Christian with all the armor of a warrior except that he does not protect the back. He wants His soldiers ever to be with their face to their enemies. (2) He gathered the people together. They had been separated. Religion was gone and with it the bond that held them together. A united people determined upon serving God is a happy people. (3) He put away idols. So long as they were there God could not be served. The best thing for our own religious life is to destroy the idols that may be hiding away in the corners of our hearts. An idol need not of necessity be of wood or stone. An idol is anything we love better than God. (4) They offered unto the Lord. It was a worshipping people they now became once more united, once more free from pollution, law-abiding and loyal. Neglected worship is the beginning of godlessness and all the iniquities that follow. (5) They made a covenant. In return for all that God promised them they promised to be faithful. God is a covenant-making God, but man is too often a covenant-breaking creature. When he does break his covenant he always makes way for miseries and afflictions both temporal and miserable. (6) They took measures to prevent a repetition of their sins by punishing those who would not serve the Lord. (7) They rejoiced. There is always occasion for joy in the Lord.

MARRIAGES

Grismore—Shank.—On Wednesday evening, August 4, 1915, at the Grace Mennonite Church, Lenos Grismore and Cora M. Shank, both from Pandora, Ohio; their pastor officiating.

NEWS OF THE WEEK

BRAZILIAN ENVOY HAS QUIT MEXICO

Threatened With Expulsion by Carranza, Brazil Orders Him to Withdraw.

Washington, August 9.—Carranza officials here said, today, that Senor Condosa, the Brazilian minister at Mexico City, the only diplomatic representative the United States has in Mexico, has been withdrawn by his government because General Carranza was prepared to expel him from the country, as he did Senor Ortega, the Guatemalan minister.

The Brazilian minister reported to the state department today that no reason had been given for the expulsion of Senor Ortega and that he himself intended to sail Wednesday from Vera Cruz on a French liner for the United States.

Cause of Expulsion.

It is believed here that Carranza expelled the Guatemalan and was preparing to expel the Brazilian because of the participation of their countries in the Pan-American conference in Washington.

The development is a very disturbing one for the success of the Pan American conference. Officials who were hoping Carranza would join a peace conference with his adversaries and meet the efforts of the Pan-American nations to settle the factional strife were much disappointed.

It was said by Carranza agents that neither the Guatemalan nor the Brazilian had been on good terms with Carranza and that it had been Carranza's intention to hand the Brazilian his passports as soon as he again reoccupied Mexico City. The participation of Brazil and Guatemala in the Pan-American conference, they said, brought Carranza's resentment to a climax.

State department advices today said General Carranza was making hurried preparations to move his capital from Vera Cruz to Mexico City. Archives and clerks had been moving to the capital since Friday. The impression in Mexican circles here is that Crarranza proposes to establish himself in Mexico City and probably proclaim himself provisional president in the face of the Pan-American effort to bring the factions together.

General Carranza is preparing an address to the American people, in the nature of an appeal for consideration to which he believes he is entitled, and setting forth in an elaborate way the claims on which he bases his conclusions that his government should be recognized.

PITTSBURG PRIEST DECLINES $12,000,000 LEGACY.

Pittsburg, August 9.—Believing his advanced age and an occasional attack of rheumatism would preclude judicious handling of great wealth, the Rev. William Graham, pastor of St. Patrick's Roman Catholic church, has declined to accept a fortune of from $12,000,000 to $15,000,000 left him recently through the death of relatives in Sydney, Australia, and Bolivia, South America.

"I have no desire to add to my burdens a lot of wealth that would bring me no satisfaction," said Father Graham. "I am by no means rich, but I have enough earthly goods for my physical needs, and besides I am nearly sixty years old and often afflicted with rheumatism. Why should a rheumatic old man like me choose to spend the rest of his days on earth under the weight of so much money. Give it to my poor relatives who need it."

Father Graham yesterday received communications from attorneys in both places asking for directions as to the management of the estate. He at once replied that he did not wish the money and directed them to get into communication with the persons next in line.

MAYOR OF NEW YORK TO DIG TRENCHES AT CAMP

New York, August 9.—Mayor Mitchel will be one of the volunteer recruits composing the camp of 1,200 business and professional men which United States army officers at Plattsburg, N. Y., tomorrow. The mayor expects to remain in camp only two weeks, which is all the time he believes he can spare from the city's business. One of his purposes in going is to set an example for other New York men, because he approves Major-General Leonard Wood's plan for the military training of civilians.

For two weeks the mayor expects to dig trenches, study military hygiene and march when ordered to do so. Two special trains carrying the major part of the New York contingent will leave here tonight for Plattsburg.

GERMANS CROSS VISTULA AND TAKE PRAGA.

London, August 9.—While the Austro-German armies made fresh progress to-day in their campaign against the Russians the conflict on the western front took on new impetus, Sir John French, commander of the British expeditionary force, reporting a fierce engagement in in which British and French forces captured trenches at Hooge along a front of 1,200 yards.

The occupation of Praga, reported by Berlin, brings to a dramatic climax the first phase of the drive at the Polish capital and the region of eastern Poland of which Warsaw is the dominating center. Praga is essentially a part of the capital with railway stations on the roads running to Petrograd and Moscow. Few details have been received of Grand Duke Nicholas' final stand at Praga, but the indications are that the withdrawal of the Russians became imperative to escape from the German lines gradually drawing together in their rear.

GERMANS WELCOMED IN WARSAW, WRITERS SAY

Correspondents Describe Entrance Into Capital. Little Damage Done City.

Berlin, August 7.—The German troops were welcomed to undamaged Warsaw as liberators, according to the report forwarded to Berlin by Kurt Aram, a special correspondent of the Lokal Anzeiger. Telegraphing under date of Aug. 5, Aram places emphasis on the statement that the city was not evacuated without a conflict. The forts' were protected by barbed wire, trenches, pitfalls and mines against infantry attacks. The city is not mentioned as having been damaged.

The inhabitants of the Polish capital, the correspondent says, filled the streets and welcomed the entering troops with every sign of real enthusiasm and rejoicing. The Polish peasants, who long had been restrained in the city, began leaving in the early morning for thir farms, driving their live stock and conveying their household effects. They greeted the Germans with tears.

"The Warsaw correspondent of the Berliner Tageblatt confirms the report that the German troops met with a joyous reception. The streets, he says, were filled with Poles, Jews, Germans and Russians, who waved their hats joyfully to the German soldiers. Many of the iqnhabitants even were standing in the vicinity of the castle, although an infantry battle with the Russians was proceeding to the east of the building.

The electric street cars were running as usual, the correspondent says, and almost all the shops were opened. Very little damage had been done in the city proper. The earthworks about the forts show the German artillery made many fair hits.

The correspondent at Ivangorod of the Lokal Anzeiger points out the occupation of that fortress in itself is less important than the fact that it makes possible an important increase of concentric pressure on the Russian troops in South Poland. The offensive of the armies of Archduke Joseph Ferdinand and Field Marshal von Mackensen, he adds, continues northward and the effect on the yet unchanged East Galician front is likely soon to make itself felt.

NO TREATING IN LIVERPOOL

Liverpool, August 7.—Treating has been made illegal in a new and drastic order regulating the sale of liquor in saloons and clubs here. Credit also has been abolished. The period in which liquor may be sold is limited to five and a half hours a day.

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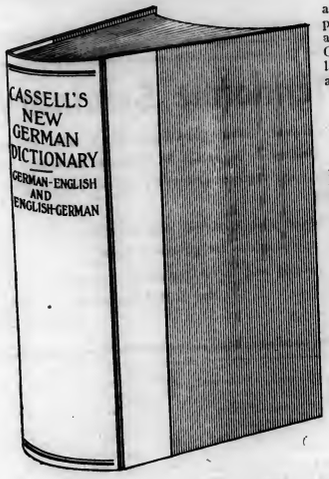

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No. O3575X. Ref. Bible, Fr. Mor., div. cir., round cor., gold edges, 7¾x5¼x⅞, India paper, leather lined 4.50
(Those marked with * are self-pronouncing.)

MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXX. BERNE, INDIANA, AUGUST 19, 1915. No. 32.

CLOTHING WANTED

At the Los Angeles Mission used clothing can be used to advantage. Missionary Grubb writes on August 8 as follows:

"Here is a list of kinds of clothing of use to us. Outfits for babies.

Children—to 5 years old—rompers, stockings, shoes.

Girls and ladies—shoes, stockings, underwear, clothing, dresses etc.

Boys,—shoes, stockings, shirts overalls, underwear, clothing, etc.

Men's shoes, socks, trousers, shirts, underwear and clothing.

Some things not needed:

Women's coats, men's overcoats, hats, extra heavy underwear, men's vests (separate from suits).

We could use for the girls' sewing classes calico or gingham in 4 to 6 yard pieces.

It would not pay to buy and ship new clothing as we can buy some articles suited to this work at a low price here.

Goods should be shipped by freight prepaid and freight bill mailed to us. (Address E. F. Grubb 4900 Aldama St. Los Angeles, Cal.)

It would save time for us if there were placed in the letter sent us with the freight bill a list of all the articles sent."

(Signed) **E. F. Grubb.**

There are needy people living in the densely populated district in which the mission is located. At the mission the equipment for handling and dispensing clothes is excellent. Often the gift of a garment will pave the way for spiritual help. Just sent what you can, but remember to prepay the freight and send with the freight bill a list of the articles sent.—

H. P. Krehbiel.

NOTES AND COMMENTS

The fourth annual Bible Conference, to be held in the Richfield (Pa.) church, is announced for September 10, 11 and 12. An elaborate and interesting program has been arranged. Persons wishing to attend should notify Rev. E. W. Graybill, Richfield, Pa. Arrangements have been made to meet the Pennsylvania trains stopping at Thompsontown on Friday afternoon at 3 o'clock and Sunday morning at 9:30.

A revival has its influence upon the kind of literature people read as well as upon the way they live. A canvass of the book stores in Philadelphia after the Sunday revival revealed a great increase in the sale of Bibles and other religious works, but particularly of Bibles. In three of the largest denominational bookstores the increased sale of Bibles was noticeable enough to deserve special comment. Several of the newspapers, taking advantage of the situation, had offered Bibles in connection with special subscription opportunities. These offers resulted in the sale of a remarkably large number of Bibles. While the Bible is the most printed of all books it is also the most salable of books and in times of special awakening there is a great increase of the number sold.

Freeman College, of Freeman, S. Dak., reports a prosperous year having been completed with a larger number of students than ever before. A Woman's Hall is being erected which it is expected will be completed before the beginning of the new year in September. During this past year the College was able to meet all its obligations and pay something on the indebtedness of former years.

Delegates and visitors to the Middle District Conference, to be held in Pulaski, Ia., Sept. 1--5, should came by the way of Burlington, Iowa. Train leaves Burlington over the C. B. & Q. at 7:15 a. m., arriving at 10:18. Persons intending to come please notify Rev. M. A. Niswander.

The "Million Testament" movement, inaugurated by the World's Sunday School Association to send Testaments and Gospels to soldiers in the warring countries as gifts of American Sunday school scholars, is trying hard to meet the great demands that are being made upon it. Rev. A. C. Harte, working in prison camps in Germany, writes: "I am beginning to distribute the Testaments, and long before this reaches you, I will have used up the 40,000. It will be good if you can get another 40,000 or 80,000 for us."

THE MENNONITE CHURCH OF PULASKI, IOWA,
where the Middle District Conference will hold its Sessions Sept. 1-5, 1915. A most cordial invitation is extended to all the churches of the district.
M. A. NISWANDER, Pastor.

The Ohio State Conference of the National Christian Association will be held in the United Presbyterian church of Belle Centre, Aug. 24 and 25. Rev. W. S. Gottshall of Bluffton, Ohio, will make an address on the subject: "Why Oppose Secret Societies?"

A portrait of David Rittenhouse, grandson of William Rittenhouse, the first Mennonite minister in America, which was painted in 1772 by Rembrandt Peal, is in possession of the University of Pennsylvania and hangs in Huston Hall of that institution forming a part of a collection of portraits by American artists gathered by the University. Rittenhouse was professor of astronomy and vice-president of the university from 1779 to 1782 and from 1782 until the time of his death in 1796 a trustee. His first claim to fame was the manufacture of an orrery which is still in possession of the university and upon which more accurately than ever before he showed the movements of the heavens. He was treasurer of the State of Pennsylvania for 12 years and was a director of the mint. The house which his grandfather built and in which he was born is still standing in Germantown and is one of the most curious of the historic structures of that suburb. It is located on Lincoln Drive near Rittenhouse street and a large bronze tablet, erected by the American Philosophical Society, of which he was president, tells why the building is now carefully preserved. Within a stone's throw of the place the commissioners of the Philadelphia Park System are preparing to erect a monument to the memory of Rittenhouse.

The meager reports that come to us of the state of the inhabitants of Asia Minor, particularly the Christian inhabitants, during this war, give occasion for gloomy forebodings. The Mohammedan allies of Germany have deported, if not more seriously persecuted, multitudes of Christians and imprisoned many more. This is the country of massacres and rumors of some terrible ones are coming through. While not forgetting Belgium and Poland we must not forget the many Armenians who so often have been the victims of the misrule of the Turks—the Turks who are now so frantically calling their co-religionists the world over to a "holy war". Not the least of the war losses are those of the American Congregationalists who have several millions invested in educational work in Asia Minor and are now confronted with the danger of seeing their work swept away, or at least having it crippled to the state of practical ruin. It would be worse than useless to appeal to the Turkish government for relief at this time, or at any other time for that matter, but a word

from its German Allies might, if they were disposed to speak it, make the state of the Christian subjects in the Turkish Empire more bearable.

"I have observed that every bandit crew that goes forth to murder starts from a saloon; that every panderer has his rendezvous in a grogshop; that every den of thieves makes its victims drunk before it robs them; that every house of prostitution has its bar or is in partnership with booze; that every gambling den either is a saloon or sustains a close relationship with one; that the pickpocket "trust" is housed in a saloon; that the "pay-off" joint for the crook and crooked policeman is in a saloon; that the professional bondsmen and character witnesses for thieves and hold-up men are saloonkeepers or bartenders." — Judge Gemmill of the Chicago Municipal Court.

A show of some of the outward signs of a true spiritual life can never effectually conceal, or make up for, the lack within. The smile intended to be warm may not include the eyes, and so will have a reserve and a chill about it. The words intended to show earnestness of conviction will fall a little short of that on the ear of experience, and will not carry, if there is any weakness or insincerity in them. A banker recently showed a friend two five-dollar bills, and pointed out that the counterfeit in a few of its finest lines simply lacked a quality that the good bill had. The lines were there, but they were not from the government engraver. When we put ourselves wholly into Christ's hand,s we shall not be found vainly attempting to show ourselves spiritual, but joyously eager to disclose Him, in self-forgetting, self-abolishing zeal. — Sunday School Times.

We have in North America 24,000,000 Protestant church members, and about 14,000,000 or 15,000,000 Roman Catholic members. Added together, these make almost one-third of the population of these two countries; in other words, if we divide our field to be reached in North America by the number of us that ought to be active as Christian workers, each one of us has to reach two persons in order to make North America wholly Christian. Against that every missionary has 70,000 people to reach, or a field exactly 35,000 times the average size of the field of each one of us here at home. Yet some of you, in your thought about your tremendous importance, are wondering whether this country or Canada can get along if you happen to decide to go away.—J. Campbell White.

Ten thousand Chinese Christian died as martyrs in the Boxer insurrection in 1900. They were offered their lives if they would simply renounce the name of Jesus, but they gave themselves in death to Him who had given Himself in death for them. The early centuries which offered such splendid testimony to Jesus in the blood of martyrs slain in the ten dreadful Roman persecutions are matched by the death of these ten thousand Chinese who were not less faithful in their mortal hour. What testimony are we bearing and what service and sacrifice are we rendering for Him who loved us and gave Himself for us? Christianity has grown out of sacrifice as the harvest out of its seed, and it will have virtue only as we put into it our service.—Ex.

On receipt of $2.00 we will renew your own subscription and send the Mennonite to a new subscriber from now until January, 1917.

EARLY GERMANS IN PENNSYLVANIA

By Joseph. Jackson.

Although the Dutch seem to have been the first white men to look upon the site of the present city of Philadelphia, and, although the settlements on the Delaware river were under the flag of Holland for about 23 years, divided into two periods of occupancy, the Dutch element may be said to have had little influence in the making of the State of Pennsylvania. On the other hand, the Germans, who have become known from their residence in Pennsylvania as the "Pennsylvania Dutch", and are said as an element to compose from one-third to one-half of the population of the state, have made a deep impress not only on the history of the Commonwealth, but also on manners and customs of the people of Pennsylvania.

Some time ago a movement was started to have the Pennsylvania Dutch known as the Pennsylvania Germans, a suggestion which seems to have ignored the origin of the word intended to be replaced. The German word for German, as is very well known, is Deutsch, which easily became corrupted by the English-speaking here into "Dutch". As a matter of fact, there were people from Holland accompanying some of the early German settlers; but the language which is known as Pennsylvania Dutch is not the language of the Netherlands, but a corruption of the language that was common to the Lower Palatinate on the Rhine. It should also be understood that the pure Dutch who came over with the Germans or at other times in the early years of he founding of the state, were so inconsiderable in number that they exerted very little, if any, influence apart from that which was exerted by the German settlers.

Coming of the Hollanders.

At one time the New Netherlands included all that part of Pennsylvania that lies along the Delaware river water shed, in addition to the province of New York; but, while the Dutch left a lasting reminder of their occupation of New York, there is nothing, or next to nothing, to be found here that may be said to hark back to the time when Peter Stuyvesant was commander along the Delaware. The truth is that such Dutch as settled here in the early part of the seventeenth century were trappers and traders and were in no sense settlers. More than that, they soon abandoned their fort at what is now Gloucester and retired to their lower fortification, the site of the present New Castle, Del.

If it be true, and the statement does not appear to be entirely substantiated, that a party of 28 Mennonites came over in the spring of 1631 and planted a colony at the Horn Kill, these colonists were the first Germans to arrive on this side. The statement has frequently been made, and it is also asserted, that Gustavus Adolphus, the great King of Sweden, had invited the Mennonites, who had been driven from post to pillar all over Europe, to go to the banks of the Delaware and find an asylum; but it does not appear that there is in existence any document that would authenticate this. On the other hand, if the Mennonites did come over in 1631, they probably perished, very much as did the first colony planted in Virginia.

While the Swedish colonization of the Delaware is set down as having occurred in 1638, there was a widely distributed rumor, that King Charles I of England had transferred his rights to the Delaware territory to Sweden in 1630, or thereabouts, and if this action really was taken by the English monarch, it would explain why the Swedish King offered an asylum in this neighborhood to the persecuted German Mennonites.

Very little influence or character was left on the country along the Delaware by either the Dutch, who traded there, or by these early Mennonites, if, indeed, it may be believed they ever arrived here; but the first migration of German peoples to this country to lay an indelible impress upon it and give to its popular customs and manners a lasting character were those who, in response to William Penn's invitation, arrived here shortly after he did.

The "Pennsylvania Dutchman" therefore, as a force, may be said to have begun contemporaneously with the arrival of Penn and the English Quakers.

These people were the Mennonites, to whom the advantages of Pennsylvania had been widely disseminated through the pamphlets and other publications issued under the direction of Penn. He encouraged all peoples whom he knew to be in a position like the English Quakers, persecuted for their beliefs, and surely the Mennonites, held religious views not entirely dissimilar to those held by the Quakers; indeed, they were usually regarded as German Quakers, although not of the Society of Friends.

To a large extent these Mennonites came over in 1682 and 1683, through the assistance of the Frankfort Company. While the majority of them were mechanics and farmers, there also were among them a few who were already men of mark. One of these was Francis Daniel Pastorius* who had been sent out as attorney for the Frankfort Company and who was a very learned man. Ex-Governor Pennypacker has declared, and with evidently good reason, that Pastorius was the most scholarly and learned man then in the colonies. He was not only a linguist, being able to read and speak seven or eight languages, but was a lawyer and schoolmaster. He was a man of ideas, some of them original among the people in whose company he was found, for while the Germans who came to this country at that time insisted not only in preserving their customs, but their language as well, Pastorius advised his children to study English.

Settled in Germantown.

About the same time there came over numbers of the German Pietists, who have been described as an offshoot from the Lutherans, but as in the main their religious belief appears to have crystallized into an opposition to any rigid system of theology, they may be said to have been followers of a special school of religious thought.

Nearly all of these German immigrants settled first in Germantown which seems to have been the center of the German element in this country. From here some of the Hollanders and Germans set out and settled on the Skippack.

Penn had conveyed a large tract of ground on the Skippack as early as 1682 to Direk Sipman, of Crefeld, but the land was unlocated for many years, and when it finally was surveyed it was found that the 5000 acres which it was supposed to contain really were 6166 acres, or very nearly ten square miles. In this township, in Montgomery County, Pennsylvania had its first taste of the Dutch patroon system, a kind of feudal tenure that was familiar in New York, but novel in the province of Pennsylvania.

*) Pastorius was not a Mennonite.

Matthias Van Beber, a Holland merchant, who came to Germantown in 1687, having discovered that the Sipman lands, which he purchased, were of greater extent than was supposed, paid the difference in value to Penn. Under his patent, which gave him extensive powers, Van Beber became the first Dutch patroon in Pennsylvania, and the last Dutch patroon was Hendrick Pannebecker, who had been agent for Van Beber, and later the owner of Beber's township, and who was an ancestor of ex-Governor Samuel W. Pennypacker.

Hermits of the Wissahickon.

In addition to the Mennonites and Pietists, there was a band of enthusiasts known as the Hermits of the Wissahickon, and the Society of the Woman in the Wilderness. They were mystic, all of them students, mainly learned in the classic languages, although some of them, at least, were learned in English. All of them wrote mystic poetry and treatises; but the band did not remain together many years, for many of them left their hermitage and re-entered the world.

About the first quarter of the eighteenth century the Tunkers, or Dunkers, having been driven out of Germany and not finding the welcome in Holland they had expected, came to Pennsylvania and joined the Mennonites in Germantown. They were called Baptists because they believed in immersion. They became separated into two sects through the eloquence of Conrad Beissel, who having been a Pietist became a hermit and founded the colony at Ephrata in Lancaster County.

Christopher Sower, who was the first German printer in the Colonies, was a Dunker elder, and no name connected with Germantown is so widely known as his. He printed a newspaper, a magazine, an almanac, and was the first to print the Bible in a European language in this country. The publishing house which he established more than a century and a half ago is still in existence.

Not long after the Dunkers had settled in Germantown the Schwenkfelders, another German sect, came to Pennsylvania. They landed in this city on September 22, 1734, and were so grateful for their deliverance from persecution that they established that day as a memorial day, and the anniversary is observed to the present time by their descendants.

Arrival of the Moravians.

Still later came the bands of what has been called the "church peoples" from Germany — those who were Lutherans or members of the Reformed church. And the last of the great migrations of German people to settle in Pennsylvania were the Moravians, under the leadership of Count Zinzendorf, who arrived here about 1739. Many of these Moravians had first settled in Georgia, but being requested to take up arms in war against the Spaniards, which was contrary to their religious ideals and prejudices, they came north to Pennsylvania, where they found an asylum on the banks of the Lehigh at Nazareth, on lands belonging to George Whitefield, the great preacher and evangelist, who electrified the people in many of the colonies by his fervor in the early part of the eighteenth century.

It will be seen that in the main the German emigrants settled in the vicinity of Philadelphia. They were not a fighting people. They would not contend even against the savages of the wilderness, from religious scruples, which were similar to those of the Quakers. The eastern part of the colony was, mainly through the peaceful traties of Penn, tranquil, and suited their quiet ideals of life. The settlements generally were on the Lehigh, the Schuylkill and Cumberland Valleys.

While the different sects and religious bodies of Germans, excepting those who were members of the Lutheran or Reformed church, were opposed to taking up arms even in defense of their homes, all the German people who settled here were agreed on the subject of education. Schools were early established wherever there was a German settlement. And, as a general rule, the Germans who came over to Pennsylvania were more thoroughly educated than immigrants from other countries. They had among their number many men of erudition, writers, philosophers and scientists. Yet they clung tenaciously for years to their own language. They did not desire to have their children taught English, and when the Society for the Propagating of the Gospel began a propaganda for weaning the Germans in Pennsylvania from the language of the Fatherland, they rebelled.

The Germantown Academy.

When the Rev. Dr. Wm. Smith went to London, in the fall of the year 1753, to be ordained a minister, he suggested, in a lengthy letter to the society that "for many years past incredible numbers of poor Protestants have flocked from divers parts of Germany and Switzerland to our colonies, particularly to Pennsylvania. Their melancholy situation, through want of instructors and their utter inability to maintain them, have the distressing prospect of approaching darkness and idolatry among them have been reprobated by their fellow Protestants in Europe in the most moving terms."

Doctor Smith was provost of the newly founded Academy of Philadelphia, and he seems to have had an idea of winning the Germans as students. But in this he failed to understand the Germans in Pennsylvania. Christopher Sower, in his newspaper published in Germantown, printed a few editorials which were not complimentary either to the academy or to its provost, and certainly nullified whatever effect the Society for the Propagation of the Gospel intended to produce.

In one of his editorials Sower referred to the plan and its manager in this language: "We hear that ambition, etc., has made a provision in the Academy of Philadelphia for Germans who have no mind to get their living by honest labor, probably under the pretext of raising lawyers, preachers and doctors, since so little honesty comes in from abroad."

The article by Sower also suggested that probably the "honorable proprietaries and the representatives" had in view "to make the Germans their servants."

It is not to be regarded as astonishing that the Germans regarded the intrusion of the Society for the Propagating of the Gospel as an affront, and a few years later, or in 1759, the residents of Germantown replied by announcing the founding of their own academy, still in existence and known as the Germantown Academy.

Scholars and Farmers.

In spite of the fact that the Germans in Pennsylvania long continued to dwell by themselves, they exerted at the same time a deep influence on the people around them. They were the personification of thrift, were law-abiding, and, in spite of the statements to the contrary to the Society for the Propagating of the Gospel, were educated. They set an example that even to the present day is felt throughout the state. Their management of farms has become proverbial. It is still true that the richest agricultural county in the United States is that of Lancaster, which was settled by Germans.

The schools, founded by the same people, have for generations been famed for their excellence, and in the field of science probably no name in America is so well recalled as that of David Rittenhouse. It was Rittenhouse who made the observations in 1769 that for the first time approximately determined the distance between the earth and sun. Joseph Leidy, one of the greatest authorities on the science of palcontology, was of Pennsylvania-German descent; so was Dr. Wm. Pepper, who was not only distinguished as a physician, but was at one time provost of the University of Pennsylvania. The great Dr. Samuel Gross, widely known as a surgeon, was one of those who traced their ancestry back to Pennsylvania Germans.

Prominent in Affairs.

It is now very well understood that it was the Germans in Pennsylvania who first made public protest against the wrong of human slavery. This was made only a few years after their settlement in Germantown, for the paper which was signed by Pastorius, the two op den Graeffs and Gerhard Hendricks, bears the date of 1688.

Ex-Governor Pennypacker some years ago wrote a list of the accomplishments of the Pennsylvania Dutchman. In this list he shows that the first translation of the Septuagint Greek version of the Bible to be made in this country was made by Henry Bernard Koster, of Germantown, one of the early immigrants; that the first original essay upon music in this country was printed at the Ephrata Press in 1747; that the earliest American essay upon etiquette was that of the schoolmaster, Christopher Dock, which, while written in 1754, was not published until 1770.

He also calls attention to the fact that the first President of the first National Congress was a Pennsylvania German, Frederick Augustus Muhlenberg, and that the first Continental Treasurer, Michael Hillegas, also was a Pennsylvania-German.

But there are many names known not only to history but as prominent at the present time in the affairs of the state or country are borne by descendants of Pennsylvania Germans. Eleven governors of Pennsylvania have been of this descent: Simon Snyder, Joseph Hiester, George Wolf, Joseph Ritner, Francis Rawn Shunk, William Bigler, John F. Hartranft, James A. Beaver, Samuel W. Pennypacker and Martin Brumbaugh.

—Philadelphia Ledger.

THE MENNONITE

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MENNONITE MINISTERS

Any one who knows the name and address of any Mennonite minister, chosen or ordained during the past year, or is aware of the death or change of address of any Mennonite ministers during the same period, is kindly requested to send this information at once to the Mennonite Book Concern, Berne, Ind. It is desired by the publishers to make the list of Mennonite ministers and their addresses in the German Almanac for 1916 as complete and correct as possible.

EDITORIAL

Some months ago, at a missionary convention comprised of representatives of several Protestant bodies working in East Africa, which was held in Kikuyu, two Church of England bishops administered communion and a Scotch Presbyterian preached a sermon. A very brotherly and orderly service it must have been, but the neighboring Church of England Bishop of Zanzibar protested against it and appealed to the Archbishop of Canterbury urging that he try the Bishops of Uganda and Mombassa for "heresy and schism" because of their connection with the affair. From a Church of England point of view the two missionary bishops certainly did make the most liberal concessions to their fellow missionaries when they participated in the service, but from the standpoint of Christian brotherhood and in the light of the fact that Christianity must present a united front in the face of Mohammedan opposition they did the thing to be expected of men who have the cause of Christ at heart. If it is expected that the heathen is to appreciate the nice differences growing up among the Protestants when he accepts Christ as his Saviour, it is no wonder that in Africa he turns more easily to the bald faith of the Mohammedan.

The appeal to the archbishop was expected by many observers to begin what might start not only an unnecessary separation in the fellowship of the mission field, but also a bitter difference, if not a separation, in the Anglican Church itself. From reports of the archbishop's decision we learn that the head of the English Church is very clever at "straddling" and perhaps it is well that he is so. He ruled that bishops are, under certain conditions privileged to act according to their discretion but that members of his communion should receive the Lord's supper only from the hands of their own clergy. The two points of the decision when taken together remind one of the celebrated verdict rendered by a certain Scottish jury which gave satisfaction all around, "Not guilty, but don't do it again."

As the terrific contest goes on in Europe each day adds to the awful toll in lives. We speak of millions so lightly in our day that we hardly stop to think what a million really is, but when millions of lives are involved we should at least try to grasp the terrible significance of it all. Reliable statistics are hard to secure because the conflict is going on with renewed fury each day and an estimate of yesterday may be hundreds of thousands short of the estimate tomorrow, but the compilation from available material which the New York World gives makes one feel that the madness into which the world has plunged has gone so far that it will be impossible for many generations to bring about even a partial recovery.

"What the cost will be on the western front has undoubtedly been calculated, and already preparations are being made to take care of the large numbers of wounded. Great Britain is getting ready at least 150,000 beds, and preparations in France are said to have been completed for the care of 600,000 cases. This would give a total of 750,000 wounded, and as the average losses to attacking forces since the beginning of the war shows that out of every four casualties one man is killed and three are wounded, these figures presuppose a total loss to the allies alone of 1,000,000 men, 250,000 of whom will be killed outright and 750,000 wounded.

"These figures stagger one, but a moment's reflection will show that they are by no means exaggerated. The total losses so far in this war have been at least 6,000,000 killed, wounded or put out of action on both sides.

"The Prussian lists alone show losses in excess of 1,000,000 men, and it is admitted that this is not half of the German losses. A very conservative estimate to date is that Germany has lost 2,500,000 men, and that Austria lost nearly if not quite 1,000,000.

"Of the allies Russia has lost most heavily, and although no accurate figures are available, her casualties total at least 1,500,000. The French have lost well over 1,000,000. Nobody knows what the Serbian losses are, but I have heard them estimated at 225,000. Great Britain has lost at least 150,000, counting in the casualties in her Indian forces. Belgium has had nearly 100,000 put hors de combat.

"This gives roughly a total loss of 3,000,000 for the allies and about 3,500,000 for the Teutons."

It will thus be seen that the combined losses of the two sides amounts to 6,500,000. Philadelphia is a city covering a territory covering eight by twenty miles, or 160 sq. miles with a population of a million and a quarter. The combined losses so far in the war are five and one-fifth times the population of that city. Were all those who are counted as lost gathered together into a city as densely populated as are Philadelphia's 160 square miles the city would cover a teritory of 837 sq miles. What an awful city of the dead and maimed it would be!

CORRESPONDENCE

Quakertown, Pa. The passing year has brought us again to the season of Harvest Home services. The annual service of praise and thanksgiving for a bountiful harvest was held in Bethany church on Sunday evening, August 8. Several appropriate psalms were read responsively by pastor and congregation, and the sermon reminded us that the truest thankfulness is shown by consecrating ourselves to God and His service. The solo "With Verdure Clad" from Haydn's "Creation", sung by Mrs. Horace Boorse, formed a fitting close. The church was tastefully decorated with the flowers, fruits and vegetables of the season.

A "Weekly Bulletin", giving the order of services for the coming Sunday and other announcements, and items of interest concerning the church and its various activities, has made its appearance. Its publication is an experiment, but it fills a long-felt need so well that we trust it may become permanent.

We are glad to report that the attendance and interest in Sunday-school work has kept on steadily during the hot weather. Our pastor has inaugurated a series of little sermons for the children on alternate Sundays. These do not exceed ten minutes in length, and by means of illustrations, bring spiritual truths forcibly to the minds of the children. They are held between the Sunday school session and the church services. We expect to organize a teachers' training class in September and we hope that it will be as great a benefit to our school as it has been to many others.

THE HEROISM OF WYCLIF AND TYNDALE.

By Rev. J. D. Canaday.

Nearly fourteen centuries passed after the ascension of our Lord before the Bible was translated into the English language. Greek and Roman Cathholic authorities had taught that the people should not read the Bible themselves. The accepted version in England, as well as elsewhere in Europe, was the Vulgate, or Latin Bible, which could be read only by the few who were educated. It was the heroism of Wyclif and Tyndale which gave us the first English translation, and the first printed English New Testament.

In the fourteenth century, gross ignorance prevailed in England. The papal leaders had become more and more corrupt and oppressive, but here and there, especially in the universities, there were able, right-thinking men who realized the need for reform. Conspicuous among these was John Wyclif, "the 'Morning Star of the Reformation," who had been a student and lecturer at the University of Oxford. In 1374 he became rector of Lutterworth, but he made frequent visits to London, where his fame as a great preacher was rapidly established. His religious views and liberal policies now attracted so much attention and aroused such bitter opposition on the part of the Roman Catholic leaders, that he had to defend his position by some unquestionable authority. This he found in the Word of God.

Wyclif observed with great concern the inevitable evils which resulted from the alliance of Church and State, The appalling ignorance and superstition of the masses had made them an easy prey to frauds perpetrated by cunning church officials, under the garb of religion. Believing that the only solution of these pressing problems was a Bible in the language of the people, so that they could read it for themselves, Wyclif determined at any cost to translate the Latin Bible into English. Assisted by zealous helpers the translation of the New Testament was completed in 1380, and that of the whole Bible in 1382.

Formidable obstacles still lay in his pathway. Printing had not yet been invented. It took several months to produce a written copy of a Bible, and it sold at a price far beyond the reach of any but the wealthiest. There could be no hope of placing Bibles in the homes. Most of the people could not read. The bishops were looking for an occasion to put Wyclif to death for heresy. But these difficulties seemed only to stimulate him. He formed a society of traveling evangelists and had each division of the organization make a copy of his English version of the Bible. Two by two, these Lollards, as they were called, went about, teaching the people and reading to them the Bible in their own language. The influence of their ministry was soon felt throughout the country. The common people were rejoiced by the plain, simple preaching and by hearing the Bible in their own tongue.

In 1382, Wyclif suffered a paralytic stroke, but recovered sufficiently to continue his preaching and writing. To the last he insisted upon the authority and sufficiency of the Scriptures. In 1384, the Pope summoned him to Rome, but before he could go he received a final stroke, from which he died on December 31st of the same year.

Powerful as Wyclif's influence was in England, it was still more strongly felt in Bohemia, where his disciple, John Hus, raised the doctrine of Wyclif to the dignity of a national religion. In 1415, the Council of Constance condemned Hus to death and, at the same time, ordered that the bones of Wyclif be dug up from the grave in Lutterworth, then burned, and the ashes scattered upon the river Swift. Wordsworth's well-known sonnet on Wyclif impressively states the true significance of this incident:

"Once more the church is seized with sudden fear,
And at her call is Wyclif disinhumed:
Yea, his dry bones to ashes are consumed
And flung into the brook that travels near;
Forthwith, that ancient voice which streams can hear,
Thus speaks (that voice which walks upon the wind,
Though seldom heard by busy human kind):
'As thou these ashes, little brook! wilt bear
Into the Avon, Avon to the tide
Of Severn, Severn to the narrow seas,
Into main ocean, they, this deed accurst
An emblem yields to friends and enemies,
How the bold Teacher's doctrine, sanctified
By truth, shall spread throughout the world dispersed.'"

William Tyndale was born in the year of the discovery of America, about a century after the death of Wyclif. The art of printing had meanwhile been developed, and there were printed Bibles in Latin, Greek, and other languages, but as yet none in English. Tyndale was converted by reading a Greek Testament, which at first he regarded merely as a beautiful work on religion. His spiritual faith and Christian zeal brought him into frequent conflict with the Roman Catholic clergy. One day in a heated discussion, a priest said, "We should be better off without God's law than the Pope's." Tyndale replied, "I defy the Pope and all his laws, and if God spares my life, ere many years I will cause the boy who drives the plow to know more Scripture than you do."

Finding it impossible to proceed with the publication of an English Bible in England, Tyndale sailed for Hamburg in 1524. After visiting Luther at Wittenberg he settled in Cologne. But here his enemies pursued him and induced the city council to prohibit his undertaking. They also warned Henry VIII and Cardinal Wolsey to watch the English ports. Tyndale and his helper managed to escape with most of their material to Worms, where in 1526 the first English translation of the New Testament came from the press.

Transporting these books into England was a perilous task, for it was a violation of the law of England to own, buy, or sell an English translation of the Bible. Roman Catholic leaders called it "The Devil's Bible," "The Gospel of the Devil," etc. The first Testaments shipped to England were concealed in bales of merchandise to escape detection by the papal authorities. Within a few years thousands of copies had been distributed. Bishop Tunstall, learning that a quantity of Testaments were at Antwerp in the hands of an English merchant who furnished the money to have them printed, went to the city and purchased them. He hoped to end the enterprise, for he burned the entire lot in front of St. Paul's Church, in London, but he made a great mistake. This act created a still greater demand for the New Testament. The money which Tyndale had received putting him out of debt, he now had a new, larger, and better edition published, which soon reached England; but the fight against the Book was so thoroughly waged that out of the fifteen thousand copies of this edition only three are known to be in existence today, and one of these was snatched from the flames.

Before Tyndale was able to complete his translation of the Old Testament, he was betrayed at Antwerp, imprisoned near Brussels, and on Friday, October 6, 1536, was strangled at the stake and his body burned to ashes. His last words were, "Lord, open the eyes of the king of England."

Tyndale was much more than a printer and publisher; he was a fine scholar and an independent translator. The English Bible in its present form is more indebted to him than any one else. His Christian character has never been been assailed. He was disinterested, sacrificing, and possessed unquenchable zeal. His literary power was marked and his learning was profound, yet he labored exclusively for the common people. We should be grateful that his last prayer has been answered and that later rulers of England, including the present king, have wielded their royal authority and power to extend the influence of the Scriptures.—S. S. World.

Your own renewal for 1916 and a new subscriber from now until January, 1917, and a copy of Krehbiel's History of the General Conference, postpaid to each for $3.00.

THINGS ALL BIBLE READERS SHOULD KNOW

A day's journey was about twenty-three and one-fifths miles.

A Sabbath-day's journey was about an English mile.

Ezekiel's reed was nearly eleven feet.

A cubit was nearly twenty-two inches.

A hand's breadth is equal to three and five-eighths inches.

A finger's breadth is equal to about one inch.

A shekel of silver was about fifty cents.

A shekel of gold was eight dollars.

A talent of silver was five hundred and thirty-eight dollars and thirty cents.

A talent of gold was thirteen thousand eight hundred and nine dollars.

A piece of silver, or a penny, was thirteen cents.

A farthing was three cents.

A mite was less than a quarter of a cent.

A gerah was one cent.

An ephah, or bath, contained seven gallons and five pints.

A hin was one gallon and two pints.

A firkin was about eight and seven-eights gallons.

An omer was six pints.

A cab was three pints.

—The Bible Reader.

THE GRACE OF GIVING

The late Dr. A. G. Pierson, who in his ministry combined a high type of scholarship with a practical application of the Christian graces, in discussing ways of giving to the Lord, analyzed the "grace of giving" under seven classes as follows:

The careless way. To give something to every cause that is presented without inquiring into its merits.

The impulsive way. To give from impulse—as much and as often as love and pity and sensibility prompt.

The lazy way. To make a special offer to earn money for benevolent objects by fairs, festivals, etc.

The self-denying way. To save the cost of luxuries, and apply them to purposes of religion and charity. This may lead to asceticism and self-complacence.

The systematic way. To lay by as an offering to God a definite portion of our gains—one-tenth, one-fifth, one-third or one-half. This is adapted to all, whether poor or rich; and gifts would largely increase, if it were generally practiced.

The equal way. To give to God and the needy just as much as we spend on ourselves, balancing our personal expenditures by our gifts.

The heroic way. To limit our own expenditures to a certain sum, and give away all the rest of our income. This was John Wesley's way.

So far this analysis does well for those who do give. But what is to be said of those who give nothing? Or those whose gifts cannot be counted upon for helping any cause along? It is the duty of every Christian to give because God has given to him and expects that he gives also. Every cause for righteousness fails or succeeds in proportion to the amount of support Christians give it. The growth of the church and its ability to take up its share of the responsibility the Lord places upon it is at the mercy of the liberality of those who make up the church. The necessities of our unfortunate or ignorant fellowmen can find but one relief and that lies in the relief God makes it possible for the Christian people to offer. The example of the Lord, whose life was one of giving, must be followed, certainly,

in following it one finds that it is "more blessed to give than to receive."

THE S. S. LESSON
Aug. 29.

Gods' Care of Elijah.
1 Kings 17: 1-16.

Golden Text:—1 Pet. 5: 7.

Ahab and his wicked queen Jezebel had been debauching Israel and defying God with the dreadful Baal worship. They seemed to be succeeding in their wickedness when suddenly there appears a man from Gilead as lightning from a clear sky to denounce their sins and declare God's judgment. Just at the time when the wicked seem to have everything their own way God frequently interrupts with His judgments. Elijah was but a weak man in the presence of a terrible king who would not hesitate at anything, but he was fearless. He could be so for he knew that behind him was a King greater than Ahab whose slightest word could overthrow the mightiest king. When Elijah received the message he delivered it immediately. "The King's business requires haste." He could feel sure of himself because he knew that the message, terrible though it was, was God's message and the punishment he pronounced was intended to bring Israel and its wicked king to their senses.

Elijah's danger only seemed to commence after he had done his duty but he followed God's leading and God led him to a place of safety. The only safety for any one in danger of the wrath of wicked men is in the place where God directs. It looked as though his hiding-place was as dangerous to his life as was the presence of the angry king, but God uses even the most unpromising things to serve Him.

With hunger and thirst staring him in the face, Elijah might have asked himself, "What is the use of serving God if this is all that I get!" but he didn't, he kept right on trusting God and that was his salvation as it is every one's who trusts Him.

In using ravens to be His servants God teaches us the lesson that all His creatures are used by Him for His purposes and that we should regard them as things placed here to serve a useful purpose. The habit of ravens, in stealing things and carrying them off and hiding them, may explain how that Elijah was benefitted by a purely natural thing, but the miracle lies in the fact that the ravens brought the food to the place where the prophet could get it and at the time when he needed it. The stream by which he was refreshed was of smallest consequence, but it was enough for the slender needs of Elijah. It is remarkable how little man really needs in order to sustain life and how much most of us think we really must have in order to get along. The fact that we get so much more than we really need proves to us over and over how good God is to us. The drying up of the brook was a trial of his faith. How was he to know that he wouldn't die of thirst? He didn't know how he was to die, but he knew that it was all right to trust himself in God's hands and God took the care of him he needed. From one command to go to a king God now gives him another to go to Zarepath, the country from which the wicked Jezebel came! If God tried his faith by the drying up of the brook Elijah proved his faith by going without question on the long dangerous journey to the strange land.

A poor widow, living in a strange heathen land was the instrument God had chosen to care for His servant. God has always used the poorest and the lowliest in His most glorious work. Poverty is no hindrance to progress in the kingdom of God. In providing a means by which Elijah was to be cared for, God also provided a way for caring for the widow and her child. Blessings are seldom for single persons alone. Where one is blessed of God many others come to share the benefits of those blessings. The gods of the widow and her son had failed them in an hour when they were in the greatest need. The God Israel was to be their help at that time. It's God's way in dealing with men, when all other things fail and they are in their greatest distresses He is the most ready to hear and help them. The widow addressed Elijah as one who was a worshipper of Jehovah. The world soon recognizes those who serve the Lord, they "take note that they have been with Jesus." You can't be a Christian long and conceal the fact. The former miracle prepared the faith of Elijah for a greater one. Faith is always progressive. There was little for the three, but it was enough. What more could they want. God supplies all our needs.

THE C. E. TOPIC

Aug. 29.

Frivolity—Its Dangers and the Remedies. Ecl. 2:1-13.

Some people mistake frivolity for looking on the bright side of things. Enjoy yourself, enter into all the pleasures that opportunity affords, always be gay and laugh away the suggestion of a day of reckoning—this they think is a bright existence. It is a dark one and no one's prospects are gloomier than the one who lays out such a program for himself.

A frivolous person is one who don't take things seriously enough. He does not place the full value upon the things of life as he meets them. He is like the one who plays with the loaded gun because he don't think it is loaded, or like the one who puts his fingers too near the buzz-saw, because he is a fool and learns the fool's lessons only when it is too late for them to do him any good. Frivolity forgets consequence and goes after the shadow of things neglecting that which is solid and truly worth while.

Is this a frivolous age? Some people call it so because they see so many engaged in frivolity wasting time, energy and substance to no purpose whatever. If the age is not entirely frivolous there are indeed so many frivolous persons who place it in danger of becoming so. The Christian is not forbidden to get the best things out of life for himself, really it is his duty to do so, but he must learn to distinguish what really are the best things for himself.

To get a nearly complete idea of the kind of frivolity common to our time it would be necessary to look over every condition of society. Here is the one who moves in the high social circles—the Four Hundred, that one's time is given up to balls, parties, to flitting from pleasure resort to pleasure resort, the chief thought of that one seems to be dress, sometimes it is a thirst for notoriety. Such a life is the condemnation of the one who leads it because of its uselessness its absurdity, its waste of wealth and energy. No wonder that now and then the world is shocked by some ill-smelling scandal in high society.

America, yes the whole world, has been going crazy on amusements, with the stage, the moving picture, the base-ball, the automobile, the dance, the card party and the pursuit of recreations that, instead of resting and rebuilding body and mind, break them down, all going at a swing such as the world never before witnessed; there is sufficient reason to be alarmed at the frivolity all around us.

What are the dangers of this tendency to frivolity? Well, they rob life of its seriousness. They lead people to forget that "whatsoever a man sows he must reap," they make people selfish so that they ignore the claims of the poor or their duty to one another. Spending money foolishly while the poor are in want, or are oppressed or robbed in order to keep a few silly fools in luxury sows the seed of bitterness, unrest and hatred. The frivolous person is heartlessly selfish because he thinks only of his own enjoyment and thus unfits himself for that higher life which devotes itself to serving others and uplifting them and making them happy.

Frivolity runs counter to religion. It makes for irreligion and thus not only endangers the soul of the one so engaged, but becomes a very serious menace to the souls of others. A frivolous church member is an inconsistent Christian. His religion does not mean enough to him to make him devote his attention to holy living and getting right with God. Frivolity is, moreover, opposed to the spirit of Christ. He came among men to inspire the highest ideals and to die that the most precious possession of man, his soul, might be saved and made eternally happy. One can't be a Christian without realizing and showing it by life and conversation that life is a serious business calling for one's every energy and effort.

How is frivolity to be remedied? One of the best ways of fighting evil is to emphasize the good. We may overcome the tendencies to silly nothingness by devoting our whole attention to things really worth while. Place first things first. Make God first in your affection, make the care for your soul the chief duty of life and realize that the highest good you may do for your fellow is that which concerns his soul's salvation. Keeping busy with good things keeps one out of evil things for "Satan finds some mischief still for idle hands to do." Religious activity offers the best opportunity for developing true seriousness. There is instruction in the word which "makes wise unto salvation," prayer brings the power of heaven to help the weakest child of God and worship lifts the humblest soul to the very court of God. Follow them.

MARRIAGES

Ledig-Kuehny.—On July 29, 1915, at the home of Mr. and Mrs. Jacob Kuehny in Upland, Cal., their daughter, Hulda Kuehny was married to August Herman Ledig, both members of the First Mennonite church of that place. The pastor, Rev. A. S. Shelly, officiated prefacing the official ceremony with a brief service including a duet by the Misses Weber, cousins of the bridegroom, and remarks on the thought of John 2:2.

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NEWS OF THE WEEK

PAN-AMERICANS ASK CONFERENCE OF MEXICAN CHIEFS

Note, Intended for Entire Public, Suggests No Armed Intervention.

Washington, D. C., August 15. — The Pan-American representatives day. The note was made public in Mexico yesterday. It contains not even a suggestion of intervention, but urgently asks for a conference within ten days to consider the re-establishment of a constitutional government.

As made public by the state department the document is prefaced by this announcement:

"The Mexican people are informed that the following communication has been sent to many prominent persons in Mexico who possess authority or military powers within the republic."

Then follows the appeal, dated at Washington, August 11:

"Inspired by the most sincere spirit of American fraternity, and convinced that they rightly interpret the earnest wish of the entire continent, we met informally at the suggestion of the secretary of state of the United States to consider the Mexican situation to ascertain whether their friendly and disinterested help could be successfully employed to reestablish peace and constitutional order in our republic.

"In the heat of the frightful struggle, which, for so long has steeped in blood the Mexican soil, doubtless all may well have lost sight of the dissolving effects of the strife upon the most vital conditions of the national existence, not only on the life and liberty of the inhabitants, but on the prestige and security of the country. We can not doubt, however—no one can doubt—that in the presence of a sympathetic appeal from their brothers of America, recalling to them these disastrous effects, asking them to save their mother land from an abyss—no one can doubt, we repeat—that the patriotism of the men who lead or aid in any way the bloody strife will not remain unmoved; no one can doubt that each and every one of them, measuring in his own conscience his share in the responsibilities of past misfortune and looking forward to his share in the glory of the pacification and reconstruction of the country will respond, nobly and resolutely, to this friendly appeal and give their best efforts to opening the way to some saving action.

"We, the undersigned, believe that if the men directing the armed movements in Mexico—whether political or military chiefs—should agree to meet, either in person or by delegates, far from the sound of cannon, and with no other inspiration save the thought of their afflicted land, there to exchange ideas and to determine the fate of the country—from such action would undoubtedly result the strong and unyielding agreement requisite to the creation of a provisional government which should adopt the first steps necessary to the constitutional reconstruction of the country—and to issue the first and most essential of them all, the immediate call to general elections. * * *

"The undersigned expect a reply to this communication within a reasonable time; and consider that such a time would be ten days after the communication is delivered, subject to prorogation for cause.

NO CAUSE FOR DROPPING GENTILE PROFESSORS

Committe Reports on University of Utah Conditions. Criticises Administration.

Salt Lake City, August 14.—The complete report of the committee of inquiry apointed by the American Association of University Professors to investigate conditions at the University of Utah, was made public here today. It concludes that of the four charges given by the president of the university as reasons for dismissing gentile professors, "three specify no proper grounds for such action, and the fourth is without hasis in fact."

The report is unanimous and is signed by R. A. Seligman, of Columbia; John Dewey, of Columhia; Frank A. Fetter, of Princeton; James P. Lichtenberger, of Pennsylvania; Arthur O. Lovejoy, of John Hopkins; Roscoe Pound, of Harvard, and Howard C. Warren, of Princeton.

Not only did the report find that Professors Knowlton, Wise, Snow and Ping were dropped without cause, but it gave strong criticism of the conduct of the university of Professor J. T. Kingsbury and the board of regents (Mormons).

Speaking of the grounds for dismissal the report said: "The government of the university, like that of many others in America, is a government of man and not of laws.

Commenting on conditions at the university the report said in part:

"If the state university is to continue to be an institution in which self-respecting scholars can serve, or in which the true character of a university is maintained it is essential that all such attempts be vigorously opposed, even for the suspicion that teachers in such institutions are under pressure of the sort exemplified in the first case. There may be room for legitimate debate concerning the proper limits of freedom of teaching; there can be no room for debate as to the impropriety of permitting powerful individuals outside the university, whether in or out of public office, to dictate to university presidents respecting the utterances of university professors. And the resistance to such attempts must necessarily come first and chiefly from the presidents of the state universities. To the committee it seems clear that President Kingsbury, while personally desirous of maintaining a due measure of freedom in the University of Utah, has not sufficiently resisted pressure of the sort mentioned, but has rather, at times, permitted himself to he used as an instrument through which such pressure was transmitted to members of the faculty.

"Nothing has done so much to strengthen the widespread feeling of distrust which has unquestionable been engendered by recent events at the university as the attitude still held by the board of regents. A persistent refusal to permit the disclosure of all the facts in such cases, always gives color to the belief that there exist facts unsuited for disclosure." The University of Utah is said to be under strong Mormon control.)

ALLIES TO DECLARE COTTON WAR CONTRABAND

Washington, Aug. 16.—The allies' intention to declare cotton contraband has been communicated unofficially but authoritatively to the state department. Ever since the application of the British orders in council to cotton, among other American products, the entente allies have felt that some more effective and less burdensome method must be found for dealing with cotton and preventing its entry into Germany and Austria. The allies contend that American cotton shippers, in many cases alleged to be backed by German capital, have been shipping cotton to Germany through neutral ports. Under the orders in council such a cargo if captured was merely taken into a British port and paid for by the British government. The allies contend that under those conditions a great deal of cotton got through Sweden, Denmark and Holland into Germany. From the allies' point of view the orders in council were ineffective because they obliged the British government to buy cotton and at the same time offered an incentive to blockade runners.

THOUSANDS FLEE FROM GALVESTON BEFORE STORM

Galveston, Texas, August 16.—The tropical storm which struck Galveston today, while very severe had caused no serious damage or loss of life up to six oclock this evening.

The Galveston sea wall built as a precaution against such hurricanes, had withstood the fury of the storm and showed no signs of weakening. The storm struck the city late in the forenoon at a velocity of thirty-four miles an hour. At noon it had increased to sixty miles an hour and during the late afternoon fluctuated to sixty and seventy miles an hour, blowing in a northeasterly direction.

It was estimated that 5,000 persons left Galveston by train, interurban and automobiles during the last thirty-six hours. To-night practically all of the homes, especially those on the beach, had been evacuated and the people were gathered in down-town hotels and public buildings.

AMERICAN DOLLAR HOLDING SWAY IN FINANCIAL WORLD

New York, Aug. 16.—The American dollar ruled the financial world today with an iron grip. Pounds sterling, francs, lires, virtually all foreign exchange markets from American manufacturers seeking to pay for the war contracts of munitions and other supplies purchased here hy the warring nations of Europe.

Coincident with the startling decline in exchange rates, came the assertion from an unimpeachable source that every contract made by the American manufacturers for supplies sent abroad called for payment in American dollars and not English pounds sterling, which have heretofore been the standard of finance the world over. The immense losses, therefore, due to the decline in foreign exchange rates will be borne, to the last penny, by the foreign buyers and will not be sustained by the American manufacturers—a situation exactly the opposite of what had heretofore been the popular belief.

WOMAN EXILE SENT TO CITY ON ARCTIC CIRCLE

East Orange, N. J., Aug. 14.—Mme. Catherine Breshkovskaya, known the world over eight years ago as the grandmother of the Russian revolution, now serving a life exile in Siberia, has been transferred to the far northern city of Yakoutsk, on the edge of the arctic circle, according to a letter received from her by Miss Alice Stone Blackwell, and made public today.

About ten years ago Mme. Breshkovskaya came to America and made many friends in this country, among them Miss Jane Addams and Julia Ward Howe. After her return to Russia, she was arrested, found guilty of distributing arms and sentenced to life exile.

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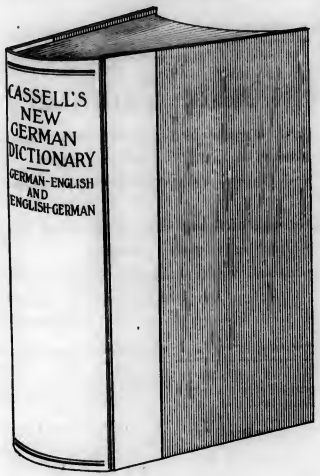

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MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXX. BERNE, INDIANA, AUGUST 26, 1915. No. 33.

NOTES AND COMMENTS

Rev. J. D. Brand of Chicago, Ill., formerly pastor of the Wisner (Nebraska) church, will visit the East and preach at Bally, Pa., Sept. 12 and 19 and also attend the anniversary of the Old Folks Home of Frederick, Pa., on Sept. 18. Rev. Brand has been in Chicago for some time completing a course of studies.

Prof. S. M. Rosenberger and Evangelist A. S. Bechtel preached in the First Church, Phila., on Sunday, August 22, during the pastor's absence on his vacation.

Brother and Sister P. J. Boehr, who will sail for China under our Mission Board in October, are visiting the churches of Eastern Pennsylvania. Besides addressing meetings in the various churches they attended and spoke at the Sunday School Convention in Springfield on the 17th.

The meeting of the Central Illinois Conference will be held in Goshen, Indiana, in the Silver Street Church, Aug. 25-27.

The Missionary Sewing Society will have part in the session of the Middle District Conference at Pulaski, Iowa. The program includes the discussion of the topic, "What influence should the Missionary Society exert on the Home and Family" by Mrs. S. K. Mosiman, and "To what Extent Should the Missionary Sewing Society Interest Itself in Education" as well as an address by Mrs. Wiens.

The West Swamp (Pa.) Sunday School has a Teacher's Training Class of 17 which has completed the first part of the course arranged by the Pa. Sunday School Association. The class of twelve in the Schwenksville Church is about to the end of the fourth part.

The weekly Bulletin of the Swamp Charges, Bucks Co., Pa., now in its fourth issue, says of its three pastors, the present incumbent being Rev. H. G. Allebach.

"The three pastors of the charge have been editors. Father Oberholtzer bought a printing press with hard earned money, set it up in his shop, learned to set type, and started the first Mennonite church paper, the "Religioeser Botschafter," the first number being published near Milford Square, June 9, 1852. Later on, it was rechristened "Christliches Volksblatt." The sheet was discontinued on 1868. It was instrumental in building up Mennonite sentiment in favor of a General Conference. Some of the editorial utterances were in Pennsylvania German.

Rev. A. B. Shelly was editor of this paper during Father Oberholzer's absence a part of the year 1866. In 1867 he became chief editor, when the paper became an eight-page sheet and changed its name from "Volksblatt" to "Mennonitische Friedensbote". For five years he engaged in this work. In 1871 the Eastern Conf. assumed charge of the paper and retained Bro. Shelly as editor for ten years. In 1881 it was absorbed by the "Bundesbote," the organ of the General Conference, published at Berne, Ind., but for three years more Bro. Shelly was editor of the Eastern department. Thus it would seem he was engaged in editorial work between sixteen and seventeen years. When the Mennonite was launched in 1885, he became one of the editors, and for years contributed all the missionary intelligence. The present pastor recalls a remark made by Bro. Shelly bearing on his work as editor. He was asked how he obtained command of his fluent and faultless German. He replied that it was by the discipline of his German work as editor.

The present pastor was one of the editors of the "Mennonite" for several years while it was still in the East.

From 1902 to 1905 he was sole editor in Berne, Ind."

As a result of a canvass of the 2160 daily newspapers of the United States the Gospel Messenger reports concerning their attitude on liquor advertising:

"Replies have so far been received from only 679, but of this number 520—over three-fourths—refuse liquor advertisements of all kinds. Many of the remaining 159 admit only beer advertisements. Better yet, more than half of the papers referred to, as refusing liquor advertising, are strong advocates of prohibition. That so many of the "moulders of public opinion" are earnest promoters of the temperance cause, and willing to show their faith in the grand movement by their works, is gratifying indeed. Only a few years ago liquor advertisements were to be seen in every daily paper. That there is a commendable awakening all along the line is a conclusive indication of the fact that the sense of moral responsibility is perceptibly being quickened.

The churches in Kamerun on the African West Coast only admit those to communion who contribute proportionately to the Lord's cause. In southern Kamerun there is a church seating four thousand. It was built by the natives. The centre poles, thirty feet in length, were brought in on the shoulders of men, one thousand bamboo poles were collected in the swamps by the people to serve as rafters for the roof and were fastened in their places by brush ropes. The ten thousand mats, 12 feet long, used in the roof, were woven from bamboo leaves by school boys. When the building was dedicated five years ago more than four thousand persons attended. Today fifteen thousand persons contribute to the work of the church whose communications now number 2297 with thirteen thousand enrolled as candidates for membership.

The Old Book Stands.

Marvelous, indeed, it is that, by the providence of God, new and unlooked for attestations to the authenticity of God's Word are being discovered from time to time. If the present age is one of startling disbelief and carping criticism, it is also one of decidedly corroborative and convincing archaeological discoveries. Of special interest, therefore, are the explorations of Professor Camden Coburn in Palestine, from which land he has recently returned to the United States. The explorer had the rare privilege of examining fragments of the New Testament which had belonged to Christians of the first century,—the troublous time when many, who had espoused the new religion, were compelled to attest to their loyalty by the sacrifice of their lives. Some of these early portions of Scripture were recorded upon papyrus, while others were written on parchment of pottery. The one overwhelming fact, characteristic of all these fragmentary records, is this most remarkable one, that they agree, to the most minute detail, with the generally-accepted versions of Holy Writ. Bible critics have, with a considerable degree of bluster, asserted that a large part of the New Testament writings is the product of later centuries. The professor's discoveries clearly show that the New Testament versions, as recognized by the best Bible scholars today, are identical with those in the hands of the early Christians. Prof. Coburn's research, exhaustive in every detail, has yielded the best results, confirming, to the fullest possible extent, the Bible story, as originally given by the sacred writers.—Gospel Messenger.

When the Lane Medical library of Stanford University was dedicated on November 3, 1912. Dr. David Starr Jordan delivered an address in which he stated: "In modern war it now costs on the average about $15,000 to kill a man. In the late Boer war this expense ran up nearly $40,000 It is cheaper to save men.

"It is cheaper to stop killing. In our own country, in the time of peace, when nothing but peace is possible among civilized nations, we spend nearly a million dollars a day on matters concerned with past or future wars: $350,000 a day on future wars alone, that we may not be caught napping when the day of the impossible shall arive.

According to an exchange a writer in a religious publication who doesn't believe in Missions gives several of his reasons. Here are two: 'I have a friend who once met a man who said his wife's second cousin had been on a tour

round the world and he said the Missionaries were doing more harm than good. "Foreign Missions are not interesting and I freely confess I know nothing about them." What's the use of talking foreign missions with some one who is ready to condemn a thing of which he confesses ignorance and is ready to believe the most far- fetched objection one can imagine?

It is announced that on Oct. 1st, after one year of service, the Red Cross of the United States will withdraw all its doctors and nurses from the battlefields of Europe, with the possible exception of two units working in Belgium. A total of 367 persons have been engaged in this work, including 71 doctors, 253 nurses and 43 members of the Serbian Sanitary Commission. A large quantity of supplies was also sent into the war zone by the American Red Cross. A shortage of funds is given as the reason for withdrawal.

Our greatest home mission opportunity is to the Jews of the present day. America has many of them, indeed they number millions, and they have come to America to stay. In some of our larger cities the Jewish quarters, filled with people of strange language and habits, wearing strange clothing and eating strange food, make the visitor feel that he is transported to some foreign land instead of being in fact in the very heart of a city in Christian America. According to Rev. Thomas M. Chalmers, "the great mass of the Jews have lived for centuries in the midst of Roman and Greek Catholic populations, far from any true gospel influence. Their own moral life was superior to that of the so-called Christians by whom they were surrounded. The worship of saints and pictures gave them no aid in forming true conceptions of Christianity, but turned them in disgust from such idolatry. Added to this was the terrible burden of persecution by these false followers of Christ. In the midst of such baptized heathenism how could they be won to a pure Christianity which they did not see?

The great Russian persecutions since 1881 have been God's opportunity to bring these Jews face to face with the gospel. More than a million of them left Russia, and today our country shelters three million Jews out of the 13,100,000 Jews of the whole world. One-half of these 3,000,000 live in Greater New York. The yearly increase in our country by birth alone is 75,000. It will thus be seen that God is giving our American Christianity a great opportunity for evangelizing the Jews. This opportunity will also test the churches of America."

THE AMISH SETTLEMENTS OF LANCASTER COUNTY, WHERE THEY ALL PITCH IN AND WORK.

As Seen by a North American Reporter.

(The following is an account of an Amish settlement as seen by a newspaper reporter. The various Amish settlements, with their peculiarities, are always a subject of interest to the stranger, but, unfortunately, the information he frequently gets concerning them is inaccurate and distorted. The account here given appeared some time ago and is given to the readers of the Mennonite for what it is worth. The close relationship that Mennonites and Amish bear to one another makes interesting to us any estimate that the outside world expresses of this very interesting community of Christians. — Editor.)

"They didn't learn that from their forefathers," said Pastor B., sadly.

He was speaking of the thousands of city dwellers who live from hand to mouth; who never know where the next month's rent is coming from; who are huddled together like cattle in cars; never enjoying the glories of fresh country air and sunshine.

Pastor B. was busy shucking corn.

Long rows of the golden cereal stretched up hill and down, almost as far as the eye could see. Such corn as Lancaster county prides itself upon, the stalks almost like young saplings, it was eloquent of life, health and prosperity.

True, the autumn had come. In a sense it was a time of death and decay. But the sun was still shining with all the brilliance of summer. Even while one crop had been cut off, the field was being prepared for another. With the winter to come, there was still a suggestion of spring—the beauty of the harvest, coupled with the promise of a carpet of green when the snows to come melt away.

And Pastor B., though his tone was sad, beamed radiantly as he tossed a golden ear to its fellows and added, simply:

"We don't live that way."

Where the Golden Rule Really Governs.

Nor do the Amishmen live that way. Take a trip into their country, which includes portions of Lancaster and York counties, and you will see nothing but houses scrupulously clean, fields tilled with the neatness of suburban lawns, barns and stables that stand out as lessons in sanitation.

Everywhere you will meet prosperous, happy people. The men will have coats like blouses, that fasten with hooks and eyes, full beards, and big hats that suggest those the Quakers used to wear. They will loom up, as honest and kindly, as full of the real spirit of gentility, as any mortals who ever walked the earth.

Never will you see a pauper, a spendthrift or a ne'er-do-well. They have not yet acquired the vices of civilization. They are living as nearly as they can the lives their ancestors lived before them.

The indifference to suffering that the city man falls heir to they have never inherited. They are as keen to aid the afflicted, to comfort the suffering, as were their forbears a century or two ago, when the perils of the wilderness made all men brothers.

A remnant of bygone times, indeed, are these Amishmen. Like their fathers and the fathers before them, all have been taught that it is their duty to live as Christ might have lived. They have been bred up to forswear all enervating luxury, to avoid all unnecessary display. Their dress is distinctive, because it is designed solely to cover their nakedness and protect them from inclement weather.

Their whole existences are governed by the golden rule. They do as they would be done by. When one of their number falls ill, they heave to, all together, and till his farm until he is well. If he never gets well, they go on cultivating his ground, just the same.

A Labor of Love.

"It only takes half a day, now and then," as Pastor B. says. It is truly a labor of love. They are never happier than when they feel that they are making others happy.

"Like many another sect whose ways are not fully understood, these Amishmen have come in for a share of the ridicule of the unthinking. Their dress and manners appear peculiar. Their beliefs seem archaic. Yet any one who goes among them must admit that they avoid much of the unhappiness to which the more advanced humanity is subject, and that, if their beliefs are as little progressive as the teachings of Confucius, they are productive of happiness and homely virtues.

Nowhere, perhaps, does the brotherhood of man survive in greater purity than among these descendants of the followers of Menno Simon, originally known as Mennonites. There are no quarrels, bickerings or going to law. The golden rule, to do as they would be done by, as it was one of the cardinal teachings of Christ, is the ruling principle of their religion.

It is "all for one and one for all," just as it was when the persecuted Hans Herr and his followers settled in Lancaster county two centuries ago, their hearts overflowing with thankfulness for the opportunity to live and worship according to the dictates of their consciences.

Like most of the other sects who emigrated to America, they preferred the wilderness to oppression.

At first they settled near Philadelphia, but, later, numbers of them proceeded to what has since become Lancaster.

One might think that the Mennonite faith, as originally carried into Pennsylvania, would have been sufficiently plain, simple and severe to have satisfied almost any sect which aimed at austerity. But it was not so. From the Mennonites came the Amish, who are even more severe, more exclusive in some respects, than the parent faith.

In Switzerland there was particularly austere, rigid, orthodox Mennonite minister, Joseph Amen by name, who preached at Amenthal. From his followers have descended the Amish of the present day.

In the main they accept the Mennonite faith. Yet they have developed certain customs and traditions which give them a distinct individuality.

For instance, they used to be known as "Hooker Mennonites," because they refused to adopt the use of buttons, even the men fastening their coats and other articles of apparel with hooks and eyes. Those who did not consider buttons too carnal and unchristlike were, in distinction, called "Button Mennonites".

With their hooks and eyes the men adopted a plain, blouselike coat of dull color, and trousers to match, and the women's costume is of the same color as the men's and of equally austere cut. Around the house the women may wear, instead of the familiar sunbonnet, a plain black cap with white ruching, similar to the mourning cap of a few decades ago.

In addition to their uniformity in dress, the men also wear full beards, the reason for which is given by Julius Friedrich Sachse, in his "German Sectarians of Pennsylvania," as follows:

As to the growing of long beards, it was argued that, according to the Jewish literati, Adam was created in the fullness of manhood, and in the first hour of his existence upon earth disported himself in a luxurious black beard. In the east, even at the present time, oaths are taken upon the "beard of Moses", and even the Psalmist revels in a description of the venerable "beard of Aaron, which reached down to the hem of his garment." The Levitical priests permitted their beards to grow and had a definite law forbidding the trimming of the edges. Among the ancient Jews long beards and trailing robes were held as a sign of honor and esteem. A cropping of the former, cropping or a curtailment of the latter was used as a severe punishment, or as denoting the greatest humiliation.

In the religious ceremonies incident to the lovefeast and the Lord's Supper, the beard also played an important part; for, when the kiss was passed, each brother would grasp his neighbor's beard with his right hand as he gave him the salute. This particular custom, which appears to have been confined to the Zionitic brotherhoods, was based upon the reference found in the second book of Samuel, verse 9 of the 20th chapter, viz.: "And Joab took Amasa by the beard with the right hand to kiss him." No trace of this custom has been found among the Dunkers or Seventh-Day Baptists of the present day."

There may be no trace of this particular custom surviving now, but in certain ways the Amishmen and their allied sects resemble the old Hebrew tribes. Even in appearance there is more than a suggestion of relationship. Keeping so much unto themselves, they intermarry, from generation to generation, so that they have almost a family type.

And, in individuals, this type is often strangely suggestive of the Semitic. While Pastor B. was shucking corn, discussing ethics, philosophy and religion in his field recently, there passed him, from time to time, a lad about 16, plowing. There was nothing scriptural in appearance about the boy's broad-brimmed hat, or the modern plow, or the sleek, fat farm horses. But, nevertheless, his features had that suggestion of the Semitic which indicated that, when he shall arrive at the age of a beard, he will accord with our conceptions of the ancient high priest.

So it is with others. Their full beards, their quaint dress, give them an aspect which accords with our notions of what is scriptural.

Then, again, while they are the very opposite of the early nomadic tribes of Israel, their religious organization is scarcely more coherent. In fact, as we would consider it, they have no organization at all. They have no churches, and their ministers, who are chosen for life, continue to till the soil like the members of their congregations.

In many little ways their dwellings and farms give evidences of their clannish individuality. Years ago they settled upon a type of spring wagon for general use. Every Amishman when he stirred abroad did so in one of these ashen-gray vehicles. When the wife and children went along, as on ceremonial occasions, at funerals and the like, they were on the rear seat, protected from the rude public gaze.

Blue Gates and Cleanliness.

Again, while an Amishman's wife may not wear colors, she is at liberty to dress, if she so please, in red or purple. In this the followers of Amen are strictly in accord with science, which finds that red and violet are primary rays which go to make up all color.

Then at the neat, pretty homes, where the fences are as immaculate as whitewash can make them and where the lawns are as neat and clean as a pin, there will be noticed a blue gate. Whenever you see a blue gate you may know that the house is occupied by an Amish family.

Generally, though, you could almost tell an Amishman's home without the aid of a blue gate. Considering that the sect is in the heart of as fine farming country as America can boast of, that every one is happy, prosperous and progressive, there is something almost uncanny in the way in which the Amishman stamps his individuality upon everything he owns.

Maybe the farm buildings and houses are distinctive by reason of the extreme neatness with which they are kept.

It would literally seem that no New England old maid could be more particular with her house than are these Amishmen with their barns. And it pays, too. Their horses and cattle show for the care used in their housing. For that matter, so do the Amishmen themselves.

From a mere survey of the sect's beliefs, it would be natural to expect its followers to be narrow-minded fanatics. As a matter of fact, they are as cheerful, good-hearted, carefree people as could be found anywhere.

An Amishman may not enjoy gaudy clothes or know anything at all about theaters and and gilded cafes, but he takes the most intense pleasure in his family, his fields and his cattle. By nature, bred and inbred for generations, he is an agriculturist. He sees his children, his crops and his cattle grow, and he is happy.

That is why there is no suffering, no bickering, no going to law in the Amish country. Every man has plenty and to spare of what he considers the good things of life, and he is ready and willing to share with those who haven't. Even looking at it from an intensely practical viewpoint, the Amishman can afford his charities, because the ordinary person wastes more than he gives away. There is no waste on an Amish farm.

There are many of these Amish settlements in Lancaster county, particularly in that section lying south of the city of Lancaster. Take a trolley to Paradise or Soudersburg, and in less than half an hour you will be in the heart of as prosperous Amish territory as is to be found anywhere.

Close to Soudersburg will be found a plain little schoolhouse, which the Amishmen maintain exclusively for children of their own faith. There at recess and luncheon time will be seen as lively, picturesque a lot of youngsters as could be gathered into a schoolyard. They play, the boys with the boys, the girls with the girls. But there is no such hollering, shouting and miscellaneous noise-making as is heard at the usual schoolyard. They are taking their fun quietly. There is an air of dignity and reserve about even the wee boys and girls who are at the seesaws.

After that you may walk back a little way to the farm of Pastor B., whose house you will have passed just before the trolley car has stopped at the schoolhouse. If the weather is favorable, you will probably find him at work, as he was one fine autumn day a few weeks ago, when he was garnering in his corn.

In Pastor B. you will see the survival of a type that is fast dying out. Along with the transformation that has swept over America in the last two centuries has come a corresponding change in the people. It is an age of wealth and luxury. The country districts differ little from the cities. The farmers have almost become townsfolk.

Even Pastor B.'s own people are not unaffected by the change. Where a few years ago they never stirred out but in their characteristic spring wagons, now the young fellows may be seen driving about in close approaches to speed wagons behind likely looking trotters.

With wealth has come an acute business instinct that, in the younger generation, is bringing the Amishman closer and closer to the tobacco buyer and the feed broker in thought and instinct. The old dress they retain, but their mental attitude is more in common with their neighbors'.

Without saying so, it is evident that Pastor B. sees and feels the change — that he deprecates the slightest departure from the ways and customs of his forefathers. He himself has been unaffected by the gradual evolution. He is as kindly and simple of manner and heart as the hardy pioneers who brought his faith to America.

A man of seemingly middle age, with patriarchal beard, keen eyes and cordial but dignified mien, Pastor B. might have lived fifty or a hundred years ago just as he is living now. Chosen a minister of his faith five years ago, he has evidently thought and studied much to make himself a real teacher, a true protector of his people.

"You enjoy the fresh air and the sunshine?" he inquired kindly, on the occasion previously referred to. "Then why not join us? There is plenty for you to do."

It was a real, honest invitation. There was the ring of conviction in the statement, "there is plenty for you to do." The well-kept farm of Pastor B. testified that he found plenty to do—that he was always busy at healthy, wholesome labor.

"Not just now. It's impossible at present," was the answer.

"You could if you were so minded," returned Pastor B., with conviction.

"Perhaps."

"The trouble," added Pastor B., kindly, "is that you are not so minded strong enough. If more people were minded to live in the open air, it would be better for them."

He looked at his two little boys, who were acquiring a taste for agriculture by playing around him as he shucked corn.

"They are even penning children up for nine or ten months in the year, now," he said. "They keep them in school just when they should be acquiring health and strength by open-air exercise. If you want a healthy man, you must keep your child healthy."

"How long does your school keep in session?" he was asked.

"About seven or eight months of the year. But," he added with a touch of pride, "my children don't go more than for or five months. Five months," he repeated, after a moment's thought, "is enough to make a good farmer out of any man."

That reminded Pastor B. that he was supposed to be shucking corn. So he tore the husks off another golden ear, a regular monster, that fell among its fellows with a thud. Indeed, there was a constant struggle between the

(Continued on page 4.)

THE MENNONITE

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Rev. S. M. Grubb - Editor
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MENNONITE MINISTERS

Any one who knows the name and address of any Mennonite minister, chosen or ordained during the past year, or is aware of the death or change of address of any Mennonite ministers during the same period, is kindly requested to send this information at once to the Mennonite Book Concern, Berne, Ind. It is desired by the publishers to make the list of Mennonite ministers and their addresses in the German Almanac for 1916 as complete and correct as possible.

DAY OF PRAYER FOR COLLEGES

According to a resolution of the General Conference of Mennonites of North America, the last Sunday in August of each year is to be observed as a day of prayer for our colleges. And why should not the churches unite in spirit before the throne of God, on the eve of the departure of their youth for the various centers of learning? If the gifts of our children are to be developed as God intends that they should, then it is our privilege and our duty to help in that development through our prayers and our support. This fact should appeal to us especially at the time when our children depart for nine months and when the activities of the schools begin anew.

We have been informed, at various times, as to the work and purposes of Bethel College, of Freeman College and of Bluffton College and Mennonite Seminary. These institutions, as well as the many preparatory schools serving our people, are an important factor in the work of our denomination and, therefore, deserve the support of our prayers and our gifts, which they need in order to do their work most effectively.

Let us make August 29, 1915, a memorable day through our devotion of it to the cause of education. Let us pray earnestly for the work as a whole and plan definitely to give to the work of at least one of the institutions of learning doing work for the welfare of our youth.

Your servant in the work of our Lord Jesus Christ,

J. H. Langenwalter,
Sec'y of the Board of Education.

EDITORIAL

What the church needs at this time may be variously estimated according to one's point of view. Many of the unchurched, having in mind the emphasis placed on its need of money for building churches, caring for its various institutions and furthering its home and foreign missions, not to mention the support of its ministry, think its only need is a money need. Indeed, the objection that same have to church membership, or even church-going is, "They are everlastingly begging for money." Such an understanding is unfortunate and the church itself may be greatly at fault for it because of the indiscreet way in which church people and church officials sometimes appeal for funds consecrated money is a mighty factor in doing the Lord's work but if we were as poor as the apostles with the limited field they had for appealing for money, the church would progress just the same and perhaps its progress might be greater than now.

Again, judging by the many efforts made to win people into the church and by the sometimes questionable methods to which some churches resort to win members from other churches to themselves, there are those who suppose that the great need of the church is members. To be sure every church member should be a Christian doing his part of the duty expected of church members. But a larger church membership in itself is not an unmixed blessing. In countries where the state church is established nearly everyone is a church member, but having everyone in church membership is not the ideal kind of a condition. Many people in Christian countries prove by their lives that they are absolutely unfit for church fellowship. To have them in the communion defeats the purpose of the church which is to call those who are Christ's out of the world to itself. We make considerable of gains in church membership at times of special effort, why not make as great efforts for keeping the church pure and free from the blighting influences of the inconsistent Christian? Why not strain efforts along the direction of the "edification of the saints"?

Sometimes the cry seems to be for leadership. There must be efficient leaders as well as a loyal membership and a substantial financial backing. Much depends upon leaders. Great losses and great mistakes are generally the fault of stupid leaders. When the leaders of the church were the most inefficient and worldly, the church declined in spirituality. But, even the matter of leadership may be over-emphasized. The source of leadership is in the membership. When that is unworthy the leadership will hardly be much better and then again, God calls the leaders, the church doesn't make them altogether, we are commanded to pray to the Lord of the harvest for laborers.

It seems to us that in place of expecting that money or members or leaders will solve all the problems of the church we need first of all the Spirit of Christ and the energy that comes from being thoroughly in earnest; having that, we will find that all of our needs, money, members and leaders will be supplied in just the proportion that God sees we need them.

It isn't often that the minister has a chance to sit in the pews and consequently it is sometimes difficult for him to appreciate the service from the point of view of those who occupy the place before him. Sabbath after Sabbath he comes before his hearers with a message from God. There is no doubt that the consecrated minister is God's messenger. But what a difference there may be in the delivery of that message! Let the minister sometime be a hearer, let him feel that he is being instructed instead of instructing, that he is the one to be interested rather than the one who is buried in the susbject he is to present and a new world of suggestions open to him. Preachers see less of the work of their fellow preachers than other professional men see of the efforts of their fellows and as a consequence there is a danger of preachers losing freshness and falling into ruts which hamper them. It would be well for pastors sometimes to get away from their work into strange churches as strangers. A few such experiences a year would add spice and freshness to the diet they hand out to their hearers Sabbath after Sabbath and do the preachers themselves a world of good.

THE AMISH SETTLEMENTS OF LANCASTER COUNTY

(Continued from page 3.)

minister's courtesy and his industry. It was plainly apparent that he was more accustomed to working than to talking. Even while his eyes glowed with interest and sincerity, his hands would soon wander down among the cornstalks and pick out another ear.

"You want to know about our custom of helping one another?" he said. "Well, it is very simple. We don't like to see people suffering. If one of our men gets sick, we help him out with his farmwork. That is all. It only takes a half a day or a day now and then." And," he added, with unconscious pride, "we don't stop until he is well. It doesn't matter how long he is sick. We stand by him and see him through it.

Amish Charity.

"We help others that our own people, too. We will take care of any one who needs it and is worthy. But, of course, we help our own people first." Then, almost timidly, "Don't they do that in the city, too?"

"Yes, of course, they have charities in the city, but they don't work as you do. They are organized affairs, and they have to be careful whom they help, or they would soon be burdened with a lot of lazy, worthless dependents."

Pastor B.'s eyes twinkled. "It's more or less that way in the country, too," he said. "You can't give every one money. But food comes in handy at times. A little meat, some vegetables—"

Pastor B. paused, expressively. Evidently he was trying to comprehend how any one could be in want. For him there had always been the plenty of the fields, the produce of luxuriant gardens, the wellfilled granaries for the stock, the abundant surplus that could be stored up and sold to the best advantage when others, not so thoughtful, were in need of supplies. Trained as he had been, the mental make-up of people who could allow themselves to be in need was as much of a mystery as the Koran or the Vedas.

And then, again, came before him the great mystery of city life.

"How do people in the city live?" he inquired, in the manner of a man who expects no adequate answer, knowing that there can be none.

"Men in the cities wear out," he observed. "The cities are always needing a fresh supply of men from the country to do their work. What is going to become of the ones who wear out?"

Pastor B. had divined what Daudet expressed in Sapho:

"'Oh, that Paris!' said Divonne, shaking her clenched hand toward that enemy, on which the provinces vent all their anger. 'Oh, Paris, what do we give you? —and what do you send us back?'

Yet, Pastor B. had a message of cheer, where Daudet was content to end with a question mark. "The cities need countrymen to do their work," he said, "and the country can give back the worn-out city workers their health and strength."

Truly, it would seem that if there is better religion or philosophy than that expressed by Pastor B., it has yet to be written.

Your own renewal for 1916 and a new subscriber from now until January, 1917, and a copy of Krehbiel's History of the General Conference, postpaid to each for $3.00.

WHAT CAN A COLLEGE DO FOR A MAN?

It is safe to assume that it is a first ambition of every normal parent to see the children of the home grow into intelligent, thoughtful, noble men and women, fully equipped to acquit themselves honorably in the struggle of life. Christian parents, at least, may be expected to consider vital piety a necessary part of life's equipment. Now what does education in a Christian college mean? What does it contribute to such an equipment?

It gives discipline and mastery of one's powers, insight, power of concentration, and application. It gives enlightenment through new knowledge, broader grasp of any subject, and wider vision. It develops new appreciations. Art and its treasures are lost upon appreciation through proper many people until they are taught methods of viewing pictures. College culture develops not only appreciation in art, but renders similar service in many other lines. A large part of farm culture depends upon the elimination of weeds and foreign products, and upon the proper stirring of the soil. So culture aids in eliminating coarse and useless habits, in the substitution of finer tastes, and stirs the soil of the soul so that new aspirations and new motives appear.

There is a constant tendency to make education minister to mere dexterity or skill in the prosecution of a vocation. All investigations go to show that a college training contributes to this worthy end. But these are of minor importance compared with these larger elements of culture and inspiration. There are other elements such as the cultivation of faithfulness and exactness. The very methods of physical science as taught in the colleges contribute to this. A spirit of optimism, a spirit of reverence, a just estimate of the true value of life, all these are by-products of a college course.

Is this not argument enough to impress parents with the duty of sending their children to college? Should not the added responsibility for religious training indicate to them the wisdom of choosing a Christian college? When we say a Christian college we insist on one which is Christian in spirit, in method, in atmosphere, and not merely in technical or traditional way. We can scarcely conceive of a better investment for a parent than that which is made in the college training of the child. Nothing about our preachers more impresses the writer than the noble and heroic struggles they make to educate their children. On small salaries, and these stipends often irregularly paid; with little financial outlook for the future, they somehow manage to get their children through college in surprising numbers. It is a worthy example. That the children show the wisdom of the sacrifice let the ever-increasing number of responsible positions held by ministers' children testify.—The Rev. Thomas Nicholson, D. D., in Western Christian Advocate.

Reading the New Testament in a Moslem Theological Seminary.

Rev. Stephen Van R. Trowbridge, who began his work as Sunday school missionary to Moslem children on Christmas Day, 1914, in Cairo, Egypt, reports a number of interesting experiences he has recently been having. Perhaps the most unusual was a visit to the ancient Moslem Theological School, El Azhar, where there are 10,000 Moslem men and boys preparing to spread the religion of the star and crescent. Mr. Trowbridge was for six years a missionary in Turkey and can speak the Turkish language fluently. He was, therefore, invited to address the hundreds of Turkish students who are in attendance at El Azhar. In the course of his remarks he asked if they would like to study with him the New Testament, and received from a large number an affirmative answer. He is now preparing to meet the Turkish students in their hostels in Cairo and read the New Testament with them in Turkish.

THE S. S. LESSON

Sept. 5.

Elijah and the Prophets of Baal.
I Kings 18:30-39.

Golden Text.—Prov. 15:29.

Baal had appealed to the people to follow him instead of the Jehovah of their fathers. His religion was attractive because it appealed to their baser passions. It was popular because it was the religion of the king and queen and their great company of hangers-on. It was accepted by the people because it gained them favor with the king — but it was a failure. Baal could not send rain. Baal could not send fire. Baal could not help his priests in the hour of their dire need. Baal failed because he was false. The devil in our day uses many means for making religion popular, attractive and fashionable, he presents many things in the name of religion which are base and corrupting. Such religion fails in the hour of need, in trouble, in sickness, in death and when the conscience troubles. It fails because it is false and therefore no religion at all.

The priests of Baal were many, they were noisy they had the people with them but in spite of that nothing was more certain than their defeat. They were against God and the time had come for Him to assert Himself. All the power and influence on earth is not enough to make a successful stand against God. Their trust was in a power that couldn't help them and didn't exist. Some people hope to be saved by such false hopes as "I never wronged any one." "I am not as bad as others," "God is too good to punish." "I have good friends and relatives." But such hopes are false and will disappoint in the very hour it is hoped they will help.

In the stand of Elijah we have illustrated the power and the influence of one man who stands alone when he knows he is right. It was no doubt a trying moment, but it led him into the position of leading the multitude to rights. The world has often been saved from disasters by the bravery of men who knew they were right and were not afraid to assert it alone and in the fase of all the world.

Elijah began by repairing the altar. Worship had been neglected so long that the altar went to ruin. The neglect of true worship was the secret of the pitiful condition Israel found itself in. When the places set aside for the gathering of the people of God together to worship fall into disuse and neglect the powers of evil have a free hand. The strongest power against the powers of unrighteousness in the land is the frequent public attendance of the population to the public worship of God. In public worship there is a powerful united protest against iniquity and the individual gets the inspirations that make him brave and loyal. The neglected family altar is another sad comment upon the loss of piety on the part of the people. Where there is no family altar public worship will decline. Where there is no emphasis upon public worship private worship will decline. It is about the altar, private or public, that we find the surest evidence of a faithful or an unfaithful people.

Elijah took twelve stones for his altar representing the original twelve tribes, the united people, instead of ten representing a divided people. It was a divided Israel that was responsible for its idolatry. A divided church, a divided household and a divided heart are always fatal to true religion. Even in our own time Christians will do well to learn that a united Christendom is the mightiest power for God and righteousness, while a divided Christendom opens the way for corruption, neglect, decline and ruin.

Everything in the lesson centers about the prayer of Elijah. He was the only praying man there, but he was the mightiest. God heard him as He does the single prayer of the one who dares to stand alone for Him. Being a man of prayer Elijah had nothing to fear even though he was in the presence of a dangerous king, a wicked priesthood and a fickle people. He was rebuking them all, but they needed it. Too often the only reason why the powers of evil go on so successfully is because no one is brave enough to face them and denounce them with all the spirit that makes it possible for a righteously indignant person to possess.

Elijah's prayer shows (1) Confidence. He knew he was speaking to Him. Any one who is a servant of God has the same privilege. We are invited to come and the assurance is that we will be heard. (2) A love of the souls of His people, a desire to win them from their backsliding. (3) He had the great faith to expect that God would do exactly for him what he asked. (4) He prayed as one who has a right to have God hear him. God will hear the call for mercy from any sinner, but to ask God to answer prayer one must be a loyal and consecrated servant. The sinner who remains a sinner is not in a position to ask favors. God does not

treat with one who is a rebel in arms against Him.

God's answer was by fire, the symbol of His power. The people were convinced by what they saw. Too many who see just as great sights of His power, "do not believe their eyes."

THE C. E. TOPIC

Sept. 5.

Throw Yourself Into Your Task. Rom. 12:11.

Everyone has a place in the plans which God has made for the universe. There is design in all the works of creation and in calling man into being the great designer, who made him lord of creation, certainly intended that he should fit into the place laid out for him. The most abnormal place man can put himself into is the place where he does nothing. We get our greatest happiness in doing things and are miserable when we can do nothing. One of the most cruel punishments ever devised is the punishment of solitary confinement which simply condemns the victim to doing nothing. There is some particular task for everyone which it is everyone's business to discover. "Why am I here?" we should ask ourselves, and, having found the answer as Providence brings it to us, our next step is to plunge into the task with all our might.

There is dignity in doing. Labor is a God-ordained occupation. When our first parents were placed in the Garden of Eden, their's was not to be, as some suppose, a condition of luxuriant idleness; they were to dress the garden. Our Master spent the greater portion of His life in earning His bread in the sweat of His brow, and when He selected men upon whose shoulders was to rest the responsibility of evangelizing the world, they were "horny-handed sons of toil." Nearly every great man of God, since the time of the apostles, has been one of those who knew what it meant to labor hard at the tasks given into their hands, not that they regretted it; they generally delighted in their tasks, but the point is, they were men of hard work.

It will be found that some tasks are more delightful than others. Frequently the tasks we detest are those which are the most important but a faithful servant of God learns first of all to take things as God sends them, knowing full well that the all-wise designer does and demands that which is for the highest good. If God has some difficult tasks for you to perform bear in mind that He trusts you enough to place great responsibility in your hands and that the hard tasks done are productive of the most blessings and prepare you to undertake and master still harder ones.

Sometimes the task seems too common-place. We do not see that even the little things when rightly done bring big results. The old fisher woman who lost her husband at sea didn't do anything very startling when she determined that she would do her spinning by night, instead of by day, so that the faint glimmer of the light in her window might guide other fishing boats into the harbor, but many called her blessed and in her humble way she was saving lives. An obscure place at an obscure task may not suggest much romance but it is a part of God's great scheme of helping the world and brightening it. We cannot estimate results but God knows what they are and we know that being faithful is one of the virtues that God values most.

There are blessings in being faithfully occupied that benefit us such as contentment, the satisfaction of having contributed to the sum of good, the development in skill and patience, but above all the most satisfying blessing that comes to one occupied in a real and useful task is the one which consists in the realization that we are doing what Jesus did.

Aside from the satisfaction of being faithfully occupied, which comes to us, we may be the instrument by which others are blessed. Every good thing done makes the world and helps someone. A life rightly spent is an example to others and a particular inspiration to the weak or discouraged.

To throw one's self into one's task there must be a realization that it is a good work which God commends; a useful task which makes the world better for our having been in it; a helpful task which helped someone else in his burden. The greatest task to be undertaken is that of winning souls to the kingdom of God. It does most for us and others both here and hereafter. In order properly to accomplish that task we must not only throw ourselves into it, we must get Christ into it. It must be performed in the Spirit of Christ and with a determination to cut from our own lives anything that may be unchristy or selfish.

MIDDLE DISTRICT CONFERENCE

The 28th Annual Middle District Conference will convene at the Mennonite church of Pulaski, Iowa, from the 1st to the 5th of September. We wish to remind all the congregations of the appointment of delegates. Undoubtedly, however, the Pulaski congregation is also anticipating the presence of numerous visitors, besides the regular delegates, realizing that an opportunity for spiritual fellowship and inspiration is offered through the Conference program.

P. R. Schroeder, Sec'y.

PROGRAM OF THE MIDDLE DISTRICT CONFERENCE

To be Held at Pulaski, Ia., Sept. 1-5, 1915.

Wednesday Evening, Sept. 1.

Conference Sermon by the President, Rev. Albert Schumacher.

Thursday Morning, Sept. 2.

Opening Exercises.
Organization:
a Reception of Delegates' Certificates.
b) Minutes of the Last Conference.
c) Reports of Churches.
d) Order of the Day.
e) Granting of Complimentary Votes to visitors.
f) Appointment of Temporary Committees.
Report of the Treasurer of Conference Trustees.
Bible Study. Psa. 19. — Prof. J. H. Langenwalter.

Thursday Afternoon.

Devotional Exercises.
Topic: "The Need of Systematic Bible Study and How to Supply it." Rev. S. M. Musselmna.
Discussion opened by Rev. Adam Sommer.
Report of Evangelization Committee.
Discussion.
Election of a Member of Evangelization Committee.
Topic: "How Shall We Bring Our Young People to Christ and into the Church?—Rev. P. R. Schroeder.

Thursday Evening.

Preaching Service.—Missionary P. J. Wiens.

Friday Morning, Sept. 3.

Devotional Service.
Topic: "How Can We Interest Our People in Our Church Literature?"
Election of Officers: President, Secretary, one Trustee, Members of Program Committee.
Determination of Place of Meeting of next Conference.
Topic: "Systematic Giving."—Rev. C. van der Smissen.

Friday Afternoon.

Prayer Service.
Topic: "Prayer in the Home." Rev. P. P. Hilty.
Discussion opened by Bro. Willis Neuenschwander.
Prayer Meeting, led by Rev, W. S. Shelly.
Topic: "The Signs of the Times—What They Teach Us."
Report of Resolution Committee.
Concluding Remarks and Adjournment.

Friday Evening.

Program of the Ladies' Missionary Societies.

Saturday Morning and Afternoon, Sept. 4.

Sunday School and Young People's Convention.

Sunday, Sept. 5.

Morning, Afternoon and Evening.
Forenoon: Rev. D. D. King. Sermon. Sunday School.
Afternoon: Rev. W. W. Miller: Home Mission.
Rev. S. M. Musselman: The Place of the Sunday School in the Development of Church Leaders.
Prof. J. H. Langenwalter: Education as an Investment.
Evening: Rev. W. Grubb and Rev. P. R. Schroeder.

Program Committee:
W. H. Grubb.
W. W. Miller, Subst.
E. J. Hirschler.

PROGRAM FOR THE SUNDAY SCHOOL CONVENTION

To be Held at Pulaski, Ia., Saturday, Sept. 4, in Connection With the Middle District Conference.

The Devotional Life of the Sunday School Teacher.—P. P. Wenger Noble, Ia.
Finding the Way to the Pupil's Heart. Wilis Niswander, Pandora, Ohio.
The Sunday School Teacher and His Literature. — F. A. Krehbill, Donnelson, Ia.
The Sunday School Teacher and Worldly Amusements.
The Church's Debt to Childhood.
The Model C. E. Society.—Sylvia Tschantz, Dalton, Ohio.
Echoes of the World's C. E. Convention at Chicago.—S. M. Musselman, Noble, Ia.
Open discussion after each topic.
Round Table, conducted by J. F. Lehman, Berne, Ind.

1. What are the qualifications of a good Sunday school teacher?
2. What should be the preparation for teaching.
3. How can you get the teachers to attend Teachers' meeting?
4. Christ and the young people.
5. Not more ways, but more will.
6. The relation between teacher and pupil.
7. The relation between teacher and superintendent.
8. The relation between pastor and superintendent.
9. What are you doing with late comers?
10. When is the Sunday school at its best.
11. The advantages of teacher training.
12. The advantages of organized classes.
13. How can you keep the young people for church services.
14. Should a non-Christian teach a class?
15. How to create a missionary spirit in Sunday school.

John Schneck,
C. C. Sommer,
Edna Kennel,
Commitee.

DEATHS

Dallke.—Mrs. Hermann Dallke, nee Sommerfeld, died at her home in Reedley, Cal., Aug. 6, at the age of 29 years, 7 months and 6 days. Funeral services were conducted in the First Mennonite church on Tuesday, Aug. 10, on which occasion Rev. Wm. Neufeld spoke in German on the text, Jno 11, 1—4 and Bro. H. J. Krehbiel in German on Isa. 28:29 and in English on Isa. 3:10 to a large audience. She leaves her husband, two small children, her parents, 2 brothers and 3 sisters besides many friends to mourn her death.

On receipt of $2.00 we will renew your own subscription and send the Mennonite to a new subscriber from now until January, 1917.

NEWS OF THE WEEK

LIVES ARE LOST IN FLOOD AT ST. LOUIS

Eleven Bodies Recovered When Water Begins to Recede, Horsemen Give Warning.

St. Louis, August 21.—Eleven persons are known to have perished in the flood that swept the west and southern parts of St. Louis and some of the suburbs yesterday. Eleven bodies were found today—one that of a white woman and nine those of negroes.

The flood waters receded rapidly today and as the waters went down, policemen, firemen and national guardsmen searched the houses for missing.

St. Louis, its suburbs and neighboring Illinois suffered most from the flood waters which followed the storm. The unprecedented downpour—seven to nine inches in twenty-four hours, converted brooklets into raging torrents which tore away bridges, levees, dams, homes and everything in their paths.

At East Alton, Ill., a 300-foot section of the new levee gave way and a wall of water from the Wood river rushed toward the towns of Woodriver, Benbow and East Alton, but two horsemen—who had stood watch at the levee-raced a hundred yards ahead of the oncoming water calling right and left: "Run for your lives!"

In less than an hour the three twons were covered with ten feet of water, but not a soul had lingered. The population of Woodriver and Benbow City raced for West Woodriver, while residents of East Alton took refuge to Alton. Two trains—a Chicago & Alton, from Kansas City, and a Big Four, from St. Louis—which were caught between two branches of the flood that rushed through the break in the levee, gave shelter for the night to scores of persons who had been rescued from roofs and upper windows of flooded homes. The water began to recede today, and it was hoped the stalled trains would be able to reach their destinations.

Washouts and landslides were reported all along the routes of the Missouri Pacific, Iron Mountain and St. Louis & San Francisco (Frisco) spent the night in total darkness, their systems. A dozen Missouri cities power plants having been flooded.

WORLD'S HARVESTS OF BUMPER TYPE

Washington, Aug. 23. — Larger harvests of cereals than last year are forecasted for the world's principal producing countries by the international institute of agriculture at Rome, which reported by cable today to the department of agriculture here.

Rye production in Spain, Ireland, Italy, European Russia, Switzerland and the United States this year aggregates, 1,029,000,000 bushels, an increase of 18.7 per cent. over 1914.

Oats production in those countries and in England, Scotland and Tunis aggregates 2,643,000,000 bushels, an increase of 4.1 per cent.

Barley production in those nations and Japan aggregates 967,000,000 bushels, an increase of 19 per cent.

What production in the ten countries named and India and the winter wheat of Canada aggregate 2,583,000,000,000 bushels, an increase of 17.9 per cent.

ITALY DECLARES WAR ON TURKEY.

Prevention of Departure of Italian Subjects from Turkey the Cause.

London, August 21.—Italy has declared war against Turkey and the Italian ambassador has left Constantinople. Marquis di Garroni, Italian ambassador to Turkey handed the porte a note declaring Italy regarded herself in a state of war with Turkey. His passports were immediately handed to him. The United States embassy has been intrusted with the task of protecting Italians in Turkey. One secretary and dragomans remained at the Italian embassy.

For long weeks tension between the two governments has been so acute that the breaking point was looked for at any moment. Turkish support of the revolt in Libya and the prevention of the departure of Italian residents from Asia Minor are the reasons for Italy's hostile move as given in a note which was handed to the porte.

News dispatches recently stated that a squadron of fast Italian cruisers was being held in readiness to sail from Taranto, Italy, at a moment's notice and it was expected these warships would be sent against Turkey, presumably to the Dardanelles, if hostilities were declared. It also was said that simultaneously with the declaration of war by Italy about 150,000 men would be sent to aid the Franco-British forces in the fighting on the Gallipoli forces in the fighting on the Gallipoli peninsula. The Italian government has sent to all its representatives abroad a circular dispatch setting forth the questions at issue between Italy and Turkey.

Although Italy declared war on Austria on May 24 and hostilities between the two powers began immediately, there has never been any declaration of war between Italy and Germany, the ally of Austria, while until now Italy and Turkey, the ally of the central powers, nominally have been at peace.

RUSSIANS CONSIDERING REMOVAL OF CAPITAL

Might Change from Petrograd to Moscow.

London, August 20.—Possibility of the removal of the Russian seat of government to Moscow is discussed by the Post's Petrograd correspondent who says:

"The Russians are calmly considering the enormous advantages to the permanent well-being of the empire if forthcoming events should compel the removal of the capital inland. Moscow, the premier capital, is still the nerve center of the empire, upon which all railways converge from Achangel and Vladisvostok, to Astrakhan and the Crimea.

"The attitude seems to be," he says, "to ignore all extraneous aid and regard the war as one between the Slav and Teuton, which, indeed, it has been chiefly for the last thirteen months. Nothing the allies have done has lightened by a feather's weight the pressure maintained upon Russia. The people are asking what should be Russia's position should the allies remain immobile before the German stone wall in the west.

Russia, by a chivalrous dash into East Prussia, saved Paris. Russians are asking what else they will be called upon to sacrifice."

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ALLIES JUBILANT OVER VICTORY

Berlin, Aug. 23. — German troops have occupied the fortress of Osowetz, which was evacuated by the the Russians, German army headquarters announced today.

"Forty enemy ships appeared off Zeebrugge this morning, but steamed away after being bombarded by our coast artillery," said an official statement from the war office this afternoon.

London, August 23. — The capitals of the entente allies are jubilant today over the unexpected naval victory which the Russians, according to their accounts, have won in the Gulf of Riga. England had more than a sympathetic interest in the battle, as a British submarine accounted for the German battle cruiser Moltke, the loss of which, added to the destruction of two cruisers, eight torpedo boats and four transports, constitutes the greatest naval disaster suffered by Germany during the war.

JAPAN IS COMING TO AID OF RUSSIA

Tokio, Aug. 23. — The Kokumin Shimbun says: "Premier Okuma states that Japan has decided to give greater assistance to Russia to prosecute the war. He could not discuss details, but allowed it to be understood that this assistance would take the form of the forwarding of greater supplies of munitionss."

The Associated Press learns that Japan has decided to employ all available governmental and private resources for increasing the output of munitions for the allies, particularly Russia.

The Japanese government believes the time has come for more concerted action against the enemies of Japan and her allies.

GERMANY TO HAVE CHANCE TO EXPLAIN

Washington, Aug. 23. — Official announcement was made at the White House today that "as soon as all the facts regarding the Arabic are ascertained, our course of action will be determined."

This official announcement was given out by Secretary Tumulty after a conference with President Wilson. Mr. Tumulty said this was all he was authorized to say.

The statement bore out previous unofficial statements made at the White House and state department that President Wilson had not determined what action the American government would take and would suspend judgment while awaiting receipt of all facts available from all sources.

150,000 BULGARIANS REPORTED ON BORDER

Naples, August 21.—A dispatch to the Mattino from Salonica says that Bulgaria has concentrated 150,000 troops on the Turkish frontier.

Recent news dispatches from Sofia have agreed that Bulgaria is satisfied with the territorial concessions offered her by the entente powers as the price of her aid in the war. The consent of Serbia and Greece to these terms is awaited before the allies can bring their negotiations with Bulgaria to a successful conclusion. If Bulgaria declares war on Turkey, it is understood that she will receive general financial assistance from the entente powers.

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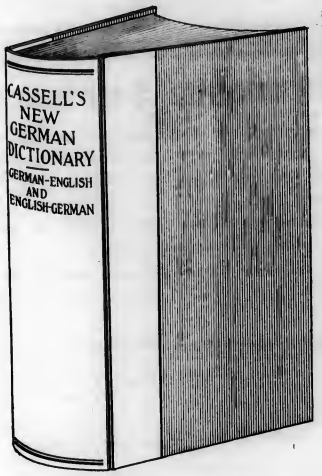

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MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXX. BERNE, INDIANA, SEPTEMBER 2, 1915. No. 34.

TO THE PASTORS OF THE CHURCHES IN OUR GENERAL CONFERENCE

Dear Brethren:

Three mission pamphlets are now ready for distribution:

1. "A Review of the Rise and Progress of Our Mission Activities," by Gustav Harder, treasurer of the board.

2. The Resolutions of the Board during 1914–15.

3. "A Brief Description of the Work Among the Lepers at Champa, India", by Missionary P. A. Penner.

The first two pamphlets have been published in English and German. They will be sent to you probably next week for free distribution, so that each family may receive a copy of each in the language it prefers, if possible. The third is also to be distributed free. A mission friend has kindly paid for 2000 copies of the same. It contains 17 fine photos. Further information regarding its purpose, etc., is contained in the Preface by Prof. H. D. Penner, who has kindly seen to the printing of the same. As the Scottish Mission intends to print the same pamphlet also in English, we have published it only in German.

The English edition will perhaps not be out before the war closes and will then be sent to such of our English readers that may be interested in it. — You may distribute these now to such families that are interested in them. If you need some more, please, notify the secretary before January, 1916.

In behalf of the board,
P. H. Richert, Sec'y.

NOTES AND COMMENTS

The Gottschalk family, prominent in the history of our church in Pennsylvania, will hold its annual reunion in Worcester, Pa., on the 4th of Steptember.

The anniversary of the Mennonite Home for the Aged at Fredericks, Pa., will be held September 18. The program will consist of adresses by Rev. H. G. Allebach of Quakertown and Hon. H. W. Schantz of Allentown. Music will be furnished by the Markley Orchestra. A large auto-bus will meet trains at Zieglersville Station, northbound at 8:02 and 11:17, southbound at 11:08 a. m. and teams will meet the Schuykill Valley trolleys at Swamp between 9 and 12 o'clock. A small charge of 35 cents will be made from either of these points for the round trip. Dinner may be bought on the grounds and the care for horses is likewise provided.

Rev. Otto Lichty will move to Reedly, Cal., where he has recently accepted the position of German instructor in the high school.

The meeting of the General Conference 2 (Old Mennonites) held this month in Ohio, was attended by more than 3000 persons, among them 42 bishops, 74 ministers and 20 deacons. The conference reaffirmed the position of the Mennonite Church on the matter of peace and messages were sent to both the President of the United States and the Governor-general of Canada, asserting the attitude of the Conference. The Conference also discussed the labor union question and expressed its disapproval of labor unions.

Another contribution to Mennonite historical literature comes in the shape of a book, published by the Kansas-Nebraska Conference (Old Mennonite) which records the conference proceedings from the time of its organization in 1876 to 1915.

FROM THE MONTANA MISSION

Busby, Mont., Aug. 18, 1915.

Dear Readers of the Mennonite:

After a nice cool spring with much rain, the weather is warm and dry now. And this is what our Indians in the field want, dry weather.

The annual fair of the Indians will take place the first week in September this year, in place of having it the latter part of Sept. This is more convenient to have it before the schools start because if it is arranged to open school several weeks before the fair, it is hard to get the children into school, and then after the fair it takes a good while again before they are brought in. If the fair now will be over before the opening of the schools, we hope the children will come in promptly and settle down for hard work.

It was already mentioned that an out-station was opened, which we call "The Muddy". One part of the work is to have services there. As we can not yet arrange to have these every Sunday, we have been having meetings every other Sunday. We have felt God's blessings, even if at times we had only a few present because of bad weather. And we did not feel our coming there was in vain. The Indians there have, to our encouragement, lately shown more interest for the Gospel. And we trust in God that as time goes on and we get more acquainted with them, that the work will grow to the benefit of the immortal souls. Another part of the work is to visit them in their homes. We enjoy this more and more and we learn to know the Indians and their life best in their various homes. Another part of work which we have finished lately, was the sewing with the women. We had these sewings in the tent on Tuesdays, beginning at 10 a. m. to 4 p. m. We had some women that had formerly been sewing at the other stations, but some had not taken part in this work. One of the women came with the understanding that she would sew a comfort and then it would be used for mission purposes, that was for Christmas. We were glad for the spirit in which she came, and that she was willing to give time and energy in this way. But as the others did, so she was glad to call it her own when it was finished. That these women were glad for the opportunity we could see in one of them. She was not there when we started with the sewing, but later one morning she came even before breakfast, unhitched near the tent and went to the neighbor to get her breakfast. She meant to be there in good time. Some did their work very neat, while others were not so careful. At these sewings we felt that we came in closer contact with our Indians and have enjoyed it greatly. We hope and pray that we may be a helping hand to bring souls to the feet of our dear Master. Help us pray!

Your co-workers,
H. T. and A. Neufeld.

A LETTER FROM SISTER PETTER

Kettle Falls, Wash., Aug. 4, 1915.

"Why do you not write your articles for the church papers?" was a question put to me a few weeks ago. Conscious of neglected duty in this matter, I take occasion to write in the quiet of the home here.

I confess a certain reluctancy to put down on paper some of the experiences we had in the work at Cantonment during the past six months, some joyful, others extremely painful, yet through them all we can glory in the sustaining grace of our God.

The outstanding experience, as has already been reported in this paper, was the slanderous accusation brought against our faithful and efficient native helper and brother, Alfred Brown. Almost before we could get our bearings, the matter had been brought to a preliminary trial in the county court. We were thankful indeed that the warrant of arrest was not served, and that the authorities permitted us to bring Alfred in person on the day appointed. Even in the court house the sheriff with an air of importance attempted the arrest, but one of our Christian men, who served as interpreter, stepped up to him and said, "You just keep your paper. This man is not going to run away. I'll take care of him." The judge observing this, quietly said to the sheriff, "You need not serve that, since Alfred came of his free will, he can go out to dinner with the rest."

Not being prepared for the defense, as the time had been too short to secure an attorney, etc., Alfred was bound over to the district court, under bond of $1000. Confident of the falsity of the charge, we signed this bond to free our brother, though the sum named almost stunned us. We felt, however, that we were acting not as individuals, but as representatives of the mission board and the churches that had sent us.

To make a long story short, it

is not generally known among the readers that after several weeks of anxiety because of the nature of the accusation, and its bearing on our work, the prosecuting attorney having been informed as to the character of the accusers, and their very evident evil purpose in the accusation, also being told of the general high esteem in which Alfred is held, dismissel the matter just a few days before district court opened. What a relief! Once more we breathed freely.

The testimony of one of the government employees, who said with regard to Alfred, "There is an Indian who has a clean record," is indicative of the high opinion held of him by our best people at Cantonment and Fonda A well-known scout said, "I have known Alfred Brown for over 30 years and will gladly give my testimony in court as to his character." The store-keeper at Fonda said, "I know Alfred well, his word is as good as gold."

Thus the matter rested, but its influence on our work tells both ways. We feel confident, however, that quiet aggressive work both in the camps and in the public services will eliminate in time the ill effects of this accusation, and prove without doubt that all things work together for good to them that love God.

The experience nearly crushed Alfred, though he bore it with marvelous courage and calmness. In very agony of spirit he said, "My face is covered with shame, my name has always been good, it will never be good again. My first thought was of you missionaries, of the mission board, of the churches, and that you should have to suffer this report, this great shame that has come to me. But I trust in God. He knows I am innocent. I trust in Jesus, if need be I will serve Him in the prison, I will follow Him unto death." The darker the cloud that seemed to settle over him, the closer he clung to God in prayer. His comfort was the promise of his Savior: "Blessed are ye when men shall revile you and persecute you, and say all manner of evil against you falsely for My sake. Rejoice and be exceeding glad: for great is your reward in heaven."

During these weeks of anxiety we most vividly experienced how if one suffer, all suffer. The matter concerned not Alfred individually, but us as fellow Christians, as missionaries, as a church, as mission board. The accusation being made during Passion week, we seemed to enter more consciously into the sufferings of our Lord, who, though reviled, reviled not again, but committed Himself to One who would judge righteously. We appreciate, however, the sympathy and support received from many sources, and that especially our mission board upheld us with earnest prayer and sympathetic interest.

Realizing, however, the very evident purpose of the enemy to down one who has been as fearless in testimony against his kingdom as Alfred, and that he is not easily wearied with one defeat, we feel the great need of committing our native helper, our Christians, our whole work at Cantonment and Fonda again to the prayerful support of all mission friends.

More joyful experiences were the reception by baptism of two members into the church of Jesus Christ. This gave evidence again how the Holy Spirit is quietly at work winning individuals here and there to an open confession of the Savior. One of these was Amy, young daughter of a Cantonment chief. Amy was seriously ill. In the hope that some medical help would avail, we had taken her to the Newton hospital. An examination there revealed, however, an advanced stage of the disease that has taken so many of our Indians. She lingered only a few weeks after the baptism, but during this brief time gave clear testimony of her faith, so that the whole camp marveled at her courage and calmness in the hour of death. The school employees and school children completely covered her grave with wild flowers, and while we had the assurance of her readiness to go, our hearts grieved with the bereft family, for Amy was a dearly loved daughter.

These are but two of many experiences. We should like to share more, but my article is of sufficient length.

The program of work not being quite so heavy during the summer months, I was more than glad after our Workers' Conference in July to rejoin my family here in Kettle Falls. The long journey was hot and tedious, though not without interest. Here I find that the Cheyenne dictionary which has engaged Mr. Petter and Valdo's time for two full years, less one month, is at last finished. The pages were laid in order, and 45 volumes sent to the binder in Chicago last week. If needed, others can be sent later. This work which is of incalculable value for our immediate mission field, has also attracted the attention of a number of scientists and scholars of our country. Very encouraging and favorable comment has been made, as it is, no doubt, the most extensive dictionary of an Indian language in existence.

We rejoice in the completed task. In a few weeks Mr. Petter returns with me to the mission field in Oklahoma.

Committing ourselves, our field, our work again to the prayers of all mission friends, conscious that their support has meant much to us during the years of service,

Sincerely,

Bertha K. Petter.

PEYOTE OR MESCAL

Hammon, Okla., Aug. 23, 1915.
Dear Readers of the Mennonite and Mission Friends:

The article on "Peyote or Mescal" was sent me by Rev. H. A. Vruwink, missionary of theDutch Reformed Church at Colony, Okla. The object of the article, no doubt, was to show the Indians the wrong and danger of the use of this drug and also to show the white people, especially the many mission friends, the difficulties under which the missionaries must labor where this drug is used. I had sent a copy of the article to our mission board and they requested me to ask the "Mennonite" to publish it. We believe in the power of prayer and trust that this article will help our mission friends to pray more intelligently and with more zeal and purpose for the eradication of this great evil that has become a menace to the mission work among all the tribes in the Middle West. May our Indians soon be led to see that they need the Spirit, the Word and the Son of God for their salvation! At our "Union Mission Conference" it was decided that on the first Monday of every month we missionaries unite in prayer in our morning service for the removal of "Peyote"—the great curse among our Indians. Who of our mission friends will unite with us in this prayer? **H. J. Kliewer.**

Peyote or Mescal.

He who would appreciate our problem and the nature of our work at the Colony Mission must know the main facts in regard to peyote, sometimes called mescal. Therefore I am writing the article compiled from material gathered from various sources, including the files of Dr. W. C. Roe and the Mohonk Conference Address of Rev. G. A. Watermulder of our Winnebago Mission.

When the first white man came to this country, we are told that Indians in Mexico were using peyote to produce intoxication at their religious ceremonies. These Mexican Indians introduced this medicine among a few other tribes, and among them the Zuni tribe, who, it is reported, chose a few to eat beans once a year. But as time passed on and the use of the bean spread to other tribes the Indians began to eat larger quantities more frequently until today, peyote has become the greatest danger that threatens our Indians body and soul.

It is such a danger because it contains four alkaloids which are harmful to mind and body. Chemists have carefully studied peyote and among them Heffter, who in 1896 obtained from the bean four alkaloids—anhalonine, mescaline, anhalonidine, and lophophorine. With each of these drugs extensive experiments have been made on animals. The general effects produced include tremor, convulsions, muscular spasm in which the body is bent backwards, semiparalysis, shallow and rapid breathing, dilated pupils, and even death when sufficiently large quantities were administered. (The records of these experiments show the effects of each alkaloid separately.)

By eating the whole bean many investigators have learned to know the effects of peyote on the mind and body. They have found that it dilates the pupils, slows the pulse, weakens the heart action. There is muscular depression, sometimes so much so that the subject is hardly conscious of having arms and legs. Time is lengthened. A minute is like an hour; and an hour seems like a whole night. Things seem far away. Common sounds seem wonderful, so that one note struck on the piano seems like a whole chord. Each note produces a new series of wonderful colors. Clothed in these kaleidoscopic colors all kinds of animals and objects may be seen, some beautiful and alluring and some most grotesque and fearful. But it is the colors constantly coming and going that make the most fascinating and satisfying appeal. These colors are exquisite, wonderful.

Every intelligent person knows that such violent sensations can be indulged in only at the expense of the mind and the body. Rev. G. A. Watermulder has gathered the statements of three great authorities to that effect. Dr. Wiley, former chief chemist of the Agricultural Dep't. of the United States, says of peyote: "It is an evil and nothing but an evil." Dr. S. Weir Mitchell after careful experimentation with himself, says: "I predict a perilous reign of this mescal habit when this agent becomes obtainable. The temptation to call again, the enchanting magic will be too much for some men to resist, after they have set foot in this land of fairy colors. where there seems so much to charm and so little to excite horror or disgust." Dr. Richardson of Denver says of peyote: "So far as its results on the human economy are concerned, from a pathological standpoint alcohol is altogether the safest and least harmful. The alcoholic subject may, by careful system of dietetics, escape physical and mental weakness, but the mescal fiend travels to absolute incompetency. It is a vicious thing."

The very best scientists and doctors in the country, therefore, assure us that peyote is a bad thing for the mind and for the body. That ought to be sufficient for Indians who are really educated. But let us hear in addition what Indians themselves have to say about this drug. Chastasy, a Comanche says, "Thank God, I quit. There is nothing in it." Periconic, former Comanche peyote chief, says: "When I used peyote my mind was not clear. After I gave it up my mind was clear. I did not use peyote because I was sick; it was merely a habit which I had formed. I have used peyote for several years, and I want to say in conclusion, there is nothing good in peyote. It has hurt me; I know it. I gave it up because I knew that it was hurting me." Ottipobi, a Comanche, says: "I was continuously drunk for over a year as a result of peyote. When I finally quit, I felt the dizzy effects for a year. My nervous system was almost shattered. I felt like a man afraid. Peyote has never helped my people. I was a wreck for twelve years. I have used both peyote and liquor and I know that the effect is the same. The object of peyote eating is to get drunk. Put it down with emphasis as I say it, Peyote will surely make you drunk." Nawats, a former strong peyote chief, says: "I cannot tell you how many of our people have had their minds affected through the use of peyote, but many have. Many of our young people are ignorantly using peyote; they will find out that it will ruin their minds and destroy their bodies. Most of our leaders died from eating peyote. I gave it up when I became a Christian. It was not easy to break away from it."

John Semans, a Winnebago, swears to the truth of the following: "They say that if you eat this bean, it will cure you from drinking whiskey and other intoxicants, and it makes you saving and a better worker. I know that this is not true. There are a few who can't get drunk enough on peyote. I have been to Sioux City with many of the peyote society and got drunk with them. This is a common thing for them to do. I think maybe when they first start to use peyote they give up whiskey for a little while, but they soon want it again. They are also spending a great deal of their money on these meetings and to make the society grow. Many of the mescal or peyote eaters use from sixty to one hundred dollars a night and mortgage their things to get money to feed the meeting. I think the leaders spend most of the money for themselves. I could see very plainly that the Indian leaders of this peyote religion are making their living off the ignorant Indians, so I know that it does not make them thrifty and, in fact, if they keep on the way they are doing it will not be very long until they are very poor. Another very bad thing that comes from eating this medicine, it makes you feel more, and so if any one is passionate it makes them more so. The meetings are very immoral. (I do not think I could tell all that I have seen, in writing.) With the young men this is a very bad thing because they go to the meetings because the girls are there, and they are naturally led on to do evil things. I know that it affects a person this way because I have felt it myself." Listen to the testimony of Harry Rave, a Winnebago, "I, Harry Rave, being duly sworn by oath, do hereby depose and say that I was the first to begin the use of the mescal or peyote, and I feel the effects of it yet. I never feel that I could do anything when I eat mescal or peyote—it makes me feel lazy. Lose all my ambition. This medicine hurt my strength some. When I drank a pint of whiskey I used to get affected so I cried. I felt bad. And when I tried mescal or ate peyote I felt just the same way, only more like crying. The people very often get regular drunks from eating the peyote or drinking the tea made from the peyote. The more they drink the more they get drunk. One woman I know became crazy and is crazy now because she ate too much peyote. Mary Rave lost her mind and is sick, and very weak today and cannot control herself, just like a little child. John Rave's wife used to be a very heavy woman; now she is weak and dying. Mrs. Tom Rise Hill ate so much peyote that it makes holes in her stomach Taylor Houghton's wife ate peyote or mescal and after that got crazy. She now is home and her mother looks after her and won't let her eat mescal. The women do very bad things so that it is like they lose all their shame. I am glad that I got out of this false way because I was killing myself and my mind was going and after I gave it up I found out what a bad effect it had on my mind and on my body. I am getting better all the time now."

(To be concluded.)

AN INTERESTING CONVENTION.

The annual convention of the Mennonite Sunday Schools of the Easton District Conference was held at the Springfield Mennonite Church on Tuesday, August 17th. The little historic old meeting house was filled at both forenoon and afternoon sessions with a very representative audience from the various schools, consisting of pastors and lay members, many of them prominent business men in their various localities.

The forenoon session opened with a spirited song service led by U. S. Stauffer, of Quakertown. The topics on the program were interspersed with the old well-known hymns in which everyone joined heartily, which added much to the good spirit of the exercises. After devotional exercises a business session was conducted by the president, Prof. Seward M. Rosenberger. Business transacted was the reading and approval of the minutes, appointing of committees for the day, and reports of the treasurer and field secretary, Miss Anna G. Stauffer of Allentown. She reported having visited all the schools at least once and several twice, for special reasons. Her report was rather optimistic throughout, telling of the special features connected with some of the schools, such as home department in several, cradle rolls and 17 organized Bible classes. She pleaded for more such classes wherever they could be made to work well, also offered many valuable suggestions for improving the interest in the schools. She reported that the town and city schools have the larger enrollments, but the country schools usually have the best average attendance. One school which required special mention was the one at the Saucon Church near Coppersburg, the smallest in the union, which is active in teacher training work and has one class taking the third year's course in this work.

The suggestion was made that the field secretary visit the scattered schools in the western part of the state and thus get in closer touch with them and unite them more closely with this union.

The first topic on the program was on "Profit and Loss in Sunday School Work" by Herbert Stauffer, of Allentown. He said that these conventions had been conducted for perhaps 40 years and that while great good had been done, there was also often a repetition of discussions of various topics without getting anywhere or having the suggestions carried out by the schools in attendance. There is too much useless work done in our schools; too much of going through the routine without creating any life or interest. He pleaded for more businesslike methods in the work, also that each school be given a full report of the proceedings of these conventions by the visiting delegates and the methods and hints there given be put into practice wherever possible. Every superintendent and teacher should be a consecrated Christian worker, otherwise the work of the school will not be of the kind that is going to accomplish lasting good in the lives of the children.

The second topic, "The Use and Abuse of Sunday School Methods", was treated by Norman Schantz, of the Zionsville school. He said he believed in new methods, but was not ready to condemn the old and tried methods which have proven efficient. The best method for Sunday school work is the method which will lead everyone to know and to do his duty in the school. Methods will differ in the various schools. Our country and city schools will not always be able to follow the same method. Among some valuable hints which he recommended are the following: A properly graded school, regular promotions, systematic Bible study, and the use of original methods to conserve the children in the school.

After singing and the offering the convention adjourned for the noon intermission.

The afternoon session opened at 12:30 with three round table conferences in session at the same time. One on "Beginners and Primary Work," led by Mrs. Elmer Weiss, of Philadelphia; another on "Junior and Intermediate Work," by Erwin Weiss, of Philadelphia, and a third on "Organized Bible Classes," led by William Rosenberger of Souderton.

These conferences were entirely informal, one being held out of doors so as to afford a free opportunity for discusssion. The regular session was opened with a song service and prayer by Rev. A. M. Fretz, pastor of the local church, followed by the topic: "How to Make the Most of Bible Study in the Sunday School," by Austin Keiser, of the West Swamp School. Among other things he said that the teacher must study the Bible thoroughly, must be sincere and sympathetic, and must study the members of

(Continued on page 4.)

On receipt of $2.00 we will renew your own subscription and send the Mennonite to a new subscriber from now until January, 1917.

THE MENNONITE

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Rev. S. M. Grubb - Editor
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MENNONITE MINISTERS

Any one who knows the name and address of any Mennonite minister, chosen or ordained during the past year, or is aware of the death or change of address of any Mennonite ministers during the same period, is kindly requested to send this information at once to the Mennonite Book Concern, Berne, Ind. It is desired by the publishers to make the list of Mennonite ministers and their addresses in the German Almanac for 1916 as complete and correct as possible.

THE TRAVELING MEN'S RELIGIOUS OPPORTUNITIES

A. A. Moyer

The commercial traveling salesman is an important factor in business life, and the successful one is a valuable asset of any business. Efficient men of this class are as a rule of a positive type of temperament, alert, energetic and optimistic. Invariably they are in a better position to diagnose economic ills, in the territory which they cover, than any other person, not even excepting the "boss."

Get together a group of men selling a variety of articles, or classes of goods, to a varied class of merchants, or industries and listen to their discussions of conditions and you will get a better idea of existing trade conditions than could be obtained from any other source.

Keener competition and changing trade conditions constantly demand a better class and more efficient type of salesman. The average man one meets today is infinitely of a better quality and considerably above his colleague of twenty-five years ago.

Undoubtedly nearly everyone will concede that from a business point of view the traveling man is all that he is so far claimed to be and that as a class is without a peer. On the other hand the general impression, perhaps, of this class of men is, that they are as irreligious as the heathen and of a good many it may besafely said that their interest in the Bible, churches and Christianity is about nil, except, however, that none, not even the most disinterested one would be willing to swap his territory for one, in the length or breadth of which there would be nobody but heathens and saloons with whom to do business.

I recall as a youth observing a salesman do business with the village merchant and with an open countenance would watch the wonderful display of grocery specialties. Our interest was often so keen that with a number of us boys, we would fairly crowd around the display and hinder the salesman's free movements. About that time the merchant would, in a few terse expressions, command us to stop the crowding and the pushing. The salesman would give us a fig or a date and we would fall back and get a point of vantage by sitting on the cracker barrel, or on a number of boxes. In a few moments we would ask the merchant and postmaster if there was any mail and then conclude it was time to go home. The characteristics of the salesman of that day was, that he wore a high hat, usually stout and had a red nose, the inevitable sign of using anything but coffee as a stimulant. That type of men one seldom sees on the road nowadays. In a period of three months' travel over the state of Pennsylvania (not as a salesman, however), I have seen only two traveling men who were under the influence. One was a cigarette salesman, the other's line I do not know, and another remarked, "Don't see how a man of that kind can hold his job." And the fact is, men of that caliber cannot hold out very long. Of course, I don't pretend to convey the idea that all are teetotalers. I took particular note as to conditions in dry territory and found apparently no hardships because of that. Even hotel men express satisfaction

Many traveling men are interested in religion and when opportunity presents itself attend church services. Most hotels have a Bible in every room. An organization composed of traveling men, known as the Gideons, have placed, and are still placing a copy of the Bible in the rooms of hotels. The Gideon organization was founded about 15 years ago by two Christian traveling men and its membership now numbers in the thousands, and has proved a blessing to the traveling public for many years and is going on continuously, increasing in usefulness and power in the Kingdom. The seventh chapter of Judges shows the reason for adopting this name. The standard that the Gideons are trying to establish in all its members, is, each to be a man ready to do God's will at any time, at any place and in any way that the Spirit of God leads. On the inside of the cover of every Bible placed in rooms by this organization are these mottos:

"Our Habit," "Diligent in business, fervent in Spirit, serving the Lord." Rom. 12:11. Our slogan, "And they stood every man in his place, round about the camp." Judges 7:21. Over 200,000 Bibles have been distributed in hotel guest rooms by this organization and with the help of the Christian public and thousands more are placed each month. Reading references are also supplied and placed in the front of each Book, so that if a man is depressed, lonesome, tired, skeptical, or tired of sin he is directed to read the Words of Life and drink of the fountain of Living Waters, pointing out chapters and verses of the passages which may fit his particular needs.

The churches of large and smaller cities have placed notices in most hotels announcing services and meetings. In a few instances, however, I have noted these were not up to date. Some of these notices are not very conspicuously placed. Undoubtedly there is a feeling that the hotel and church are not in the same business and find it rather hard to co-operate with the church and are not very zealous in placing the church's advertising very prominently, and on the other hand they can't afford to ignore it entirely.

Recently while staying in a large hotel over the Sabbath and desirous of going to the usual service on that day, I inquired of the clerk the name and location of the leading church. They did know readily where to recommend me to go and one said St. Paul's cathedral. Another clerk standing by thinking it was the Roman church, said, "No, don't go there, they are 'Micks'." He volunteered to get the information and looking up the bulletin board advised me to go to the Methodist. I finally located the bulletin, hid from view by a lot of decorative palms, and of course St. Paul's was the Episcopal and not the Roman church. I asked the clerk if he would go to church too, and he thought he would. At another leading hotel I looked around for the church bulletin board and found this one on the second floor in a small writing room and this sign on the desk: "This writing room reserved for ladies." The hotel, evidently under the impression that ladies only are interested in the order of church services.

Nevertheless traveling men find churches and discuss church affairs and religion in the hotel lobby and am told even in the barroom. Two salesmen were talking about the evangelistic campaigns now being conduced in many cities all over the country. One thought that traveling men were not interested in such things; that although Bibles were placed in hotel guest rooms, he never read any and never saw any one else read them. His estimate was that 90 per cent of the traveling men were not interested in such things. The other man replied that he was in error, but that less than 20 per cent were disinterested in religious affairs and did not read the Bible. Unquestionably the fact is many men take advantage of the Bible in their rooms and read it. Many read it for the first time and uncover the hidden treasure. The revival campaigns are doing a good work in that they promote discussions and awaken many a heart to sober thought. Such campaigns conducted by the Rev. Sunday and others are discussed in hotel dining rooms and lobbies in all parts of the state.

I would suggest to those interested in city churches to get in touch with the traveling public, see that announcements are posted and kept up to date, so that those who run may read, and that no one may have an excuse, "I knew not where to go and no one ever invited me."

Philadelphia, Pa.

AN INTERESTING CONVENTION

(Continued from page 3.)

his class so as to know their individual requirements. Every pupil should be expected to bring his Bible and to know how to use it. Thus he will become familiar with it and use it regularly. Another important work for children is the memorizing of important Bible passages. This was customary in the schools of years ago and our older people are still able to repeat parts of the Bible learned in childhood ,even though they may no longer be able to read it.

Following this topic was the crowning feature of the convention, the address by Dr. Forrest E. Dager, of Philadelphia, on the topic, "How Each One Can Be An Evangelist." He said that since the great religious revival in this and other states the past year many evangelists are springing up, some for the profit there may be in it, and others because they have consecrated themselves to go out and save their fellow men. Each of us are preachers in the proper sense of the word. The average age of conversion is 16 4-10 years, hence the Sunday school has a great duty to perform, that of saving the young and bringing them to Christ. The Sunday school is a great evil-repressing agency. He said that those of Pennsylvania do more to repress the evil than the whole police force of the state, by causing people to do the right and shun the wrong. But the school also has a higher duty than this, that of bringing boys and girls face to face with the Saviour. Our work is to go after our neighbor and get him for Christ. We should get out of the old way of simply getting our sons and grandsons to join the church, but must reach out for others and bring them in. He told of his experience as pastor of a large city church, in which 567 new members were added during the past year as a result of the Sunday revival campaign and the personal work of many of his Sunday school teachers. The Christian must follow out the sense of the message sent by Ceasar of old,—"Veni, Vidi, Vici,—I came, I saw, I conquered," by translating it to mean "Venture, Vision and Victory." We learn to do by doing, so to become a true evangelist one must venture out to where the unsaved are found, even into the gambling dens or slums of the city. He also deplored the fact that too much Sunday company hurts many Sunday school classes, because the teacher will either be absent or be so taken up with entertaining that the preparation of the lesson will be neglected. He said that if we all would resolve to eat less and entertain less on Sunday than on other days the question would be largely solved.

Dr. Dager spoke of the necessity of getting into an atmosphere of earnest prayer which will make you long for the word of God just as the atmosphere at the seashore gives you an appetite for food. God always selects men from the most unexpected places for his work. He took Moody from the back room of a shoe store and gave him power to stir all America and Europe with his preaching. Gypsy Smith He took from the tent of a nomadic tribe and made him what he became. And for Billy Sunday, the present day evangelist. He went to the outfield of the base ball diamond and said "I want you." He said when one is filled with the spirit of evangelism like these men are there need be no thought about the method, that will take care of itself. But be sure the Lord is hitched up in the team with you.

As the most important factor in the preparation for personal work he mentioned the submitting of the will entirely to God in the hour of preparation. Let God guide you in the preparation of the lesson and he will gloriously help you in the application of it.

This address was brimful of good thoughts and one could not help but feel that much good should result from it.

Children's Exercises.

Following Dr. Dager's address, a class of children from the local school gave a short memory exercise after which everybody joined in the recitation of the 13th. chapter of First Corinthians.

The convention was especially favored with the presence of Rev. and Mrs. P. J. Boehr, of Bluffton, Ohio, who expect to sail for China as missionaries in October under the auspices of the Mennonite General Conference. Mr. Boehr spoke briefly on the great need of missionary work and Mrs. Boehr explained the student volunteer movement which is the means of bringing many young college students to consecrate their lives for missionary work.

The Allentown school extended an invitation to have the convention meet there in their new church next year, which invitation was accepted. By motion, the first Sunday in October was decided upon as the day when a special offering be lifted in all the schools to be used for mission work.

After a closing prayer by Rev. E. S. Shelly, the blind preacher, of Pennsburg, the convention adjourned.

DOING ONE'S BEST

A certain classic legend tells of a simple community who lived among the hills of Greece, and to whom there came the idea of celebrating a festival of their tribal god by a competition in sculpture. Each competitor was to carve an image of the tribal deity, and the prize was to go to him whose work was the most beautiful. Many competed, and among them was a lad who had little craft in stone, and as he worked his companions came around and jeered. But, undeterred, he did his best. On the night before the day of judging, he stole out in the moonlight to look at his handiwork, and he grew ashamed in the shadow as he saw its little worth. But he loved the god, and so, says the legend, he knelt on the sward and prayed for the acceptance and hallowing of his poor gift to the glory of the only deity he had learned to worship. The next day the judges gathered, and among all the statues there was none that had a tithe of the beauty of the image wrought by the lad. In the night it had been transformed, and men who looked at it felt a new beauty steal into their lives as they gazed. The boy received the prize, but he did not understand; and it was some years after that he realized that since he had done his best the spirit of the god himself had entered into the statue and made it all beautiful by transforming it from within. May not this heathen legend be to us a Christian parable? asks the Rev. J. G. Stevenson. Do your best to conform your life to the image of Christ, and there shall enter into all that you do no pagan deity, but the Spirit of the living God. All that Christ pervades, He must transform after His own divine pattern, and with the greater spiritual beauty shall come that which lifts our own poor lives nearer perfection and dowers them with influence over our fellows and makes them more pleasing unto God.

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THE C. E. TOPIC

Sept. 12.

Friendships That Are Worth Forming — Making Them — Keeping Them.

Prov. 27:5, 6, 9, 10.

Someone has said, "Show me a man's friends and I will be able to say what kind of a man he is." It is true that a man is judged by the friends he keeps and this should make us careful of the selection of our friends if we value our reputation. There is a difference between knowing a person and having that one for a friend. You may know all about a person, what he is, how he will act under certain circumstances, what he likes and what he dislikes, but that does not make him your friend. Friendship includes intimacy, confidence, a delight in one's company and an interest in the things that interest him with a willingness to give him of what we have and take from him what he has to give.

Sometimes even the closest association does not imply true friendship. There are brothers and sisters who are not friends, occasionally we find man and wife who are far from being friends, and it is no unusual thing to find members of the same church who are decidedly unfriendly in their attitude and conduct toward one another. This must be admitted to our shame for in these instances the relationship is such that they should be friends.

Our friends are a little circle chosen out of the wide circle of our acquaintances to whom we are attracted by something in them different than the rest, something which they have and we have in common. If our hearts are evil, the finding of some evil in common, as in the case of Herod and Pilate, may make us friends; if our hearts are good, there may be widely differing interests and circumstances as in the case of David and Jonathan, there may exist some common goodness that will attract one to the other. On the other hand the attractiveness that a good person possesses may lead an evil one to seek his friendship. Those whom the world called sinners in Christ's time were exceedingly anxious for His friendship. A good person sees something worth while even in the unregenerate one and if he is true to himself he will endeavor to be a friend to that one. Our Lord never avoided the friendship of worldly men. He went out of the way to win them, but it must be noted He made friends of them, not that He might share their wickedness with them, but that He might win them from it. In the circles in which we move it should be our utmost effort to do a friend's part to as many as possible in order to help them.

There are friendships that are degrading. It is well enough to understand the high ideals of friendship and only seek such friends who can help us and whom we can help, but when our ideals are not that high, then watch out for the degrading and destructive element to enter. A friendship that has its origin in the drinking place or over the glass of intoxicating liquor, is a menace to the body, mind and soul of the one who enters into it. The same holds true of the friendships borne where profanity or the smutty story are the usual thing. Every intimate association that makes one less a man, less a brother, less a husband, less a father or a Christian, is a fatal one. It is a false friendship, for the end is misery and destruction.

Some people make friends of us. We should be so correct in our lives and tastes that only the best of people will want to make us their friends. We make friends of others, often go out of the way

and make special efforts to win them. Let the standard of our friendship be so high that we will determine to do good to all and especially to those whom we want as friends.

We look about us in the world and we see a vast multitude of friendless ones. Because they are friendless they are miserable. They may be miserable and friendless particularly because they don't know the greatest Friend of all, the true Friend, Jesus. The highest act of friendship we can perform is to introduce the Christless to Christ so that they may enjoy the highest type of friendship. As friends we may do much good to many people and be a great comfort to them, but the good we can do to any one is to lead him to his Savior.

Jesus came to teach us how to be friends to those who have nothing to give in return. God was our friend, though we only had our miserable lives to give to Him. As He loved us so we should love one another.

How shall we keep our friends? By being true to them. This means serving them, being ready to give more than we expect to receive, and above all, devoting one's self to doing for them that which is for their greatest good and their eternal salvation.

THE S. S. LESSON.

September 12.

Elijah's Flight and Return.

1 Kings 19:8-18.

Golden Text, Ps. 46: 10.

From a single man rebuking a nation, defying a king and destroying a priesthood which had debauched a people Elijah becomes a fleeing fugative, all because a wicked woman had threatened him. That Jezebel was cruel and equal to attempting to do all that she threatened to do there can be no doubt, but Elijah should not have fled, especially in the hour when Jehovah had so wonderfully shown His power. There should have been no doubt in Elijah's mind that Jehovah would stand by him.

Elijah was discouraged. Now that he had destroyed the priests of Baal he realized that the power of the Baal worshippers was not yet broken. Men sometimes expect that evil must be wiped out at a blow, they forget that while God does use men to strike hard blows at sin, sin remains as arrogant as ever. It is one of the great mysteries of life why sin is persistant, but in the face of it we should not forget that righteousness is persistant also and that in the end, in God's own way, sin will be overthrown and righteousness will be supreme.

Being discouraged Elijah was afraid. The child of God has no business to be discouraged. God's plans are not always revealed, but that is no reason why they will not work out. Fear should have no place in the Christian's life, especially the fear of sin's power to do him hurt, or to defeat him. Time and again the Bible commands us to "fear not."

Being afraid led Elijah to run away from his task, to think of the danger he was in and to feel that all was lost. It is in the hour of fear that the Lord sometimes chooses to show his might to His people and Elijah was soon to see that even in the quiet stillness of a mountain cave God was mightier than the storms, earthquakes and fires of this evil world.

Elijah wanted to die in his discouragement, Men who forget God and confess themselves a failure do that. But God makes no provision for any man to die before his task is completed. It is the attitude of a coward to want to die rather than face the responsibility Providence expects him to face. But the power of God is mighty enough to make a coward return to his duty. Elijah was to be made a man again and was to go on doing the work of God. In this there is hope for those who have made miserable failures of themselves. God can, and will, transform them to usefull workmen, if they but show a willingness to listen to Him.

When Elijah was again in want God fed him. This was only one of several miracles of feeding which had been performed for his benefit. The food provided possessed wonderful sustaining properties, but so does all food which God sends His people. The spiritual food that comes to us in prayer, meditation and Bible study is sufficient for all our needs and especially for our discouragements.

Why did Elijah go to Horeb? In the first place it was far away. His discouragement and fear was so great that he wanted to get as far away as possible. But running away from duty he found greater duties awaiting him. We cannot put ourselves anywhere where we will be beyond the call of duty. It is possible that he thought of Horeb because there the law, which Israel had broken, was given and there was God's ancient dwelling place. He may have felt that he was the only defender of the law remaining and wanted to go back to meet God in the original place of its reception. This was not necessary. God is everywhere. Wherever His child in trouble calls upon Him He will hear.

The experience in the cave was typical of his own career of storm, earthquake and fire — all these are useful to God, but they are only His instruments. His power is "not by might, nor by power, but by my Spirit, saith the Lord."

Elijah supposed he stood alone for God. He was to be reminded that he was not as much as he thought. He thought too much of himself. That led to his failure. How could he judge all Israel to be wrong? When he did so he made a mistake that imposed severe penalties. The Lesson teaches, among other things, (1) That success is not always as complete as we would like to see it, but that is no reason for discouragement. (2) We cannot always triumph and reactions are bound to come, but in them come sure tests of character. (3) When discouragements come, instead of giving way to them, look for new visions of God. (4) God is with us even in the quiet experiences of life.

CONTRIBUTIONS

For the Treasury of the Pacific Conf.

From brethren at Dubois, Idaho, $34.

Gratefully acknowledged,
S. R. Aeschliman, Treas.

Your own renewal for 1916 and a new subscriber from now until January, 1917, and a copy of Krehbiel's History of the General Conference, postpaid to each for $3.00.

Statistics of the Middle District Conference for the Conference Session of 1915

Congregations	Elders and Preachers	Membership: Increase: Baptism	Increase: Letter	Decrease: Death	Decrease: Removed	Decrease: Withdrawn	Decrease: Expelled	Total Membership	Services: Preaching	C. E. Meeting	Prayer Meeting	Mission Society	Sunday School: How often	No. Teachers	No. Scholars	Teachers' Meeting	Training Class	Contributions: Congregational Purposes	Foreign Mission	Home Mission	Education	Sunday Schools	Other Charitable Purposes
Berne, Ind.	P. R. Schroeder (a)	69	6	9	11	1	4	866	Germ. weekly Engl. monthly	(d) Weekly	(f) Weekly	Monthly	Weekly	50	1094	Weekly	1	$3546.56	$3497.83	$1072.74	($1500.00 (g)	$ 877.44	
ClarenceCenter N.Y.	Jacob Krehbiel							20	Bi-weekly				Bi-weekly	1				23.00	(i)				
Dalton, Ohio	S. P. Prieheim							161	Twice weekly	Weekly	(g) Monthly	Monthly	[illegible]	15	200	Weekly		747.65	317.85	62.80		216.88	162.28
								b	Germ. weekly				Weekly	11	100			800.00	132.84	91.58	96.00	75.00	
Donnellson, Iowa	P. P. Hilty	11	1	1				169	Eng. bi-weekly	Bi-weekly		7	Weekly	19	183	Weekly		977.91	421.59	121.21	21.06	91.21	23.26
Fortuna, Mo.	D. D. King	2	3	3	7	4		152	Twice weekly	Weekly		Monthly	Weekly	15	175	Weekly		800.00 (h)	200.00	30.00			
Noble, Ia.	S. M. Musselman	9	6				3	245	Weekly	Weekly		Monthly	Weekly	28	350	Weekly	1	1964.98	843.50	110.21		503.33	
Pandora, Ohio	Albert Schumacher	14	c2	5		6		335	Engl. monthly	Weekly		Monthly	Weekly	17	175			1050.00	130.00	125.00		70.00	75.00
									Germ. weekly Weekly	Weekly			Weekly	3	26			174.04		10.00			30.00
Pulaski, Ia.	M. A. Niswander	12	2	4		2		212	23 times														
Sterling, Ohio	John H. Geiser							37	Weekly	(e) Weekly	Weekly	Monthly	Weekly	10	100	Weekly	1	775.55	213.00	189.80		425.14	134.10
Summerfield, Ill.	J. B. Baer							130															
Swiss congr. near Bluffton&Pandora, O																							
Trenton, O.	W. H. Grubb	13	6	9		3		247	Weekly	Weekly		Monthly	Weekly	10	130	Weekly		1388.48	61.55	58.00	25.00	159.59	115.00
Wadsworth, O.	W. S. Shelly	8	6	2	2			172	78 times	Bi-weekly	Weekly	Monthly	Weekly	12	145	Weekly		1007.22	28.44	28.44	25.85		26.39
Wayland, Iowa	S. M. Musselman					3		203	Weekly	Weekly		Monthly	Weekly	14	236	Weekly		750.00	125.00				

(a) S. F. Sprunger, C. v .d. Smissen, I. A. Sommer, Joel Lehman, not active. (b) Three infants blessed. (c) one by right hand of fellowship. (d) Intermediate weekly. (e) Alternates with Bible Study. (f) Temperance meeting monthly. (g) Approximately. (h) $2500 for pipe organ. (i) $80 for Home and Foreign Missions.

NEWS OF THE WEEK

INDIAN DOOMED TO DIE OUT

STATISTICS SHOW THAT VITALITY IS DECREASING

Full-Blooded Indians Have Fewer Children Than Those of Mixed Marriages.

The following interesting dispatch on the Indian in America comes from Washington:

Study of the figures by Census Director Samuel L. Rogers shows a much lower rate of growth for the Indian population than for the white; an increasing admixture of white blood; decreasing vitality of full-blood Indians, indicating a tendency to disappear altogether; increasing attendance at school and decreasing illiteracy; increase in the percentage of self-supporting; decrease in the number of reservation Indians.

These salient facts are set forth in a special report by William C. Hunt, chief statistician for population of the census bureau.

"Of the total Indian population," says Mr. Hunt, "74,825, or 28 per cent., were found in one state, Oklahoma; 160,107, or 60 per cent., in five states, Oklahoma, Arizona, New Mexico, South Dakota and California, and 255,463, or 96 per cent., in twenty-two states, five of which—Wisconsin, North Carolina, Michigan, New York and Mississippi—lie east of the Mississippi. In density of Indian population Oklahoma again led, with 108 Indians a 100 square miles, while Arizona and South Dakota, with twenty-six and twenty-five a 100 square miles, respectively, held second and third places. The proportion which Indians formed of the total population was, however, greatest in Arizona, where it was 14.3 per cent.

"There are 280 Indian tribes, comprising fifty-two linguistic stocks. The most important tribes numerically are the Cherokee ,with 31,489 members in 1910; the Navajo, with 22,455; the Chippewa, with 20,214; the Choctaw, with 15,917, and the Teton Sioux, with 14,284. These five tribes were the only ones represented by more than 10,000 members each; forty-four tribes had more than 1,000 members each.

The ratio of males to females in the Indian population was 103.5 to 100—a somewhat lower ratio than the corresponding one for the whites, 106.6 to 100.

"Of the 80,383 male Indians fifteen years of age and over in the United States in 1910, 57.4 per cent. were married and 7.4 per cent. were widowed or divorced. As compared with whites and negroes in the United States, Indians marry somewhat earlier in life. This tendency toward early marriage is due, in part at least, to the fact that the male reservation Indian is frequently as assured of a livelihood at the age of fifteen as he is later in life.

"The practice of polygamy still exists, though to a comparatively slight extent, among American Indians. According to the enumeration of 1910 there were 494 Indian males living in polygamy, and in thirty-seven cases more than two wives were reported. Of these polygamous males, 327 were Navajos.

"Of the total Indian population of the United States in 1910, 150,053, or 56.5 per cent., were reported as full-bloods, and 93,423, or 35.2 per cent. as mixed bloods. Of the mixed bloods, 88,030, or over 94 per cent., represented a mixture of white and Indian blood. The largest proportion of full bloods was found in New Mexico, where it was 99 per cent. of the total Indian population. Other states in which the proportions were high were Utah, with 95.1 per cent.; Arizona, with 91.2 per cent.; Colorado, with 93.4 per cent., and Mississippi, with 91.6 per cent. The lowest percentage of full bloods in any state having an Indian population of at least 1,000 was found in North Carolina, 19.1.

"An interesting and significant fact brought out by the statistics is that children born of mixed marriages are more numerous and more likely to survive than are those born of marriages between full blood Indians. For all classes of marriages for which data on fecundity and vitality were tabulated the proportion resulting in no children was 8.6 per cent.; for marriages between full bloods, 10.7 per cent., and for mixed marriages, 6.7 per cent.

"With reference to vitality of offspring the statistics show that for all classes of marriages the proportion which the number of surviving children formed of the total number born was 74.7 per cent.; for marriages between full bloods, 69.7 per cent., and for mixed marriages, 79 per cent. The greater the amount of white blood represented in any class of marriages the greater the proportion of surviving children.

CARDINAL GIBBONS ISSUES IMPORTANT STATEMENT

Wants Peace Relations Between Germany and United States to Remain Unbroken.

Washington, Aug. 28. — In connection with the situation between the United States and Germany much importance is being attached to the statement issued by Cardinal Gibbons on his return from his vacation this week. It is asserted in the highest quarters that the cardinal's utterances can be accepted as proof positive that the widest and most far-reaching influences have been called on to prevent war between the United States and Germany.

The cardinal, it will be remembered, counseled the American nation to have all patience and calmness in the emergency; gently criticised those Americans who jeoparded the policies of their country by riding in belligerent ships in time of war, and strongly urged that the country support the President in patiently waiting until the German side of the case could be presented.

"It must be considered that Cardinal Gibbons is the oldest American cardinal," said a German Catholic who has been thoroughly informed all through the controversy with his country, "and that it is against the policy and practice of the Catholic church to interfere in or discuss temporal matters. When Cardinal Gibbons does so, therefore, it is not a strained assumption to believe that the consideration which moved him was the extreme gravity of the situation. Neither is it too much to believe that his authority to speak so openly and frankly and forcefully came from Rome. It is fair to assume, also, that the influence which caused Cardinal Gibbons to speak in this country, likewise has made itself felt at Berlin."

Cardinal Gibbons' statement apparently attracted much more attention in Europe than in this country. Its significance does not appear to have been as quickly nor as fully appreciated here as abroad. At any rate the full text of the statement not only was cabled to all the European countries having cable connection, but it was permitted to take up the entire capacity of the wireless to Germany for one whole night in order that it might reach that country in full.

FRANK L. POLK NAMED TO SUCCEED LANSING

Descendent of President Polk and Son of Professor — Shooting Fray Recalled.

Washington, Aug. 28. — The selection of Frank L. Polk, corporation counsel of New York city, to be counsellor of the state department, was formally announced tonight by Secretary Lansing. The President has tendered the position to Mr. Polk, who has accepted.

Mr. Polk will succeed Mr. Lansing, who became secretary on the resignation by William Jennings Bryan last June. The counsellor's office has been vacant since Mr. Lansing took his place in the cabinet and there has been much gossip as to who would fill it.

A. Mitchell Palmer, of Pennsylvania, and Cone Johnson, solicitor of the state department, have been among those most prominently mentioned, although it is known that Mr. Polk's name was suggested by Secretary Lansing early in the discussion.

Polk is the son of Dr. William Mecklenburg Polk, dean of the Cornell Medical school, the grandson of Confederate Bishop-General Leonidas Polk and the grandnephew of President James K. Polk. He was born in 1871 and was graduated from Yale in 1894. He studied law at Columbia Law school and was graduated there in 1897.

In 1898 he went to the Spanish war with Troop A and became assistant quarter-master under General Ernst, with the rank of captain. In 1908 he married Miss Elizabeth Potter, daughter of Mr. and Mrs. James Potter, of Philadelphia. They have three children.

Mr. Polk was treasurer of the New York bureau of municipal research during Mayor McClelland's administrtion and member of the Thomas Mott Osborne Democratic League in the early days of the Dix campaign. In January, 1914, he was appointed corporation council of New York city by Mayor Mitchell, his close friend. He was riding with Mayor Mitchel last year when a grievance crazed man shot at the mayor. The bullet missed its mark and struck Mr. Polk in the left cheek.

TEXAS MOB BURNS TWO NEGRO SLAYERS IN PARK

Sulphur Springs, Tex., Aug. 29. — Revenge for the slaying of a deputy sheriff and the fatal wounding of Sheriff J. B. Butler, was taken by a mob here late today when King Richmond, a negro, seriously wounded, and the body of his brother Joe, killed in a fight with a posse, were burned at the stake in Buford park.

Earlier in the day the two negroes, resisting arrest, had shot and killed Deputy Sheriff Nathon A. Flippen and inflicted wounds on Sheriff Butler which physicians said tonight would cost him his life. A posse late today discovered the negroes in a thicket. A battle followed and Joe Richmond was killed and King Richmond seriously wounded.

A large crowd was awaiting the posse on its arrival here and insistent demands were heard that the negroes be burned in the public square. Influential men urged that the law be allowed to take its course. A compromise was reached when the wounded man and the shot-torn body were taken to Buford park, on the outskirts of the city, and burned at the stake.

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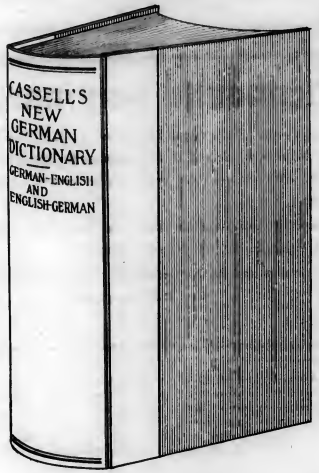

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

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NOTES AND COMMENTS

Services in the Baumansville (Pa.) church were conducted by Rev. S. M. Fretz of Perkasie, Pa., on the 26th of September.

An International Peace Congress is to be held in Berkeley and San Francisco, Cal., from October 10-13. It will be under the auspices of The Church Peace Union and The American Peace Society, assisted by The League to Enforce Peace, The American Peace Centenary Committee and The American League for Limitation of Armaments. Among others Dr. Frederick Lynch, Chancellar David Starr Jordan will speak.

Sept. 10-12 are the dates set for the annual Bible Conference, to be held at Richfield, Juniata Co. (Pa.) of which Rev. Elmer Graybill is pastor.

Zion church, Souderton, is undergoing extensive repairs, including a change in the floor arrangement, the introduction of a new lighting and plumbing system. When completed the church will be considerably roomier and the congregation hopes that the added space will be occupied at its future services.

Among the resolutions adopted by the Sunday School Convention of the Eastern District Conference the following should receive special consideration:

Resolved, that the committee arranging the next convention make doctrines peculiar to our own church a feature of the convention.

Resolved, that the officers of our Sunday schools give the greatest possible publicity to our convention in their schools, both before and after the convention.

The Dock marker, erected in the Lower Skippack Mennonite cemetery at a cost of $100, will be unveiled at some future date, yet to be announced.

The Mennonite Home for the Aged at Frederick celebrates its anniversary this year on Sept. 18. Elaborate preparations are being made for the entertainment of guests. A large attendance is hoped for.

The C. E. Society of the Upper Milford church has pledged itself for $100 a year toward the support of one of its members now preparing for the ministry.

The Bally and Boyertown churches which are still without a pastor, were served by Rev. I. W. Schantz on August 8.

The Rev. Francis L. Patton, D.D., LL.D., ex-president of Princeton Seminary, will deliver his new course of lectures on "The Pre-Suppositions of Christianity", in Chicago, under the auspices of The Moody Bible Institute, during the week beginning September 27. The plan is to hold the lectures in a downtown hall in the center of the city, and at an afternoon hour to accommodate business and professional men.

President W. G. Clippinger, of Otterbein College, President of the Ohio Sunday School Association, has issued a call for a convention of adult Bible students of Ohio to meet in Columbus, September 28 and 29, for the purpose, among other things, of assisting the dry campaign. This convention is expected to bring to Columbus about 2,500 persons.

Of the 266,000 Indians in our country half of that number are naturalized enjoying all the rights and privileges of citizenship. The Indian has for generations been the victim of his own vices and the white man's depravity. Not only has he lost to the whites much that is his own by every property right but from him he has learned the many vices, particularly drunkenness and immorality to which depraved whites are given. With the better appreciation of the rights of the Indian in our day and the many efforts being made toward christianizing him he yet has the opportunity to demonstrate that the "noble red man" exists in fact as well as in figures of speech.

One thing which the visitor to South America misses from the life of the young people generally, and especially from the lives of the young women, is the absorption in various forms of social service which has in the past few years become almost a passion among large numbers of our Christian young people in North America. The young woman of South America, beautiful and admirable in many ways, has, because of social customs, been taught to look forward only to marriage and home comforts as the ends of her existence. Higher education is therefore considered superfluous for women and active participation in community betterment movements is almost unknown. In view of that fact, the work of Miss Estella C. Long in Montevideo, Uruguay, is noteworthy. She has organized the first teacher-training class among young women of South America, and the girls are taking hold of their work eagerly. They are using as a text book a Spanish translation of the late Dr. Hamill's 'Legion of Honor" course, and are engaging in many "through the week activities" which are excellent forms of social service. They have organized a cradle roll, and each girl is responsible for enrolling and caring for ten babies. They have also formed a sewing guild to provide clothing for the poor children of their community. "I feel confident", writes Miss Long, "that the Sunday school, properly managed, is to be the great evangelizing agency of this land."

From the Sunday school leaders in Japan as well as from the Headquarters of the World's Sunday School Association come renewed assurances that the plans for the holding of the World's Sunday School Convention in Tokyo next year shall go forward despite the war in Europe.

The recent National Sunday School convention, held at Sendai, expressed itself unanimously and in strongest terms that the World's Convention should be held in Tokyo as originally planned. Says "The Sunday School", the organ of the National Sunday School Association of Japan, "The sweeping victory which Count Okuma achieved in the recent election will, no doubt, be a very strong factor favorable to the holding of the convention in Tokyo at the appointed time. Count Okuma, the venerable premier, is personally interested in the success of the convention. He heartily believes that this gathering would be a powerful stimulus to growth in things spiritual in Japan. Under these circumstances, in spite of the war now raging in Europe, large numbers of delegates can hopefully be expected to come to Tokyo in 1916." On May 27, the Executive Committee of the World's Sunday School Association, then in session in Chicago, announced that there was "no change whatever in the purpose of the association to hold its eighth World's Convention in Tokyo in October 1916, and that plans are steadily moving forward to that end."

Persecuted But Not Forsaken.

"In one of my churches," writes Rev. F. G. Vesey, a missionary in Seoul, Korea. "a blind lad was lately baptized, whose life and testimony are worth noting. He was led to the Saviour through one of our colporteurs, and after his decision to believe his heathen father kept him locked up in a dirty room without food or water for three days because he would not worship the spirits of his ancestors. When we examined him for baptism his answers were so clear and sweet that they brought tears to our eyes. If ever a person knew Jesus as his companion, that lad did.

"Once I found him sitting outside his house on a raw, cold day plaiting straw. His hands were numb with cold, but when I spoke to him his poor face lighted up, and he lifted his sightless eyes up to me and said: 'Pastor' Jesus comforts me. He helps me to bear up. It is all right.' This poor lad was suffering one of the many cruel punishments that his father inflicts on him because of his faith. Once when holding a meeting in a little village chapel the father locked him in the house so that he could not attend the service and, despite our appeals, would not let him out. But the blind son could see far more than his parent. Christ was with him

in his cell, and as he heard our hymns he lifted his heart in praise to God and sang with us. As we prayed he prayed. And who knows but what the father's heart was softening? For but the other day he let the lad come to Dr. Bowman to see if the sight could be regained. Unfortunately it was too late. The sight is gone."

MY TRIP TO SASKATCHEWAN

At the request of the Home Mission Board of the General Conference, I made a tour of our field in the Northwest for the purpose of getting acquainted with its needs and conditions. I left home June 9, bound for Drake, Sask., as my first stopping place. Some people who have not traveled much lately told me that it was difficult to get across the line into Canada. They told me that I had to have a passport, my photograph to prove to the officials that I was myself and no one else. But there was not the slightest difficulty going or coming. As soon as I told the officials that I was a native born citizen of the United States they passed on.

Traveling through western Canada, one is impressed with the newness of the country. In many places it is bare, and there are large sections of unoccupied and unbroken prairieland, with few and small houses except in certain localities where the soil is better. They have no fruit trees at all, and the few other trees are generally small. These and many other things look strange to an eastern man who is used to large modern buildings, thickly settled communities, well protected by forests and adorned with trees and provided with an abundant supply of fruit. However, our people are generally living in nice buildings and have good homes. The original inhabitants of this country are rapidly disappearing. They are the cunning little gopher and the blood-thirsty mosquito. But there are still enough of the latter on a wet warm summer night to perforate a fellow's skin and make him feel as if he had been vaccinated. There were only a few days when these tenor voices were heard in the land.

The soil is generally rich in the localities where our people have settled, and the summer days are long, when the rains descend and the warm sunshine animates vegetation, everything grows by leaps and bounds, and Canada was really a beautiful country. As everywhere else the season was late and the weather unusually cool, but the Lord was all the time giving the increase to a bountiful harvest. But everything is on a standstill and business is dull owing largely to the war.

The first week was spent in the vicinity of Drake where I preached in the Nordstern and Drake churches. The latter congregation received financial help from our board to erect their house of worship. Here I was made to feel at home with my brethren in the ministry, the brethren Gerbrandt, Bartel and Lehman, some of whom I have known for many years.

One evening I preached in a school house northeast of Janzen, where a number of our people live, scattered over a large territory. It is to be very much regretted that many of our people are so thoughtless regarding their church privileges and spiritual needs that they do not settle close together so as to make it possible to gather them into Sunday schools and churches. These scattered conditions are a loss to the church and to the individual.

Saturday, June 19, I arrived in Rosthern, where I was greeted by our dear Bro. D. Toews and our young Bro. M. Galle, and for nearly two weeks worked in this district. Preaching at the mission festival in Eigenheim and twice in Rosthern and two nights at Hague. Here is a nice little church building, earnest workers and a promising field. By this time we hope they are provided with a preacher also.

Our traveling missionary or field worker, Bro. Horsch, also being in the district, we had the pleasure of saying "Hello" occasionally when our tracks crossed each other. At Laird and Tiefengrund I had one service each. Here it was my pleasure to be entertained at the home of the venerable Elder Peter Regier, with whom I was glad to get acquainted.

The second Sunday in this district I preached at Great Deer where our board has aided the congregation in building a house of worship. To this place the board has called our dear young brother, J. M. Franz, who arrived in February of this year and who is doing a wonderful work for the Lord and the salvation of souls in this community. Scores have been converted and new life infused into the congregation and the church is filled every Sunday. Indeed it pays to do home mission work of this kind. I felt like Barnabas when he came to Antioch and saw the grace of God there, I was glad. Acts 11:21-23.

Coming to Waldheim for two evening services I felt the Spirit of God pervading everything. Here everything gave evidence of new life and activity. It was all because they had a Pentecostal experience lately. Brother J. C. Peters has been used by God to revive this place and the fruits are evident. The songs they sing and the testimony they gave one evening were most inspiring and I was rejoicing again. This revival was so effective upon the town and community I was told, that the pool room was deserted and had no more business and the pool-table was transported to another town. O, that we had more such **revivals!**

At Langham I found the people somewhat discouraged because since the departure of their former pastor they were nearly left as orphans. The services, however, were well attended and the loyal ones seemed ready to rally around their leader when they had one. They were very anxious to have a pastor again. The evangelists here feel that the work is too heavy for them. Our board suggested that Bro. Peters of Waldheim take charge of the congregation in connection with his home church, and the members gladly accepted him.

From here we went to Herbert where the Canadian Conference convened July 4-7. Here we spent a very pleasant and profitable time. We had occasion to get better acquainted with the brethren and with the work of the Conference. It seems to me it would be a good plan for district conferences to send a delegate to each of the other district conferences. This would foster the spirit of fellowship and brotherly love. At this conference Bro. Horsch and Bro. David Toews and myself had occasion to meet with the home mission board of the Canadian Conference and form plans for future co-operative work. It was mutually agreed that the Canadian member of our board (at present Bro. Dav. Toews) should also be a member of their board, and Conference confirmed this act. In this way we hope to work together and avoid future misunderstandings.

July 8 I started for home, stopping in Manitoba for a few days where I preached in Altona, Gretna and Winkler. This section offers very little opportunity for home mission work at present, being an older country with everything established. Thursday evening, July 15, I greeted my dear ones at home, well tired but grateful to God who had prospered my way. Gen. 24:56.

Before closing let us take a retrospective view of our field. It is a large field. Canada is the home of thousands of Mennonites, most of them clustered together in closed communities, living in villages after the Russian fashion from whence they came. Isolated from the outside world and the Mennonite church and conference activities, many have fortified themselves against all fellowship with other Mennonite bodies and their religion has become petrified and like the climate, is frozen to death. One can find plenty religion but comparatively little Christianity, quickened by the Holy Spirit, and consecrated to the cause of Christ and the church. And religion saves no soul, else we would not need to carry on mission work, for the heathens have religion to burn. And anyone endeavoring to save himself only and not his fellowmen, to say the least, is selfish and will lose his own life. Matt. 10:39. These fields are closed but the day will come when the hungry multitudes will break the bars and then there will be a great field here. O how much energy and means lie dorment here that might be used in the Master's service were they consecrated to Him.

But thanks be to God, there are many good people in that land of the midnight sun. People hungry for the Word, who come many miles to hear the message of salvation, and with all the stringent money conditions contribute generously to the cause of Christ. Even when we remember that in some places last year's crops were an entire failure, yet people contribute their hundreds of dollars towards missions at our various mission festivals.

The harvest is great and the laborers are few. Several needy fields are crying out for workers, but the board has no more means, we have employed all the men we can afford for the present, and this deplorable fact has been a great loss to our church. When a harvest is ripe it must be gathered or it will spoil. It is just so here, we have not reaped and enemies have come in and stolen our sheaves. The country is infested with heretical proselyters in the form of Advantists, Swedenborgians and Russellites, etc., besides the wolf of worldliness which is devouring many. Every day we fail to occupy the field we lose much and the precious souls lose more. And here lies our first duty as a church, to take care of what we have and preserve our own. What is the use of trying to catch other fish while we allow those that we have to jump into the water, or be carried away by someone else. City missions seem to appeal to our people, because they give more for city missions than for church extension work, and we are grateful for it and need all we get, but let me assure you our work among our people is the best paying investment of our General Conference. Our Canadian field has cost us less than two thousand dollars a year and we have several flourishing congregations to show up for it, and about one hundred converts during the last six months. This fact should spurn our people on to greater interest and sacrifice in the home mission cause.

W. S. Gottshall.

PEYOTE OR MESCAL

(Concluded.)

Other Indian testimonies could be produced; but let me add only one more, that of the oldest daughter of Quanah Parker, as quoted by Rev. Watermulder in his Mohonk Conference address: "My father was the great chief of the Comanches. He ate mescal. He asked me to eat mescal. I did eat it for a few years, but I gave it up. I followed a better road. I told my father to give it up. He would not. He became very sick. I got six doctors to examine him. They all said it was because he ate mescal. I again asked him to stop, but no, he would not. Two years he was sick. He became paralyzed. One day he said he would go to a mescal meeting far away. He took a train. He attended this meeting. The next day while coming home on the train he died. O, friends, I ask you to stop that medicine mescal."

In view of the fact that peyote is such a curse industrially, economically, physically, mentally, morally and spiritually, why do so many Indians continue to eat this drug? There are various reasons. Some eat it because they dare not stop; they are not brave enough, being afraid of the threats and the ridicule of the peyote members. Others eat it because they cannot stop; they are drug fiends bound hand and foot. Still others will not stop because peyote means pleasure, profit and leadership. Most Indians eat peyote for the sake of the pleasurable sensations. It is primarily lust of the flesh, indulgence at the expense of all that makes manhood and womanhood. But also the peyote society offers to the returned student an opportunity to live at the expense of the ignorant and superstitious. It is also a very easy path to leadership, leadership so dear to the heart of every real Indian, leadership that is hard to attain by the young man in the old Indian societies, leadership which must be won by years of struggle and sacrifice in Christian society.

But fear, habit and lust for pleasure; profit and power do not account for every case. There is the ever present factor of ignorance. Few peyote eaters realize what a dangerous drug they are dealing with. Some think it a harmless and good medicine. They do not realize that every time peyote kills a pain it also weakens the heart action and shortens the life. Peyote, being a purgative in action, may relieve a congested colon, the cause of ninety per cent. of our ills; but the peyote eater does not realize that at the same time it weakens permanently vital organs of the body such as the stomach, heart and brain. In many cases a patient is cured in spite of peyote, rather than because of the drug—the disease having run its course. The cure is attributed, however, to peyote instead of the antitoxin formed in the body itself. Then, too, the faith cure works with the Indian as it frequently does in functional diseases of the white people.

The first great need in dealing with peyote as medicine is to teach and inspire the Indian to obey God's laws of health and thus do away with much of our sickness. But even the most enlightened and obedient of God's children cannot avoid sickness always, and therefore the second great need is to teach the Indians to use some other medicines than peyote, medicines which will cure the sicknesses without producing the harmful effects. Two of the largest drug companies, Park Davis and Merk, have learned this lesson, and no longer carry peyote in stock for medicine.

There are others who may be eating peyote, believing that it is a cure for drunkenness. These Indians should learn from us the truth that peyote takes away the desire for whiskey only because they are already saturated with a drug which is much worse than whiskey in its effects on body and mind. A habitual peyote eater is a drunkard just as much as a habitual whiskey drinker.

Other eat peyote in the name of Christ. This is idolatry and blasphemy which makes the intelligent Christian shudder. In ignorance many an Indian puts peyote in the place of the Bible, in the place of the Gospel, in place of our risen Lord, in place of the Holy Spirit. "Thy Word is a lamp unto my feet and a light unto my pathway . . . Thy Word have I hid in my heart that I might not sin against Thee," says the Bible. But many a peyote eater substitutes this, "Peyote is a lamp unto my feet and a light unto my pathway . . . Peyote have I hid in my stomach that I might not sin against Thee." The Bible says that the Gospel is the power of God unto salvation to everyone who believes; but many a peyote eater says that peyote is the power of God unto salvation to every Indian who eats it. The Bible says that Jesus ever lives to make intercession for us; but many a peyote eater says, peyote ever lives to pray for its Indian worshipers.. The Bible states that it is the special work of the Holy Spirit to take the things of Christ and reveal them to us; but many a peyote eater says that peyote takes the things of Jesus and reveals them to the Indians. They say, very many of them, that the fourteenth chapter of Romans refers to peyote and thereby display absolutely certain proof of gross ignorance of Bible truth if not a base insincerity. They say that the Holy Spirit promised in the fourteenth chapter of John refers to peyote. This is not only dense ignorance: it is dangerously akin to a blasphemy against the Holy Spirit which shall be forgiven neither in this world nor in the world to come.

In ignorance many are committing these grave mistakes and sins, very many of them doing it in the name of Jesus Christ, our Savior, and Lord. It is not right that they should continue in ignorance to kill themselves and others. Their blood will be on our hands unless we warn them. Let us, therefore, teach in love and friendship the truth in regard to this greatest menace not only to the progress, but the very existence of many tribes, especially the Cheyenne and Arapahoe tribes of Oklahoma.

CHURCH LOYALTY.

Sectarianism is both disgusting and despicable, and a sign of narrowness and ignorance; but one can be loyal to his own denomination without being narrow in any sense. If one does not think enough of his church to be willing to sacrifice a little or suffer some, if necessary, to see it prosper, he does not know the first principle of loyalty. The backbone of any church always is composed of those "faithful few" who always are true, no matter whether it rains or snows, or shines or blows, who steer straight ahead, although there may be some adverse gales and undercurrents. The fellow who flies the track on the least provocation, who thinks as much of one church as another, and is ready to throw down his job and quit whenever he cannot have his own sweet way, is not made of the stuff that strong, stable church societies are built of.

At the present day, we hear much of church union. People will say, some people, if only the churches were united it would be so much better. Denominations arise because of a difference of views and opinions among men. When one ceases to be a force for good, it will and should pass out of existence. A man should have personal religious convictions first, and then unite with a church that corresponds with those convictions. I grant that many do not have these, and simply accept a thing as true because "my church says so."

Most evangelical denominations agree on the essentials of the Christian religion. It is only on the non-essentials that there is any great difference of belief. Many times this is because men do not see alike. What a monotonous old world this would be, anyhow, if everybody agreed exactly on everything. There can be no individuality without variety, and every man has a right to his own opinion so long as he does not contradict that which is universally accepted as fundamental.

There can be oneness among Christian people without organic union, and there adways is when they stand on the high plane of Christian usefulness and helpfulness, and are able to take a view of human needs and human suffering. It is absolutely unchristian to quibble over some minor point of doctrine, while souls around us are perishing for the bread of life.

There are those who seem to be built only for a narrow-gauge track. Sometimes you can get them to run by laying down an extra rail. It is one thing to stick to a principle and quite another to count everybody wrong who does not see just like you do. There is a difference between a principle and a whim. One can have a hobby and ride it until sensible people both in and out of the church become disgusted.

One should be as loyal to his church as he would be to his country. There are times when local churches would go to pieces if it were not for a few faithful, steady-going, level-headed persons to stand by the church and the right. The rule-or-ruin element shows the weakness of human character, and no church of any prestige can be built out of such wishy-washy material.

True church loyalty does not close one's mind to the good in others, but opens one's mind and heart to fellowship all good people of all churches. The broadest people are those who, while they have definite convictions of their own, are willing to grant others a like privilege. They have charity even for those who disagree with them most radically.

Whatever church a man be-

(Continued on Page 5.)

THE MENNONITE

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MENNONITE MINISTERS

Any one who knows the name and address of any Mennonite minister, chosen or ordained during the past year, or is aware of the death or change of address of any Mennonite ministers during the same period, is kindly requested to send this information at once to the Mennonite Book Concern, Berne, Ind. It is desired by the publishers to make the list of Mennonite ministers and their addresses in the German Almanac for 1916 as complete and correct as possible.

EDITORIAL

It was the joke of Europe when, shortly after having sunk a few old Spanish wooden tubs with his squadron of iron warships in Manilla Bay Admiral Dewey was made an L.L. D. by some fool American university for his exploit. We see military absurdities falling into the same farce now on the other side of the water. Otto Ransenberger, the designer of the 42-centimeter, has lately been made Doctor of Engineering Honoris Causa. In order not to be outdone by European institutions of learning we would suggest that the degree-giving authorities of some of our institutions look over the packing industries in Chicago. Perhaps the designers of some of the killing machines there may be found to be worthy of a scholastic degree (Honoris Causa).

A newspaper reporter has recently given the Bible used in administering the oath in one of the police courts of a certain large city his attention and this is the story he makes of it:

The old Bible in central police court, on which prisoners place their hands when they are sworn, has been opened so long at one place that the pages are grimy from the palms of thieves, murderers and suspects. Yesterday some one with a curious turn of mind wondered what part of the Bible was being used. He looked at the open page and read the following:

"As for me, behold I am in your hand; do with me as seemeth good and meet unto you. But know ye for certain, that if ye put me to death, ye shall surely bring innocent blood upon yourselves, and upon this city, and upon the inhabitants thereof."

The farce of swearing oaths on the Bible is an institution so old that few persons ever give a thought to the inconsistancy of it all, even though there are denominations of Christians, ours included, who protest against swearing because it contradicts the command of our Lord, "Swear not at all," which the Apostle James understood to be so literally meant that he repeated it. We cannot see how so many Christians understand the oath to be a Christian duty when they must construe Scripture to mean the exact opposite of the words of Christ and His apostle. The taking of an oath, and thereby supposing that the fear of God will insure its keeping, is beyond all sense and reason when we remember that so many who are called upon to take it have already shown their contempt of the laws of God by breaking them.

As the great crowd was leaving the hall of a certain Y. M. C. A., where a man who had been a notorious sinner, had told in detail, chapter after chapter, the story of a talented life which had been wasted in the service of the devil, but was finally gloriously redeemed, a young man was heard to say to his companion, "I don't like the way they have of doing things just now. They pick up a convert and then he goes around telling people what a devil he was before he was converted. It gives a fellow the impression that you can 'pull off' all kinds of hell and 'get away with it' if in the end you only profess conversion."

It is true that the vilest of sinners may, even after a long career of sin, call upon his Savior and receive forgiveness and be adopted into His household. If we couldn't hold out such an assurance the Gospel would mean nothing to those who need it most of all, but it is likewise true that to the one who becomes a new creature in Christ the past is dead and should be burried out of sight and out of the mind of the redeemed one. To get glory by going around bragging how big a sinner you have been, does not contribute anything to the sum of good there is in Christianity and it is apt to lead young people to feel that the deliberate plunging into a carreer of sin is all right so long as one takes the precaution of being converted before he finally is called to stand before his Judge.

One of the most convincing evidences of the evil of liquor was brought to notice recently in the Eastern Penitentiary of Pennsylvania where over 1,000 convicts signed a petition to the legislature of Pennsylvania asking for the passage of a state-wide prohibition law. Many of these signers were ready to go before the legislature and tell how the saloon had wrecked their lives. When we see so many of the wrecks of humanity without instigation or influence from the outside, ready to make a plea to save others from the doom to which they now are condemned we have one of the strongest arguments why the saloon should go. And yet, there are those who would argue that when properly regulated the saloon is a good thing for the community.

Says Judge Peter Grosscup of Chicago: "I know of but one blot upon America as a spiritual power. That is the exclusion of spirituality, as one of the great facts of the world, from the education of the young. We admit Darwin, we admit the philosophers, the biologists — we admit the scientists of every class; and I think there is no fact in nature or history that ought to be excluded from study. We admit all the facts of the universe, save and except the supreme fact that religion, after all, is the fundamental influence in all the movements of mankind. We teach the life of George Washington and his work, and teach it rightly and profitably. We teach the life of Abraham Lincoln and his work, rightly and profitably. But for some reason, chiefly because there is a fear that we do not agree among ourselves respecting some of the details, we exclude Jesus Christ and His wisdom among men."

So long as there is a powerful opposition to the Bible in the public schools, which in some places does not permit the instructor to make a single comment upon it and in others makes the reading of it a crime and, in others again, would limit the passages to be read to a few which might rebuke or offend nobody, that long there is need of the Christian schools and colleges, established, supported and patronized by Christian people. Every now and then we hear something about the "passing of the denominational college." Education without religion, instead of bringing this about, as it hopes, will necessitate the establishment of more denominational schools and colleges. Our people will do well to throw all the support they can command into our denominational schools because they are a positive necessity and to abolish them would be fatal because as the years go by their need greatly increases.

A $3.00 Conklin Self-Filling Fountain Pen, your own renewal and a new subscriber for $4.50. The new subscriber will receive the paper from now until Jan. 1917.

CORRESPONDENCE

Halstead, Kans., Aug. 27. 1915. We have had a cool moist summer. Although the farmers have been detained in their work and the hessian fly and excess of rain damaged the wheat crop to a great extent, we nevertheless have great reasons to be thankful to our heavenly Father, the Giver of all good gifts, for all the blessings received from Him. The remainder of the crops are promising, gardens and orchards are laden with golden fruits. We have been spared from destructive storms, may we remember those who have not fared so well, who have lost their crops and homes, may we always be willing to help those in need.

We have been blessed not only in a material way but in a Spritual way as well. Sunday school, Christian Endeavor and church services were held regularly with the exception of the English services, which were discontinued during July and August; during these months more stress was laid on the work of the C. E. society. The programs were well rendered, were helpful and instructive.

Mrs. Frank Penner, a member of the church, was called to her reward Thursday, Aug. 19. She was operated for gall stones five weeks previous to her death and hope was entertained by her family for her speedy recovery, but alas how treacherous is death, complications set in with the above mentioned result. Funeral services were held Saturday, Aug. 21, conducted by her pastor Rev. Amstutz who spoke words of comfort from Rev. 2:10: "Be thou faithful unto death and I will give thee a crown of life." She leaves besides her bereaved husband five sons and two daughters. We rejoice in the fact that they are a Christian family and that in spite of their grief they can view even such a matter from the standpoint of the One who has said, "I am the ressurrection and the life; he that believeth in me, though he were dead, yet shall he live." Bro. John Ruth resigned as deacon which position he held for many years, on account of advanced age. Bro. John Schroeder was elected to fill the place and was ordained Pentecost Sunday. Bro. Ruth's services were highly esteemed by the members and they decided that he should act as honorary member. Communion services will be held Sunday, September 5.

CHURCH LOYALTY

(Continued from page 3.)

longs to, he should love it the most, as he would his own home of country. If he does not like its doctrine, he should go to one that suits him, unless he can adjust himself to his own.

Some stay out of the church entirely, professing not to know which is best, simply to escape responsibility, or, in plainer terms, to save money. Others are so good and pure that they will not join a church because they cannot find one where everybody is perfect. A church is better off without that class of folks unless they can be converted and worked over. Some think they have religion when it is only a bad liver. They can see the faults of others so plainly, and themselves have to be humored and petted to be kept in line at all.

True church loyalty means loyalty to Jesus Christ and His teachings, and is high above all sectarianism. While it has charity for all churches, it is true to one. A church spirit is proper and necessary to the highest service for God and humanity; not a bigoted, overbearing, I-am-better-than-thou spirit, but a humble, forbearing, obedient, helpful one. It is that two-by-four, narrow contractedness which thinks there is only one way to do a thing, or to see a thing, that is, my way. Even Jesus could not endure that without groaning.—S. B. Johnson. in Religious Telescope.

SAVED OR LOST?

Dear reader, let me affectionately ask your serious attention to the question which is presented to you above. Though short, yet the importance of it cannot be over-estimated. Under one or other of the terms you must certainly find yourself, and your eternal happiness or misery depends on which it is. Believe me, there is no possible escape out of one or the other of these two conditions. There is no neutral ground upon which you can place your feet. Either you are saved, and, therefore, waiting for that moment which shall usher you into a state of eternal blessedness; or, dreadful alternative, you are in the condition of those who are fast hurrying on that moment which must settle for eternity their destiny, and consign them beyond the reach of hope—to the region of outer darkness—where there is weeping and wailing and gnashing of teeth!

We would press upon you the Word of God to Israel of old: "Thus saith the Lord of Hosts. Consider your way" (Hag. 1:5); most surely you are rapidly advancing on the journey of life, and how near you may be to its close, who can tell!

Oh! that my dear reader, if unprepared for the end of the journey, may indeed pause and think seriously on that important future. The end may be near. But, near or remote, what can be more certain, what can be more solemn, what can be more thy immediate concern, than thine own eternity? Where it is to be spent, and with whom?—Amidst the bright glories of heaven, or the dark miseries of hell? In thy Father's house at thy Saviour's side, and with all the saved from every land, and with all the holy angels who never sinned? Or, awful thought, in the prison-house of hell, with the devil and his angels, and all the impenitent wicked of every age? Oh! what an eternity of misery this must be! The very thought of it is overwhelming. Now, we may forget our sorrow, or even our misery, for a little while, in welcome sleep; but there will be no sleep in hell. Now we may find a quiet corner and weep alone, and find relief in solitude; but no quiet, no solitude, no relief will ever be found there. The eyes that are distressed at every sight shall never be closed — the ear that is assailed with blasphemies on every side shall never grow dull of hearing—the weary soul shall never find one moment's rest. All hope shall flee away, and dark despair shall complete its awful work.

But enough, enough; I forbear. Bless God, the door of repentance and salvation is open—wide open—open for thee, my reader; yes, open for thyself. Wilt thou not turn to Jesus now? Wilt thou not flee to Him now while thy sad case is before thee, and all the solemn realities of the future are pressing on thy mind? Yes, do, we beseech thee. Stay not till thou hast finished this paper. As thou art, where thou art, lift up thy heart to Jesus. "Come unto me..... I will give you rest," are His own words of tenderest love and richest grace. "Him that cometh to Me," He says, "I will in no wise cast out." Thou canst never be more fit to come, or more welcome to thy Saviour than now; and never more welcome to thy Father's arms, thy Father's house, thy Father's sweetest welcome there. His joys and delight in receiving the prodigal is a thousand times greater than the prodigal's in being received. What wondrous grace and love! What wondrous long-suffering and mercy! His name alone have all the praise!

It is difficult—more than difficult—for either writer or preacher fully to realize the force of these two words. "SAVED—LOST." All that is solemn, weighty, important—all that is blessed or miserable, both for time and eternity, to the immortal soul, is included in these words. Were every reader of these pages, and every hearer of the gospel to be described according to truth, these two words would suffice for all. There is no third class—no middle ground in Scripture. Hence we read that "The Son of Man is come to seek and to save that which was LOST." Those who believe in Him are saved; those who believe not are lost. Not finally or everlastingly lost, of course, while here; but lost under the guilt and condemnation of sin, and too commonly, alas! lost to all proper sense of the consequences of sin. As one who has forcibly said, "Young, brave, polite, intelligent, but lost! Beautiful, amiable, honored, beloved, but lost! Serious, courteous, moral, affectionate, but lost! Discreet, benevolent, educated, a churchgoer, but lost!"

Remember, then, oh my reader, that although every qualification and advantage here mentioned most truthfully applied to thee, thou art still lost, if not a believer in Jesus Christ. Nothing short of His blood can cleanse thy sins away. We are saved through faith in the blood of Christ, which cleanses us from all sin. Saved! yes, saved—saved with God's great salvation. All blessing is included in the one word saved. Eternal life, pardon, justification, sanctification, reconciliation, adoption into God's family, acceptance in the Beloved, the indwelling of the Holy Spirit, standing in grace, waiting for glory.

May this wealthy portion be thine, dear reader. Amen.—C. H. M.

Your own renewal for 1916 and a new subscriber from now until January, 1917, and a copy of Krehbiel's History of the General Conference, postpaid to each for $3.00.

THE S. S. LESSON

Sept. 19.

Defeat Through Drunkenness.

(Temperance Lesson)

I Kings 20:10—21.

Golden Text—Hos. 4:11.

Ahab, the king of Israel, was Ben-hadad's vassal, but apparently not on good terms with him. Had Ahab been true to Jehovah he would have been a free and well protected king. Men who go into sin find themselves slaves, not only to other wicked men, but to the baser vices and passions within them as well. The only true freedom a man may enjoy is the freedom that a true child of God has.

Ben-hadad made an unreasonable demand upon Ahab which was complied with. Sometimes unreasonableness succeeds but the surest defeat of an unreasonable demand comes through not knowing where to limit unreasonableness. This was the beginning of Ben-hadad's defeat. He thought he could continue his oppression without the slightest difficulty. The great reason why he failed was because God was still concerned about Israel even though Israel had forsaken Him. God, like a loving father, is ever overlooking the backslidings of His people and giving them fresh evidences of His great concern for them. Without Jehovah's interest in them Israel's carreer would have been cut short right there. It was because Israel ignored God so often that the time finally came when God abandoned them to their enemies. There is a limit to God's patience which, to their own disadvantage, godless men forget.

Ahab called in the elders for advice. This was the best thing he did. Had he listened to the advice of the prophets whom God sent to him time after time he might have redeemed himself and saved Israel. No one is without wise counsel if he will heed it. Not listening to the best advice was the cause of the doom of so many of Israel's kings and of multitudes of others since that time.

Drunkenness is given as the reason for Ben-hadad's defeat. Drunkenness had something to do with it, of course, but Ben-hadad had not taken into consideration that it was Jehovah more than Ahab he was holding in contempt. He had not counted on the part God would play in his plans and this was fatal as it always is when one leaves God out of the question. With all his power Ben-hadad was but a prophet in God's hands. The powers who today are calling to their aid the science and the resources of the world in men and material in order to further their selfish and godless

schemes would do well to know that there is one who sets up and cuts down whom He pleases and that He not only will say, "Thus far and no farther," but He will make them reap the harvest of their evil sowing. That harvest, we predict, will be terrible beyond the imagination of man.

Ben-hadad appeared to have an overwhelming force at his command. It was overwhelming from a human point of view, but the best of human judgment fails when God sees fit to assert Himself. No power is great enough to defeat or defy God.

As a king and leader of an army Ben-hadad proved his unfitness to rule or command. Nothing so unfits a person for his tasks as drunkenness. It saps the vitality of the body, it robs of reason, it causes caution to be flung to the winds and it makes a fool of the one who is given to it. In every walk of life sober men are needed. Not to be a sober person is the best reason in the world why one should be relieved of the place he occupies. For the good of himself as well as for the good of others the drunkard cannot be trusted with any responsibility.

At the critical period a prophet of the Lord appeared. This is always God's way. When His people are in great trouble He sends someone to show them the way out. How often has God sent help to us in trouble? It has not been one but many whom he sent. When troubles come we should not wait for someone to come and help us, we should turn right to the Lord. He is ever present and ever ready to help us if we call upon Him. Time and again he has given us that assurance.

The prophet's message was first to call attention to the enemy, then to tell how deliverance was to come. This is the plan of every message of redemption. The sinner must be brought to realize the horror and the might of evil, then he must be shown how God provides a way by which deliverance is to come. In this case Ahab shows up well. He takes the prophet's word and does as he directs. The young men were to be the deliverers of their nation. The hope of every nation lies in its youth. They are not to be slaughtered on battle-fields, as some nations are doing today, but they are to become God's champions against every type of sin, infidelity and unrighteousness that raises its head.

With companions who assisted in his undoing by sharing his drunken feast with him, with his contempt of Jehovah and with his drunken foolishness there could be but one end of Ben-hadad's campaign—defeat. Bad company, drunkenness, unreasonableness and down-right foolishness are a bad combination that all the power in the world cannot keep from destroying those given to them.

THE C. E. TOPIC

Sept. 19.

World Ideals and How Foreign Missions Will Promote Them.

Dan. 2:36-45.

The age is one of big things. Fortunes are bigger. Cities are bigger; the influence of men and nations take in a wider scope. One need only look at the gigantic struggle now occupying three-fourths of the earth to see that countries are making terrible efforts to widen their borders. It was ever the policy of the kingdom of God to go on widening itself, but it never resorts to force. The powers of love and reason are the all-sufficient forces upon which it depends. Today, under normal conditions which must certainly return again in a little while after the war is concluded, there is a possibility of quickly and easily reaching the remotest inhabited corner of the globe. Providence in opening the way to these places never designed that men should go there with the power of the sword and make slaves of those who are found there. It placed the Word of God into the hands of the Christian and expects of them to go forth with it in the power of the Spirit to make the kingdom of this world the kingdom of God and His Christ. Communication by travel, by steam and by electricity which make all men neighbors and make the interest of one the interest of the other may be the instruments of commerce, but their chief mission is to bring the tidings of salvation to those who sit in darkness. While this generation has made greater missionary efforts than any before it, the surface of opportunity has hardly been scratched; more efforts will be richer in results and hasten the coming of the day when all nations shall bow the knee to the Lord Jesus Christ and crown Him King. The highest ideal of the church today is a realization that it has a mission to all the world and a determination to carry that mission to its limit.

The ideal which would have us look forward to the whole world as a conquest for Christ compells us to look to our own land as a field required the greatest effort for making it Christian in fact as well as in name. We have heathens within our gates among the many thousands of Indians and Asiatics who have yet to learn to know the love of Jesus. We have numberless multitudes among the poor whites of the eastern mountains, the negroes of the southland, the Mexican on our borders who sit in the darkness of superstition, these need the enlightenment of the Gospel and present a task of no mean proportions. In our great cities are the masses of godless, the inhabitants of the festering slums, the criminal and the poverty-stricken and rum-cursed classes. Perhaps they are the most difficult heathen class of all who are waiting for redemption. If the field abroad calls for sacrifice, effort and consecration, the field right at our door demands as much and more from us. Will we allow the Christless nations across the sea to challenge our sincerity by pointing to the masses in our midst who, though they need Christ as much as any, are the most neglected?

Injustice has always seemed to succeed and the millions of its victims cry, "How long, O Lord!" We have absolute faith in the ultimate victory of right because we believe in all that Jesus Christ stands for, but that time is to come only when the confessors of Christ are sincere in doing right and seeing that right is done. The kingdom of Christ is, in its fullest development, to be a kingdom of peace. At this hour the ideal of peace seems to be forgotten, but not everywhere. In every quarter there is a strong current of sentiment in favor of abolishing the hell of war. It will, it must become supreme if the Christians assert and live what they believe.

MARRIAGES

Peck—Fretz.—At the home of the bride's parents at Fretz Valley, Pa., on August 16, by Rev. A. M. Fretz, Carlos Curtis Peck of Bridgeport, Conn., and Miss Florence Fretz, daughter of Mr. and Mrs. H. E. Fretz.

Hurley.—Wasser.—At the home of bride's parents at Bedminsterville, Pa., on Aug. 28 by Rev. A. M. Fretz, uncle of the bride, Norman Hurley of Salisbury, Maryland, and Miss Susie F. Wasser, daughter of Mr. and Mrs. Edwin Wasser.

Sommer—Hilty.—On August 17 at the home of the bride near Bluffton, Ohio, by Rev. W. S. Gottshall, Edwin Sommer, son of Mr. and Mrs. Jacob Sommer of Pandora and Louella Hilty, daughter of Mr. and Mrs. Samuel Hilty of near Bluffton, Ohio.

DEATHS

Moser.—On August 26, six miles south of Bluffton, Ohio, the infant child of Irwin and Eva Moser, aged 17 days. Funeral services at the house were conducted by Rev. W. S. Gottshall. Interment at Ebenezer cemetery.

Hedrick.—Malcolm Hedrick, the infant son of Bro. and sister Oliver Hedrick, of Souderton, Pa. Funeral on August 10 in charge of the pastor, Rev. J. W. Schantz.

Abegglen.—On August 20 near Pandaughter of Mr. and Mrs. John Abegglen, aged 26 years, 8 months and 22 days. The funeral services were very largely attended and were held in the Pandora Mission church, conducted by Rev. W. S. Gottshall, assisted by John Lauby. Interment at St. John's Mennonite cemetery.

Burkholder.—On July 22 in Bluffton, Ohio, Fanny, wife of John A. Burkholder and daughter of John and Regina Bucher, aged 37 years, 11 months and 10 days. Funeral services in the First Mennonite church were very largely attended and were conducted by Rev. W. S. Gottshall, assisted by Rev. J. H. Langenwalter. Interment was made in the Ebenezer cemetery.

Badertscher.—On July 25 near Bluffton, Ohio, after a lingering illness for several years, Frederick Badertscher, aged 68 years, 1 month and 11 days. Funeral services were held in the First Mennonite church and interment was made at Ebenezer. Revs. Gottshall and Langenwalter, officiating.

Basinger.—On August 26, near Pandora, Ohio, of typhoid fever, Mary, dora, Ohio, of internal cancer, Anna Maria, wife of Benjamin Basinger, aged 62 years, 1 month and 28 days. The deceased was an estimable woman and an active worker in the church and her funeral was the largest held in the St. John's church for a long time. She leaves her aged father, husband and ten children. The funeral was in charge of her pastor, assisted by Elmer Basinger.

CONTRIBUTIONS

FOR THE GENERAL CONFERENCE TREASURER.

Hoffnungsau cong. per Johann C. Dyck, Buhler, Kansas $20; Tabor cong. per J. S. Schmidt, near Goessel, Kansas $10.14; Garden Township cong. per P. S. Vogt, Moundridge, Kans., 3.75; Hoffnungsfeld cong. per N. R. Kaufman, $7.20; First Mennonite church, Geary, Oklahoma, per E. J. Lehman, $3.25; First Mennonite Church, Berne, Indiana, per L. A. Sprunger, $40; Friedensthal cong., Tampa, Kansas, per J. C. Wedel, $7.-82; Friedensberg cong., Avon, So. Dak., per David A. Schultz, $4.65; Bethesda cong., Henderson, Nebraska, per D. A. Janzen, $15,35; Mennonite cong., Eakly, Oklahoma, per P. R. Kaufman, $1.75; Mennonite cong., Pulaski, Iowa, per J. E. Baughman, $10; Rev. Alfred Wiebe, Lame Deer, Montana, $2; Mennonite cong., Lehigh, Kansas, per C. C. Friesen, $3.70; Mennonite cong., Pretty Prairie, Kansas, per P. W. Kaufman, $6.10; Mennonite cong., Beatrice, Nebraska, per Deac. I. H. Penner, $20; Mennonite cong., Alexanderwohl, (for constitutions) per B. H. Friesen, $21.24.

Respectfully submitted,

C. F. Claassen, Treasurer.

FOR THE TREASURY OF THE PACIFIC CONFERENCE.

From Brethren at Minidoka, Idaho, $5.50. Gratefully acknowledged,

S. R. Aeschliman, Treasurer.

On receipt of $2.00 we will renew your own subscription and send the Mennonite to a new subscriber from now until January, 1917.

NEWS OF THE WEEK

TWENTY-SIX LIVES LOST WITH HESPERIAN

Queenstown, September 6. — Six second cabin passengers, six third cabin passengers and thirteen of the crew of the steamer Hesperian, torpedoed 150 miles off Queenstown Saturday evening, were unaccounted for tonight, according to the revised official figures issued by the Allan line. This brings the probable death list including Miss Carberry, of St. Johns, New Foundland, whose body is here, up to twenty-six.

The captain of the stricken liner remained by his ship until it sank. He declined to comment on the disaster for publication, hence the official statement as to whether he believes his ship was a victim of a torpedo or a mine must come from the admiralty, although the captain is quoted as having told an Allan line official today that the Hesperian was torpedoed.

London, Sept. 6. — The Allan line steamer Hesperian, torpedoed Saturday evening by a submarine, sank at 6:45 o'clock this morning within a few miles of Queenstown, after Captain Main and a volunteer rescue crew of twenty-five had made a brave fight to bring the crippled ship into port. During the night the Hesperian settled gradually by the head. Daylight showed the decks awash and the liner about to take the final plunge.

The captain and crew were taken off by rescue boats and landed later in Queenstown by the steamer Empress.

The liner was bound from Liverpool for Montreal.

The sinking of the Hesperian in deep water probably will prevent an investigation to determine whether the disaster resulted from a submarine's torpedo or from a mine. Passengers and crew assert positively that the vessel was struck by a torpedo, but no statement has been obtained from anyone who saw a submarine or a torpedo.

The American embassy is receiving reports from Wesley Frost, American consul at Queenstown, on the question whether warning was given to the liner. Frost telegraphed that the admiralty authorities had not been informed officially that the Hesperian had been torpedoed without warning, but that they believed this was the case. None of the officers of the Hesperian, except an assistant purser, has yet arrived at Queenstown. This man and various passengers, interviewed by Mr. Frost, agreed on the statement that no warning was given.

Mr. Frost's message also said that forty-five unorganized Canadian troops were on board, most of them invalided, and that the Hesperian had a 4.7-inch gun mounted astern.

The consul has been unable to learn of more than two Americans who were on the Hesperian, both members of the crew and both reported to have been saved.

FUNSTON HAS AUTHORITY TO ACT IF LINE IS CROSSED

Washington, Sept. 6. — American troops along the Rio Grande remained on the alert today to check any recurrence of raids into Texas by Mexican brigands. Extraordinary precaution had been taken by border patrol officers after the circulation of reports that preparations were underway for a general invasion of United States territory. Major-General Funston had full authority to deal with any emergency, and officials here indicated that American commanders would not hesitate to pursue the participants in any movement approximating an armed invasion. If the raiders continued to appear only in small bands, however, it was understood they would not be followed across the frontier.

PORT OF RIGA IN DEADLY PERIL FROM GERMANS

London, Sept. 6. — The menace to Riga, an important Russian seaport in the Baltic, is becoming more serious. The Germans still hold the bridgehead at Friedrichstadt, the occupation of which effectively cuts off Riga's railway communication to the south, while German aircraft are active in the gulf, perhaps presaging another naval clash as part of a concerted German move from land and sea to complete the isolation of the city and for its abandonment by the Russians.

According to an unofficial Berlin dispatch received by way of Copenhagen, the Germans claim possession of the gulf, the Russians having abandoned Dagoe, the northernmost of the three islands, just outside the gulf.

INDIAN PRINCESS, LAST OF FAMILY, DIED SATURDAY

Roanoke, Ind., Sept. 4. — Princess Kil-so-quah, last surviving member of the ruling family of the Miami Indians, died at her home near here, today, at the reputed age of 105. She awaited the call to the "happy hunting grounds" with the stoical indifference that has always characterized her race. Her death was hastened by a fall she suffered several days ago when she attempted to climb from bed unassisted.

Kil-so-quah never knew on what date she was born, only knowing that it was some time in the May moon in 1810 that she came to a chieftain's wigwam on the forks of the Wabash river, fifteen miles east of Wabash, Ind. Her son, Anthony Revarre, or Tony Loon, now past sixty-five, and his sister, Mrs. Mary E. Taylor, aged sixty-eight, cared for their mother in her declining days.

RIGA NEEDED FOR WINTER QUARTERS

London, Sept. 7. — The immediate objective of the German campaign in Russia becomes clearer with the growing indications that the invaders need the Baltic port of Riga not only as a base for present operations in the direction of Petrograd, but as winter quarters in case the attempt to reach the Russian capital should be postponed until next spring.

Field Marshal von Hindenburg is experiencing great difficulty in bridging the parts of the Dvina held by the Germans. The current of the river is too swift for the construction of pontoon bridges under the Russian artillery fire. As the rainy season comes on it will be more difficult for the invaders to bring up supplies for their advance forces, and consequently the seizure of Riga as a base becomes more vital to the success of Von Hindenburg's plans.

The urgent necessity of capturing Riga is indicated in an army order which a Paris newspaper credits to General von Buelow. The general exhorts his troops to one more great effort to capture the port, making it their winter home preparatory to marching on Petrograd next spring.

The bridgehead at Friedrichstadt, the occupation of which effectively cuts off Riga's railway communication to the south, is still held by the Germans, while German air craft are active in the gulf, perhaps presaging other naval clash as part of a concerted German move from land and sea to complete the isolation of Riga and for its abandonment by the Russians.

Latest reports say that the Germans have taken Riga and that the Czar has taken personal command of the Russian army.

GERMANS ADVANCING STEADILY AGAINST RUSSIAN OFFENSIVE

London. — While diplomats are seeking to enlarge the sphere of the war, and while talk of peace is in the air, the great struggle continues along all fronts without interruption. The Russians are fighting desperately along the Dvina, protecting the shortest road to Petrograd. They are developing a counter-offensive before Vilna, which evidently is designed to threaten Field Marshal von Hindenburg's right flank.

German troops fighting toward the Russian port of Riga have won a notable victory in the capture of the bridgehead at Friedrichsstadt, on the River Dvina, about forty miles from Riga, German army headquarters announced today, Petrograd yesterday admitted that the Russians had withdrawn across the Dvina at a point near Linden after a subborn battle. In taking the Friedrichstadt position the Germans captured more than 3,300 prisoners including thirty-seven officers.

DIPLOMATS STIRRED BY PEACE TALK

Washington, Sept. 4. — Efforts of Pope Benedict to bring about peace in Europe continued to be an absorbing subject of discussion today in official and diplomatic circles here.

Press dispatches from Rome quoting the pope as expressing the belief that the United States is now in a position to address both groups of belligerents in the matter of peace, with the probability of inducing them to take the preliminary steps which would lead to negotiations for the cessation of the war, attracted considerable attention here. The pontiff also expressed gratification at the cordiality of the interview between President Wilson and Cardinal Gibbons on Thursday, when the latter delivered a message to the President from the pope regarding peace.

RELATIONS BETWEEN BULGARIA AND SERVIA HANGING FIRE

London. — While it is presumed here that Serbia's reply to the note of the quadruple entente will be favorable in regard to concessions to Bulgaria, it is not believed that Serbia will grant her late enemy all the territory demanded in Macedonia. It is announced officially at Nish that the final draft of Serbia's answer is ready and will be presented shortly.

Advices from Sofia indicate that unless the whole of Macedonia, is conceded there is little chance of re-establishment of the Balkan League. It is pointed out in official circles at the Bulgarian capital that compliance with the program of the entente allies means actual participation in the war, while agreement to the request of the central powers implies merely friendly neutrality, expressed in permitting the shipment through Bulgaria of arms and other war supplies for the Turks.

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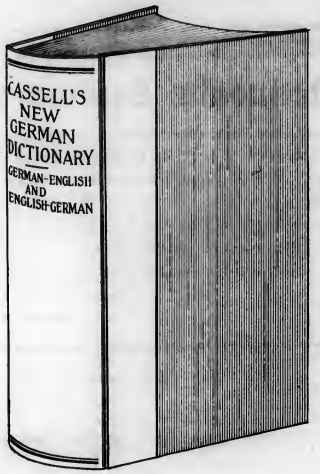

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VOL. XXX. BERNE, INDIANA, SEPTEMBER 16, 1915. No. 36.

ORDINATION ANNOUNCEMENT

D. V., Bro. P. J. Boehr, Henderson, Neb., and Sister Jennie (Gottshall) Boehr, Bluffton, O., are to be ordained as missionaries to China on Sunday morning, September 19, in the Bethesda church, Henderson, Neb.

May the Holy Spirit, which is a "spirit of grace and of supplications" (Sach. 12:10), move all our mission friends to intercessory prayer for these new workers and their ordination festival as well as for the mission festival on the afternoon of the same day!

In behalf of the Mission Board,
P. H. Richert, Sec'y.

NOTICE TO THE CHURCHES

Of the Eastern and Middle District Conference.

Dear Churches:—Upon the advice and direction of our mission boards I shall extend my next itinerary to the churches of the Eastern and Middle District Conference.

The Lord willing, I will be ready to leave home the latter part of September, but first I wish to comply with a call to some neighboring California churches.

Just as early as possible I shall notify the ministers of the various churches of the definite time of my arrival in their midst.

Pray that the Lord of the harvest may abundantly bless every effort in behalf of the ingathering of precious souls into His kingdom. Now is the time for missionary efforts. Soon it may be too late.

Yours in the Master's service,
M. Horsch.

A MESSAGE FROM THE SOCIETY OF FRIENDS IN AMERICA TO ALL CHURCHES

The Conference of representatives of the Religious Society of Friends in the United States, to protest against the reliance upon military force in adjusting international affairs, and to advance the cause of universal peace, held at Winona Lake, Ind., July 23-26, 1915, appeals to all the bodies of Christians, by whatever name they may be called, to make the teachings of Jesus Christ more potent in the affairs of men. The profession of the acceptance of Christ's teachings, without putting them into practice, is but a mockery. We regard the Sermon on the Mount as a practical constitution for the kingdom of God upon the earth, that its declarations are to be obeyed by the members of that kingdom, and that they apply alike to individuals, and to all groups of individuals, including those that form the nations of the earth. Not otherwise can the kingdoms of this world become kingdoms of our Lord.

We advocate peace, not merely as an end in itself, but as one of the means for obtaining the greatest of all ends, the establishment of the kingdom of God upon the earth. It is a kingdom of righteousness and this righteousness embraces peace.

None of us has duly honored the teachings of our Lord, nor carried high enough the banner of the Prince of Peace. The present crisis in the world's affairs presents an opportunity, beyond any the church has before known, to call men to Christ's ideals of human government.

We venture thus to address you because a heritage of two hundred and fifty years places a peculiar responsibility upon us. In 1660, Friends presented to KingCharles II a declaration which stated, "We utterly deny all outward wars, and strife, and fightings with outward weapons, for any end or under any pretense whatever: this is our testimony to the whole world. The Spirit of Christ by which we are guided is not changeable, so as once to command from a thing as evil and again to move into it; and we certainly know and testify to the world that the Spirit of Christ which leads into all truth, will never move us to fight and war against any man with outward weapons, neither for the kingdom of Christ, nor for the kingdoms of this world."

In 1914, the following was issued in London: The Society of Friends "believes that all war is contrary to the mind of Christ, and that the early Christians who said, 'I am a Christian and cannot fight,' were expressing a fundamental truth. That there have been, and are today, large numbers of sincere and devoted Christians in the armies of Europe, Friends do not for one moment deny. One hundred years ago Christian men held slaves, although this practice is now universally recognized as fundamentally opposed to Christianity. The Friends regard their protest against war as an essential part of their faith in Christ, and as rooted in their whole conception of man's relation to God."

NOTES AND COMMENTS

Brother Linford Foulk was ordained to the Gospel ministry in the Saucon church, Centre Valley, Pa., on Sunday, Sept. 5, the Brethren H. W. Shelly, Jacob Snyder and Elwood Shelly officiating. The Soucon church, one of the oldest in Eastern Pennsylvania, has lately shown considerable activity and the prospects of an increase in the membership are good.

Rev. S. M. Grubb and Bro. S. Trout, deacon of the Second church, Philadelphia, visited the brethren at Mechanic's Grove, Lancaster Co., Pa., on September 4, the former preaching in the tabernacle there. The work at Mechanic's Grove is the result of a revival that took place under the direction of Rev. Jos. Lehman of Lancaster. The temporary tabernacle, erected to accommodate the people, brought together by this activity, is always crowded whenever the Sunday evening services are announced. Later it is expected that a more substantial building will be erected. Rev. John Swarr and others are giving Bro. Lehman able assistance.

Among other things that the First church, Philadelphia, has in preparation for its 50th anniversary is a booklet containing a history of the church with a list of the names of all the persons who have been identified with it. The booklet will be splendidly illustrated with cuts of persons and places identified with the church.

During the pastor's absence from the Second church, Philadelphia, Pa., two of the young brethren, Berwind Kaufman and Elmer Richart, conducted the services.

Rev. E. C. Miller, who was connected with the Altoona Mission, has withdrawn from the mission and the church. Reports have it that he has established a mission of his own in another part of the city.

Members of the Eastern Conference are urged not to forget the anniversary of the Home for the Aged at Frederick on Saturday, August 18.

The "Back to Fundamentals" movement is certainly making a great stir. Hundreds are coming to its support with hearty welcome, strong hand, and joyous hope. A few oppose and criticise. But if these already believe in the fundamentals, why do they yet oppose an apparent approach to them? Why not rejoice in this movement? Does not their opposition betray unbelief? Even these opposers know that on the part of a persistent, insidious and defiant company of teachers and preachers within the evangelical church there has been a departure from the historical evangelical faith. This departure has even taken cover in the form of interpretation which evaporates the facts of Christianity and leaves nothing but the husks of words. It speaks glibly of the deity of Christ when it means only the influence of God in him, which may be in any man. The word deity, historically and grammatically means that Jesus Christ is very God. They speak of the atonement, but mean by it the power of an example instead of a vicarious salvation and ransom from sin. They speak of the resurrection, but mean only post-mortem influence or a spiritual seance. And thus nothing is left of Christian data but the patty-shells filled with the folly of human speculation.—The Presbyterian.

According to tradition, Christianity was introduced into India by the Apostle St. Thomas who is supposed to have visited India when persecution was scattering

the infant church everywhere. The early European visitors to India were surprised to find Christians among the native population and while there is nothing to prove a direct connection between these Christians and St. Thomas, it cannot be disputed that Christianity existed in India since the second century, and from these the so-called Syrian Christians are descended. Rev. Albert J. Saunders of the American College Madura, writes of a recent visit to these people: "I have just returned from an interesting tour in Travancore. Last year in the American College we had about seventy-five men from the west coast, and of that number thirty were Syrian Christians; fine, earnest, Christian young men. Every year the church holds a students' conference, and, together with Rev. L. P. Larsen, of Bangalore, I was invited to be one of the speakers. It was indeed a privilege to come into close contact with that ancient Christian church and its splendid body of young men, so full of promise. Whether we accept the St. Thomas origin of the church or not, we do know that since the second century a Christian church has been at work on that west coast. Their history is both interesting and pathetic. The coming of the Portuguese, the undermining work of the Church of Rome, the pretensions of the Patriarch of Antioch, the schism in their own ranks, are all sad chapters in their long career. The Jacobite and Reformed sections of the Syrian church number together about 400,000 Christians. The sorry thing about it is that at present they are hopelessly divided; yet to them is given one of the grandest opportunities for aggressive Christian work in all India. We can only pray that soon, very soon, they may overcome their differences, get together, and bring their people to God. The conference was held at Tiruvella, the headquarters of the Reformed church. His Grace, the Metropolitan, was in constant attendance. Five days were given to meetings and conferences for the deepening of the spiritual life. One hundred and twenty students from all parts of Travancore, as well as from Madura, Madras and Calcutta, were present. And as one looked into the faces and talked to those rows of earnest, Christian young men, one felt deeply that here is reward and encouragement, and here is a force that shall help to make possible the India that is to be."

A LETTER FROM JANJGIR

The rainy season has been rather peculiar just as the entire year seemingly appeared as if everything was thrown out of gear. Late in June the rain made its appearance, giving a few showers and again disappeared as if another hot season had set in. In July, when the rice fields ought to have been six or eight inches under water and all the ditches almost filled to the brim, it was dry and hot, daily about 100 degr. in the shade. Nights we slept out under the blue sky as in April and May. However since a few days the clouds reappeared giving a little rain, but on the 2nd and 3rd inst. we had a regular down-pour, filling the dry fields and turning the farmer's attention to nothing else but plowing his rice-fields about which he had become quite anxious lately.

Our health has been quite satisfactory with the exception of Mrs. Penner being down again recently with a severe fever spell, disabling her for the work. Some weeks ago I experienced again my internal pains, upon an examination the doctor informed me about liver trouble, forbidding me for some time to eat the beautiful curry bhat (curry and rice), robbing me a delicious dish; of course many of the American friends would hardly think so. A very sad case we had to deal with in our church recently, viz. one of our teachers suddenly turned insane and became dangerous to the public. We kept him on our veranda under close attendance for about a week. His condition did not change to the better at all, the physician advised us to send him away. We did so, he was taken to the insane asylum at Nagpur last week where we hope, under the direct attention of the doctor, he may become well again and be brought back to his work on the field. It is a pity to see his dear little wife suffer quietly under this pressure without murmuring. Others would squall and turn up almost wild, where as she is quiet and bears the cross without saying much. May he and also she be a special occasion for prayer.

We are rejoicing over the fact that most likely new help will come this fall into our midst and assist in the great work for the Master in a highly needed field. May we not be disappointed.

Today it is one year since the terrible struggle between the different European nations began and still there is no end in sight yet. One anxiously asks, When will this man-slaughter come to an end and nations will consider themselves again as friends?

Sincerely,

P. W. and M. Penner.

THE BIBLE IN THE PUBLIC SCHOOL

(An Address by Bishop Weekley at the Chicago International C. E. Convention.)

America is a Christian nation. Our highest court has so decided, and so the whole world regards us. The first congress was opened with reading the Thirty-fifth Psalm. While congress was in session in 1777, a memorial was presented requesting that the government give aid in supplying the people with Bibles; and in answer to this prayer, 20,000 copies were purchased for free distribution. During the Thirty-third congress an effort was made to abolish the office of chaplain for the navy, and for the senate and house of representatives, which was not only defeated, but led to the adoption of the following: "Whereas, the people of the United States from their early history to the present time have been led by the hand of a kind Providence, and are dependent for continued prosperity in the future upon almighty God, therefore, be it resolved that the daily sessions of this body be opened with prayer."

The exalted moral principles taught in the Bible were so thoroughly wrought into the foundations of our national fabric as to make it Christian, and to distinguish it among the enlightened peoples of earth. It may be true, as some affirm, that the founders of our Republic got many suggestions from Greece and Rome, but, as Dr. Lyman Beecher once said, "Where we have borrowed a single ray from these sources, stars and suns were borrowed from the Bible."

We are also Protestant in faith. The ecclesiastical affiliations of Christopher Columbus, our country's discoverer, had nothing whatever to do with its future religion. The fifty-five patriots who signed the Declaration of Independence, and the fifty-nine who drafted the Constitution, were Protestants, with a possible exception or two, and stood for separation of church and state. The Bible gave us Protestantism, and Protestantism, in turn, gave us an open Bible and our free institutions.

"As early as 1642," we are told, "the Colonial Court of Massachusetts passed a law requiring that all children should be taught to read and understand the principles of religion." For a century and a half the "New England Primer, nine-tenths of which was religious, was the principal textbook for beginners.

"It was not an accident," comments Dr. Edward Blake, "that for nearly two hundred years New England gave more scholars, more teachers, more ministers, and more statesmen to the nation than any other section of the country. It was no mere freak of fate that for two centuries New England exercised a power in our national life out of proportion to its size and numbers."

It was not until a comparatively recent date that opposition to the use of the Scriptures in the public schools began to show itself, but that opposition has rapidly crystallized into a desperate foe. Those who have arrayed themselves against such a recognition of the Bible may be grouped under four heads, and include:

First, the Romanist. But why should he be so greatly concerned about the public school when his children, except in rare cases, do not attend it? Shall such a one be permitted to determine what others, not of his persuasion, must read or hear read? Hardly. The reason for his attitude is clear. Romanism stands against an open Bible, and always has. Its adherents are grounded in the theory that the Scriptures are of private interpretation, consequently the masses among them never read the sacred page for themselves, and it is the business of their professed spiritual leaders to keep them in ignorance to the end, that they may be kept loyal to the church. Protestants, on the other hand, believe that intelligence in the things of God is the main spring of devotion to JesusChrist; hence we would have the Bible read by every man, woman and child.

Second. Another opposing element is found in the Jew. Again I inquire: Why should he so stoutly resist the reading of the Bible in the day school when he believes the Old Testament with all his heart? I can see but one reason for such a stand; namely, that the New Testament exalts and glorifies Jesus as the world's only Redeemer—teachings which he rejects and denounces as false.

Third. The infidel is another enemy we must reckon with. He does not believe any part of the Bible; therefore, to make a show of consistency, he must stand for its elimination from the school room and its utter rejection by all the people. In other words, it does not matter what Protestants, who constitute three-fourths of our population, demand; no difference what Romanists and Jews may believe. The whole Book must go because, forsooth, an insignificant unit does not accept any of it.

Fourth. In the last group may be found the unprincipled, time-serving politician. His main concern is office, and to gratify this propensity he is willing to bar the old Book from the public school. He may or may not accept it himself. His personal belief does not enter into the question. To make friends and win supporters is his chief aim, and conditions are frequently such as to contribute to the gratification of his ambition.

It is clearly apparent that a small minority opposed to the Bible in the public school is attempting, more and more, and with increased determination, to override the will of an immense majority, which effort, if successful, means the overthrow of the very principles and policies which have contributed so largely to our national greatness.

As American citizens we have a right to boast of our heritage, for it is a goodly one. It has come to us as the fruitage of a sublime faith and undying devotion. Dr. R. C. Allen, author of a splendid booklet on "The Bible in Our Public Schools", which has been very suggestive to me, pays a high tribute to the Pilgrim Fathers, the noblest-spirited people on earth, who were forced out of the Old World by a bitter, relentless persecution. They fled from homes made sacred by the blood of a martyred ancestry, braved ocean perils, and faced hunger and death in the wilderness, that they might enjoy religious freedom. What was the source of their faith and moral heroism? There is but one answer, and that is the Word of God. It was given first place in the home, in the church, and in the school. It was one source of their authority, and from its decisions there was no appeal. It molded their free institutions and fed the fires of a loyal patriotism. It was made the foundation of a free church and an independent state, and upon this rock church and state have remained and grown until their power is mightily felt throughout the whole earth.

Now, shall we discard or even treat lightly the very source of our greatness? Shall we discountenance in the public school that cohesive, preserving influence which kept the nation one in the midst of a bloody civil strife? Is it possible for us to escape returning to the civilizations of bygone centuries if we neglect the means which lifted us up and out of such ignorance and night?

Moral principles must be taught in the public school or the education of oncoming generations will prove sadly defective. The purpose of the state in its educational system is to make good citizens, but these cannot be guaranteed by education alone. Moral character is fundamental to this high and responsible attainment. If the state punishes immorality, then why not teach morality as a means of preventing crime? The good citizen is the moral citizen. If the Bible is the source of good moral conduct, and its standard is recognized by every true citizen, then shall we not teach the pupils in the schoolroom what the Bible says?

"Civil government is ordained of God to enforce His moral law." In no other way can we guarantee to every citizen "life, liberty, and the pursuit of happiness." No matter how you reason, the same conclusion is reached; namely, that the Bible is the one source of authority on moral questions. "The judgment of the Supreme Court is that no law is valid which contravenes the divine law."

If we compel men to live according to the moral code of the Bible, then why not bring the child in its earliest years in touch with this great and only source of authority? If the state is to teach truthfulness, honesty, obedience to parents, purity of life, and respect for civil law, why not open to the child the Bible itself wherein may be found the principles and motives which lead to such conduct? "There can be no more violation of conscience in teaching the moral principles of the Bible than there is in enforcing the laws which are based upon them." "Surely the state should teach out of the Bible what the Bible says about the state."

We face this striking situation: "A government spending more than a million a day on an educational system from which it has excluded the only force that can safeguard its citizenship. Twenty million pupils are being trained for citizenship without any direct reference to the one force that can make their citizenship of the largest value to the nation."

(To be concluded.)

A FAMOUS MENNONITE

The Place of Henry Funk in Pennsylvania's Annals.

In a far corner of Montgomery County, a mile or so beyond Harleysville, is a house that was once the home of a distinguished Pennsylvanian. He isn't distinguished to-day in the sense that many a less capable and less worthy man is, for the reason that most folks have not yet come to a much better understanding of the Pennsylvania-German character than that possessed by some early detractors. But for all that, Henry Funk's name will some day be written large in the list of the great ones of Pennsylvania.

Henry Funk was a Mennonite, a believer of the teachings of Christ as set forth by Menno Simons, and he settled along Indian Creek in 1719. The country was then a wilderness; his nearest neighbor was five miles away, but it seemed to have the atmosphere that Henry Funk needed for growth. He was a scholar, a preacher in the Mennonite Church, and for some years a Bishop; he looked after a large farm; he was the author of two books, one of which was published in 1744 and ran through at least five editions, while the other one, published in 1763, three years after his death, ran through three editions—the second reprint being a Swiss publication in 1844, and the third a Lancaster enterprise in 1862. Apart from those demands upon his time, he looked after a mill and raised a family of ten children. Any one of his various occupations would be a fairly good sized job for a man of this generation.

The Book of Martyrs.

But Time will pay not the least of her tributes for his part in an enterprise which has been commented upon by no less a critic than Judge S. W. Pennypacker as a work which marks an epoch in the literary history of America. In the year 1660 there was published in Dordrecht, Holland, Tieleman Jans van Braght's great historical book of the Mennonites, a compilation of many smaller publications that had appeared before his day, the owners and authors of which were, in many instances, burned with their books by the executioners. In the Van Braght book the story of the Mennonites is told. It deals especially with their sufferings for the sake of their religion, and it describes, in all their horrible details, the death of many of these martyrs. Next to their Bible the book was most widely read, as a knowledge of it gave them courage and calmness under the terrible conditions in which they lived for so many generations.

Prior to 1748 there was no German translation of the book in this country, and as German was the common tongue of the early Mennonites a movement was set on foot by Henry Funk and others to have a translation made and printed. In 1744 England got into trouble with France; war was declared, and these pious colonists, fearful of the outcome, which might jeopardize their religious liberty, declared that "it becomes us to strengthen ourselves for such circumstances with patience and endurance, and to make every preparation for steadfast constancy in our faith." So, in 1745, they took up the question of a translation of the story of those nameless horrors through which their ancestors had passed, that they and their children might better withstand the impact of the expected blow from France.

A Noble Specimen of Colonial Bibliography.

In his "Historical and Biographical Sketches" Judge Pennypacker has told the story of the long, wearisome and unsatisfactory correspondence with the church authorities in Holland; and of their anticipation of such an outcome by a determination to translate the book themselves and have it printed. An arrangement with the mystical Dunkers of Ephrata was perfected by Henry Funk and his associates, and then work upon what has been appropriately termed the noblest specimen of American Colonial bibliography was inaugurated.

Henry Funk and Dielman Kolb were appointed to supervise the translation, and this occupied three years of their time and labor, inspecting each leaf as it came from the press to see that nothing was lost from the original. They gave their certificate that they had read every one of the 1512 large folio pages carefully, and that the translation was in all respects a faithful rendering of the original. Twelve hundred copies were printed and most of them sold. Some of the sheets were still at Ephrata at the opening of the Revolution, and as there was urgent need of paper for cartridges the Revolutionary Government requisitioned the stock at the community there. So it is quite likely that many a British trooper stopped the bullets whose flight was sped through the unwitting efforts of these peaceful Mennonites.

An Historic Old Mill.

Henry Funk's mill is still standing; it is better known locally as Musulman's Mill. It is somewhat changed since the days of its distinguished founder, for fire has damaged it and it has been partly rebuilt, while certain modern improvements in its equipment have been made. A steam engine helps along the power in times when Indian Creek is low and the forebay is simply a puddle for the frogs to bathe in.

One of the curiosities in the mill that takes one back to the days of the great miller-litterateur is a parchment deed bearing date of 1733, to which is attached the great seal of the Province. The impression is an unusually clear one, although somewhat battered by its 168 years of contact with an unsympathetic world; but the signature of Thomas Penn, one of the proprietaries and the second son of the Quaker founder, is as fresh apparently as the day it was written.

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EDITORIAL

In response to a call of the National Reform Association special prayers were made last Sunday in various churches for the good will of God toward the public schools, especially in relation to the matter of the Bible in the schools. The address appearing in this week's issue, which was made at the Chicago C. E. Convention on this subject, deserves careful and prayerful attention on the part of our readers. No more dangerous blow has ever been struck at the Christian foundation of our nation than we find in the several efforts in various quarters, Catholic, Jew and Infidel, to drive the Bible out of the schools and make its reading a crime. As a text-book of history, ethics and literature no well balanced scheme of education can ignore the Bible, but, as the foundation of faith the Bible is supreme and an attack upon it as such is a bold effort to destroy the religion of America.

In appealing to the masses to come into the house of God and hear their message the churches are not only within their rights, but they are doing something that is their duty. The church without a message to the masses has no excuse for its existence, but it should go farther than that, it should carry its message to the masses who won't come to it. Not only are men bidden to come, but the church and the Christian are likewise commanded to go. There are some churches who are stronger on bidding sinners to come than in obeying the command to carry the gospel to all men, but in the general run we think efforts are made in both directions.

In bidding the masses to come, serious mistakes are sometimes made. The church that advertises itself as social or its sermon as pleasing, or its music as artistic, had better devote some serious thought to the seriousness of the message men should hear. Unless there is a rebuke to sin and its nastiness held up as the curse of the soul the sweetness of the Gospel is of little avail, for it is only when men are led to see how evil their lives are and how much they are in need of saving that the truths of the Gospel become sweet. To offer to please, to entertain or even to instruct those who need to be shown how evil their hearts are, is a waste of energy and brings no glory to Christ.

The church member who has been away from home for a time, if he attended service where he happened to be, did as he ought to have done. There is hardly anything so injurious to the cause of Christ generally as the professing Christian who is model in his duties while at home, but decidedly inconsistant while away. Fifty percent of the devilry of the American summer resorts may be traced to persons who are very good church members at home but who fail to take their religion with them on their vacations.

Not all, however, misbehave when away from home and we know that some are just as conscientious in strange places as they are in their usual vocations. Indeed, it is a splendid thing sometimes to hear a new voice and see a new face in the pulpit away from one's accustomed associations and richest blessings are occasionally found in such places. The return home may even mean that others will come to enjoy something of what has been received. There are, however, some people who seem to feel that all they see and hear away from home is better than theirs. Persons of this class are apt to make a nuisance of themselves in their home church by depreciating everything from the pastor down to the carpet on the floor and telling what superior things they have elsewhere. When a child comes home pouting and condemning everything that has to do with home and complaining because it is not like the neighbor's, the best cure is a good spanking. We can't spank church members, but they surely should not be permitted to belittle what is their own and stirr up discontent because some novelty has appealed to them elsewhere.

The most successful man is sometimes a gigantic failure because he has failed to get the highest good out of life. Piling up millions, having a place of influence in the world, being in a position to command the pleasures that appeal to one, are things that some people envy of the one having them, but their possession is far from true success. If one has lived in the world among men without having learned to have confidence in his fellows, he is miserable to the extent of making other attainments valueless; if that one has not acquired confidence in himself his peace of mind is gone and all the possessions in the world will not make him happy.

The successful man learns to recognize success in others. When he doubts the honesty of every man and questions the virtue of every woman, it is generally because in his thought or life he has sought to become successful and attain happiness by dishonesty and impurity and failed miserably.

Success is a story with many chapters succeeding each other, the one being always a little better than that which it succeeded. If success is anyone's goal, it is for him to make the work of today a little better than that of yesterday.

No one can succeed without adding something to the sum of happiness. We call that one happy who has others rise up and call him blessed. He may not be richer for it, he may have to continue his struggle with trials, adverse circumstances, poverty and all that, but he has done good and the good man alone is the successful one.

A Christian's successful life is measured by the way he has pleased God rather than himself or others. It adds to the righteousness that the law of God sets for everyone to accomplish the winning of souls for Him and the making of them eternally happy.

A subscriber who is impressed with the need of the church's awakening in regard to the terrible state of the world at present encloses a clipping, the source of which we do not know, with a request that it be given farther publicity in this paper. It will be noted that the article contains comments from the point of view of two different denominational editors. The readers of religious periodicals cannot but see that there is unity of opinion everywhere that the church must play a leading part in the activities that will bring the world to its senses and its first task is to prove its faith and sincerity in the gospel it preaches.

A Call That Should Be Heeded.

If the church of God is the remedial factor in the world, and it is; if the church is of such worth as to be the world's salt, and it is; if the church is the light of the world, and it is; then the finding of certain religious teachers when they say that the cause of the present great war is in the condition of the church which has caused her light to go out and her savoring influence to so cease as to have no strong protest in the presence of the crying sins of the warring nations; then, what "The Presbyterian" said a few weeks since should be heeded. That paper said the loud call of the hour is to repentance, faith and obedience. The call should be heard first by the church, for there will judgment begin. The church in her faith, her service and her methods has suffered large defection. The world and worldly men have weakened her, and her ambition has been her own glory rather than the praise, the worship, the obedience, the expectation of her Lord.

A leading Congregational clergyman remarks on this deliverance:

"Let the church awake from her lethargy; let her be ashamed of her compromises; let her confess her infidelity; let her rid herself of her false prophets; let her get back to the Bible, to prayer, to the real preaching of the Gospel; let her separate herself from every unclean thing; let her seek for men's souls rather than their favor or their pocketbooks; let her witness for Christ in the way the fathers did, and her power and beauty will be again seen and felt to be effectual."

A $3.00 Conklin Self-Filling Fountain Pen, your own renewal and a new subscriber for $4.50. The new subscriber will receive the paper from now until Jan. 1917.

"THE WAR" IN CHINA AGAINST OPIUM

By E. C. Wilford, M. D., Tzeliutsing

(Opium is being steadily driven out of China, but as with the drink traffic in Christian lands, the demon of opium in China dies hard. Herewith some interesting experiences by one in the thick of the fight.)

These days everyone is thinking and talking about "the war." Some sixty or seventy years ago England was engaged in a war in which her cause was not so just as it is in the present war. I refer to the war with China re the opium trade. As a result of that war China was forced, "at the point of the bayonet," as someone has put it, to receive importations of opium. Ever since that time there has been an "opium war" in this country—war by the Government against the traffic, war by the poor "fiends" against the habit, and the war that the missionary has had to fight against the drug, with its pernicious effects, direct and indirect; and finally the war he has had in living down the national (British) disgrace. Fortunately for China, for the missionary, and for herself, Britain has been doing something in late years to remedy the great evil.

Since opening medical work in Tzeliutsing after the revolution, now about two years, I have had over three hundred patients in the hospital breaking off opium. Perhaps you may be interested in hearing of a few of these cases.

One of my early cases was a Mr. U. He is a business man, and his shop is not far from our church. He had been an opium user for over twenty years, and so had quite a hard struggle in getting rid of the habit. But he stayed cured, which is not the case by any means of all who are cured. They give us lots of excuses for returning to the habit, e. g., sorrow, anger, disease, temptation by comrades, etc. Well, this Mr. U. has been cured now for nearly two years, and he has attended the church fairly regularly ever since. I am sure that he believes in Jesus Christ, and I consider his conversion to Christianity due to the influence of the hospital.

Last year Mr. Cheo came to break off opium. He is a farmer, and lives near a smal town about twenty miles from here. He was cured and returned home. Soon afterwards he came back with seven of his friends to have the treatment. (I at once thought of the New Testament story of the man who had the devil cast out, but who afterwards was possessed of seven.) They were all cured. A short time ago another man came from this town. I asked him if he knew these other men. He said, "Oh yes, that is why I came." I asked him whether they had all stayed cured? Again he replied in the affirmative. This was rather encouraging news; it had rather a better ending than the story in the New Testament, so I thought.

If I had written these lines a week ago, when Dr. Kilborn asked me, my story would have ended here. But unfortunately a few days ago my friend, Mr. Cheo, came back again to the hospital, saying that he wanted to take the opium cure once more. I said, "Why, isn't your name Cheo?" He said "Yes." "Are you not from Lung Hwei Cheng?" "Yes." "Did you not break off opium here, and then bring me seven of your friends?" "Yes." "How is it, then, that after all this you are again using opium?" "Well," he said, "doctor, it is just this way; about two months ago I had a bad attack of dysentery, and I started to use opium again, to try to stop the disease." He continued, "I am ashamed to face you again, but if you will cure me once more I will go out and get you a lot of other friends to come and break off the habit." No doubt he was telling the truth about the dysentery, for there was a bad epidemic in this province this past summer, when a great many succumbed to the fell disease. So Cheo is again a patient, and we trust that this time he will be permanently cured.

That town as yet has no chapel; my former patients all say they would like to have one opened. I have spoken about the matter to Rev. R. O. Jolliffe, who has the out-station work, and we hope that ere long these men and their fellow-townsmen will have the gospel preached in their midst.

A recent opium patient was Mr. Chang. Nearly two years ago his wife attended the dispensary, to be treated for ulcer of the leg (a very common disease in China). Soon she began to attend church, and took quite an interest in the gospel. She soon got to have a good deal of faith in prayer. She used to pray about the every-day things in her life, and she was especially not unmindful of her husband, who was an opium user. The ladies of our mission here got quite interested in the family, and were anxious to see the husband come to the hospital, and urged me to give him special attention if he did come. After many months he finally decided to give up the habit and presented himself at the hospital. He apparently felt some of his wife's faith in prayer, for he proudly showed me a written prayer which Mrs. Joliffe had given to his wife.

After completing the cure Mr. Chang went home, and it was not long till we heard of their having a prayer-meeting at their house. They had the Bible-woman out at it. Perhaps you may smile if I tell you the main subject of prayer—a sick pig! This may be amusing from the Westerner's standpoint, but not from the Chinese, for the pig is an important item of wealth among the lower middle classes. For instance, the proceeds from the sale of a fat pig would buy food for a Chinese coolie for over a year. So after all this prayer was perhaps as sensible as some of the prayers we make. Let us hope that the Chang family will go on praying, not only about the temporal things of life, but also about the all-important eternal things.—Christian Guardian.

EVERY-DAY RELIGION

Religion that isn't good for every day isn't much good for any day. If it doesn't stay with a man on Monday, it was only a cloak and a mockery on Sunday. If it doesn't show itself in the home, breathing upon everyone therein a kindly and helpful and strengthening influence, then it will make a fine show in the house of God to very little purpose indeed. If religion doesn't grip a man's soul, if it isn't the one thing in his whole life, Sunday and Saturday, day and night, then it becomes so near to being nothing that it is scarcely worth reckoning at all. When we speak of everyday religion, we speak of the only genuine kind of religion that there is. And it is its homely every-day quality that will commend it to the world and will in the end win for the allegiance of the world. Religion is for every day. Its blessings and benefits, its comforts and sweet consolations, its guidance and its inspiration are for the commonplace days in the commonplace lives of commonplace men and women. It is something to take to one, something that will never be out of place anywhere. A man who has everyday religion in good wholesale quantity can easily afford to be without a good many other things.—Christian Guardian.

Your own renewal for 1916 and a new subscriber from now until January, 1917, and a copy of Krehbiel's History of the General Conference, postpaid to each for $3.00.

THE S. S. LESSON

Sept. 26.

(Review.—Read Psa. 72.)

Golden Text—Psa. 21:1.

Lesson 1—Absalom's Failure In his children David had to reap the fruits of his own sin. So long as he lived he was troubled by the wickedness which they committed. While he was fully forgiven by God how much different would his life have been without the awful past ever coming up! Absalom proved ungrateful to his father, after having escaped punishment he stole the hearts of the people from his father. In his career we see exemplified haste, passion, pride, treason, defeat and death. A career which rests on such things, no matter how it appears to prosper, will certainly come to a sad end. God, piety, honor and love were entirely omitted from it.

Lesson 2—Solomon Anointed King. — David redeems his promise to Bath-sheba. He calls to his assistance the priest, the prophet and the soldier. Great, as was David's career, it had to end and he had to prepare for the future. Too many think they will go on as they are and make no provision for the future. As the king's son, Solomon came into the glory of the kingship. We are all children of the great King, glory awaits us as heirs to His promise and we shall reign with Him.

Lesson 3—Solomon Chooses Wisdom. — Solomon began his reign right by going to worship at Gibeon. The best beginning of any career is going to God and laying the matter before Him. God gave him his choice. We may all make our lives what we will, but many do not choose rightly. Solomon had the choice of many things which men prize dearly, but in choosing wisdom he chose the pearl of them all and with it came all the rest. "The fear of the Lord is the beginning of wisdom." That should be everyone's choice and, having it, one has the pearl of greatest price. God's vision to Solomon was a dream, but it came true because Solomon applied himself to wisdom. The way to have our dreams come true is to set about with God's help to make them come true.

Lesson 4—Solomon Dedicates the Temple. — Prayer was the principle program in the dedication. Prayer is the chief exercise of worship. Solomon's prayer is to a covenant-keeping God. It claims God's promises; it asks for a verification of what was assured to David. We are the temples of the Holy Ghost. It is for us to consecrate our bodies to be His dwelling place. Prayer should enter into our lives not only in consecration but in everything else as well. He did not omit to ask for forgiveness. Unless our sins are forgiven we have no place at His altar or in prayer. The way to forgiveness is always made plain and easy.

Lesson 5—The Queen of Sheba Visits Solomon.—There are many lessons to be learned from this visit. She heard, that is, she placed herself in an attitude where she might learn more. She came. It required an effort, but the best blessings are the result of effort. She asked. God invites us to ask of Him that we may receive spiritual as well as material blessings. She gave. Giving to God is one of the surest evidences of our earnestness. In the Christian life it is more blessed to give than to receive. She received, and that more than she gave. This is always the way with God. She returned, no doubt, to tell of all that she saw. When we come to God, He sends us forth to tell about Him and lead others to Him.

Lesson 6—The Kingdom Torn Asunder. Rehoboam had a splendid opportunity which he blasted because he did not give himself to the wisdom about which his father talked and wrote so much. The ruin of multitudes of youths begins with their disregarding the advice of their parents. He lost his kingdom, first because of the sin of his father. The sins of parents always are visited upon the children. Second, because he took the wrong kind of advise. Third, because of his pride. Fourth, because the Lord was not consulted in the matter at all. Throwing away paternal advice, ignoring God and giving way to the suggestions of pride are rapid steps in the direction of ruin.

Lesson 7—Jeroboam Leads Israel to Sin. — Jeroboam saw the consequences of Rehoboam's taking evil advice, he knew what followed Solomon's excessive building and he understood that punishment was sure to follow disobedience to God, yet this is what he did as soon as he became king. Having ignored all the lessons of the past, he made for himself the reputation of having caused Israel to sin. False gods were naturally followed by a false priesthood and false feasts. With them came the curse that finally destroyed Israel. The service of idols is always destructive. An idol is anything we love better than God.

Lesson 8—Asa's Good Reign.—Judah had been in a most pitiful state, without God, without a teaching priest, without law and without peace. The fault was all their own. Had they sought God all the rest of these things would have been theirs. Asa's reform was a practical one. He put away idols, renewed the altar, called the people together, offered sacrifice, made a covenant and rejoiced. It was the joy of a revival and the revival didn't just happen. It came about because they put themselves in a position for it Neglect of religious opportunities makes a revival impossible.

Lesson 9—God's Care of Elijah. —Elijah appears just when Ahab seems to have everything his own way. Sin, no matter how it succeeds, finds someone to rebuke it. God sent Elijah on a dangerous errand, but He protected him as He always does. The prophet in the two miracles had just enough to sustain him, but it was all he needed. Elijah never lost faith and God never failed him. In caring for His prophet God also cared for the widow and her son. Blessings the saints enjoy are always shared by others.

Lesson 10—Elijah and the Prophets of Baal. — He stood alone, but he was the strongest man on Carmel because the Lord was with him and he knew He would not fail. He repaired the altar. The beginning of a revival lies in the establishment of worship both in public and private. He prayed. Prayer is the power God puts in the hands of His children which gives them victory over evil. He prayed as an obedient servant, as one who sought God's glory, as one who knows God will keep His promise; he prayed earnestly and persistantly. Fire came in answer to his prayer. The fire of the Holy Spirit will only come upon the church as it is a faithful and praying church.

Lesson 11—Elijah's Flight and Return. — In spite of his triumph Elijah became discouraged and afraid and so ran away. God met him by a manifestation of His power, but sent him back. In the time of danger there is greatest need of the presence of brave and loyal witnesses for God. Because he had run away there was very little for him to do but anoint a successor. When we fail God finds someone else to do our work

Lesson 12—Defeat Through Drunkenness. — Ben-hadad was arrogant in his contempt for God and His people. Wine made him foolishly careless. It was his defeat. Strong drink robs men of their good sense and brings them to utter ruin in body, mind and soul.

THE C. E. TOPIC

Sept. 26.

Shields Against Temptation.

Eph. 10:18.

The smallest leak in the ship may mean her loss and so the captain sees to it before he sails that every leak is stopped up. But a leak is always likely to spring, so it is for him to see that a watch is kept for leaks all during the voyage. Temptations are always present and they must be met and mastered; but having overcome the known temptations does not say that they are settled for good. They appear again and again. We must always be on the watch for them and prepared to master them, for the smallest of them may be fatal. We are to be strong against them. God wants no weaklings in the faith. Time after time we are commanded to be strong. The way to be strong is always revealed, for God never sets us a task which we have not the means of performing. In our Master's life we see that temptations were present. The great temptation of the Lord is described to us that we may take courage. It is no sin to be tempted, the best of men have had their temptations which tried their souls, but it is a sin to yield to temptation, especially since God opens up the way for us to overcome temptations. Temptations, though severe, are a blessing that we cannot afford to miss for they make us strong. A little temptation of today was a big one yesterday, but it became a little one easy to master because we have learned how to deal with it. As the arms of the smith become hard and strong as the iron upon which he works by continual hammering at the iron so the faith of the Christian becomes strong in the exercise he gets in meeting temptations and overcoming them.

The Christian life, in the passage for our lesson, is described as a warfare with the devil who, while he is by no means a weakling, may be overcome if we use the means God provides. Here these means are likened to the armor of the soldier. St. Paul, as a prisoner, had plenty of means of observing the equipment of his guards and he made them teach a lesson. One of our worst temptations is to give away to the powers of evil which seem so terrible to us and not try. Paul takes these very signs of power and lets them suggest to him a greater might which God puts at his disposal. How helpless a weakling he seems in the hands of his guards and yet how strong he feels, stronger than the Roman soldier, yes, stronger than the devil himself.

We are to put on the armor. In God's warfare He wants soldiers ready for the fray. He wants those who can be depended upon to be faithful even when they are to fight alone with temptation. The safety of an army rests with the guards who stand alone on the extreme guard. If there is faithlessness there surprise and defeat are the natural order of events. The fight with temptation is the battle on the extreme guard which the soldier fights alone, but it is the fight of these guards that saves the day. As the guard is sent out equipped for his work so the Christian is sent against temptation fully equipped to meet and overcome it. As it would be foolish to attempt to go on guard without arms, so it would be hopeless for the lone Christian to meet temptation without equipment that God gives him.

Not only is an armor needed, but it must be a complete one. The enemy is resourceful and every energy is needed. We must not belittle the enemy. He has supernatural power and did not hesitate to attack God's Son; he will not spare us; He will look for a flaw in our armor and will find one if it is there. A character from ancient mythology was supposed to be safe from the arrows of the enemies in every part of his body but his heel and it was there that his enemy shot and killed him. So with the weak parts of our character, they are the places against which the devil aims. As a chain is no stronger than its weakest link so the Christian is no stronger than the weakest part of his character. We must be armored against our greatest weaknesses, for against them the fiery darts of the devil will be thrown. Note, however, that in the armor described no provision is made for the back. The enemy can only get at that when we run away. God has no use for a coward and does not provide for his protection. Safety is sure when our faces are to the enemy and we are using the protection God is giving.

In the study of the Christian's armor we find truth the proper girth for the loins. Is it true? is always a fair test. Knowing the truth of our cause we are in a position to stand against all that is untrue. Righteousness is the breast-plate protecting our vitals. Knowing that we are right, we need not fear for right will always triumph. Peace is the proper shoeing for the feet. Being at peace with God and man and ourselves makes all the temptation the devil can hurl against us useless. The shield of faith is the protection which gives us confidence. Salvation is the protection for the head, the power that directs the whole life. In the salvation assured us we are confident that eternal life is assured. The weapon of offense against temptation remains the Word, the all-conquering Word of God. Now being so armed and having confidence in our weapons what have we to fear of temptation? God has given us the means for overcoming it and we have the still greater force, the power of prayer at our command. "Satan trembles when he sees the weakest saint upon his knees."

CONTRIBUTIONS

For Janjgir, C. P., India.

From the Upland sewing society for a Bible woman, $15; Johannestal S. S., by Bro. J. A. Ewert, for a Bible woman, $8.50; Pandora S. S., by Bro. A. J. Welty, for a colporteur, $36. For orphan work: Mrs. Ledig, $25; Pandora S. S., by A. J. Welty, $50; Winkler C. E. society, by Rev. J. Hoeppner, $25; Bro. P. B. Amstutz, $25; Halstead junior society, by Sister Camp, $25; Johannestal S. S., by Bro. J. A. Ewert, $25; Upland sewing society, $20; Schoental school, by Bro. Jac. Blatz, $14.20. For widows, by Mrs. W. Woelk, $2. With thanks.

P. W. Penner.

On receipt of $2.00 we will renew your own subscription and send the Mennonite to a new subscriber from now until January, 1917.

NEWS OF THE WEEK

TIRED OF KILLING, WRITES AMERICAN

Chicagoen Tells of Experiences in Armored Car That Turned His Hair White.

Chicago, Sept. 11. — From Robert Beck, former owner of a taxicab business here, has come to his friend, Charles Grand, a vivid letter on his war experience. Beck joined the Allies as driver of an armored automobile.

"I am glad to have the chance to tell you that I am alive, and that is all," the letter says. "My hair is nearly white now. I am sorry to tell you that I am deaf and dumb through shock and wounds. I am a motorcycle dispatch bearer and armored car driver.

"I was driving a sixty horsepower armored car. I could not drive fast enough through the dead bodies, because the dead bodies and horses were so thick that I could not get through. All at once a shell hit my car and blew it up.

"When they got me from underneath the wrecked car I was deaf and dumb, with my ribs crushed and spine hurt. The other three men I carry with me in the armored car were blown to bits.

"This was a month ago. The doctors have tried to bring my speech and hearing back, but they cannot. The doctors say they will come back in time, because now my nerves are shattered through hardships.

"Charlie, I am tired of killing people. I have been driving an armored car with three Maxim guns inside of it and three men working the guns. They fire 500 shots a minute, and I carry 10,000 pounds inside the car. The car weighs four tons, so you can see what fun we have on the battlefield. I have seen times when I drove my car forty miles an hour into a regiment.

"We have crushed men to death by the mad driving. I have had my radiator thick with blood, and pieces of arms and legs stuck out of my wheels. Many a time in a charge I have been so weak that I could not pull my bayonet out of bodies that I had bayoneted.

"This sumer has been bad for flies. There were millions of flies around us, because there are thousands of dead bodies of men and horses not buried properly. The bodies are thrown anywhere."

SAYS TURKS ARE LOSING GROUND AT DARDANELLES

Athens, September 13.—An American citizen of standing in Athens has received advices from Constantinople which he says are trustworthy, that the situation of the Turkish army and government is unfavorable. According to this information the position of the Turkish forces defending the Dardanelles is precarious. It is said the Turkish front, thinned by the heavy losses, is finding it increasingly difficult to hold the lines against the French and British.

Turkey's position at sea is described as disadvantageous. The former German cruisers, Goeben and Breslau, renamed Sultan Selim and Medullu, are said to have been incapacitated, while the Russian fleet preys on Turkish shipping.

TWO AMERICAN TROOPERS KILLED BY MEXICAN SNIPERS

Brownsville, Texas, September 13. —United States troops along the Mexican border in the lower Rio Grande valley were held ready for instant action to-night as a result of a carefully planned attack by Mexicans early to-day on the camp of a cavalry patrol near the river.

Although surprised and surrounded, the ten troopers of Troop A, Twelfth United States cavalry, under Sergeant Walsh, made a spectacular defense and stood off and forced to retire three times their number of assailants.

The American soldiers lost two killed and one wounded and while two Mexicans were seen to fall during the battle, they were carried off by their comrades.

Private Anthony Craft, of Detroit, Mich., was killed. Private Trumpeter Harold B. Forney, Watertown, N. Y., was shot through the abdomen and died later, and Sergeant Walsh was shot through the left side.

The camp of the American soldiers where the fight took place, was located in a grove of ebony trees surrounding a shed in a ranch corral. The men slept in the shed and when the first to awake at dawn went outside to start the camp fire, he saw a man on top of a straw stack 100 yards away, and five others on the ground nearby. He shouted a warning to Sergeant Walsh, who aroused the remainder of his command just as the Mexicans near the straw stack opened fire.

At this signal four other parties of Mexicans who had taken shelter on all sides of the American camp, also opened fire. Taking what shelter they could, the American troopers replied briskly and after thirty minutes fighting their accurate aim made the Mexican shelters too hot for the occupants and they withdrew.

DECLARES BRITAIN MUST FILL UP GAP

London, September 13.—That the central powers still have an overwhelming superiority in all the material and equipment of war, and that the allies to win must put forth all their strength, is the statement made by David Lloyd George, minister of munitions, in the preface of a book containing his speeches since the outbreak of the war, entitled, "Through Terror to Triumph".

"After twelve months of war," says Mr. Lloyd George, "my conviction is stronger than ever that this country could not have kept out of it without imperiling its security and its honor. We could not have looked on cynically with folded arms, while a country we had given our word to protect was being ravaged, trodden on by one of our own co-trustees. If British women and children were being brutally destroyed on the high seas by German submarines this nation would have insisted on calling the infanticide empire to a stern reckoning.

'France can not be expected to sustain much heavier burdens than those she now bears with a quiet courage which has astonished and moved the world. Italy is putting her strength into the fight. There is only Britain left.

"Is Britain prepared to fill up the gap that will be created when Russia retires to the rear? Is she fully prepared to cope with all the possibilities of the next few months in the west, without forgetting the east? Upon the answer will depend the liberties of Europe for many generations.

"A shrewd and sagacious observer told me the other day that in his judgment the course pursued by this country during the next three months would decide the fate of the war."

HINDENBURG BATTERS WAY TO PETROGRAD RAILWAY

London, September 13.—By one of those battering offenses, which, although costly in men and munitions, have invariably been successful, Field Marshal von Hindenburg's army have at last set foot on the Rovno-Petrograd railway between Vilna and Dvinsk. The whole Austro-German forces have been striving to gain this railway since the fall of the Polish fortresses.

The offensive, which began toward the end of last week, was carried on from three directions upon Dvinsk and the railway on either side of the town, while farther south the invaders advanced toward Vilna. The Russians, before superior forces, supplied with the usual mass of artillery were yesterday forced back to the lake district which the railway penetrates, and are now making a stand there.

Simultaneously, the Germans pushed their way eastward toward Slonim and Pinsk, both of which are on roads which join the main railway line, while the Austrians with whom there are many German units, are fighting hard to reach Rovno, the southern terminus of the line.

With this railway partly in the hands of the Germans, it is probable that the Russians will be compelled to make a further retirement, although their offensive in Galicia, which continues, might save them by compelling the Germans to send reinforcements to this region.

GERMANS SEEK KEY TO CZARS RICH GRANARY

Not Petrograd But Odessa On Black Sea Their Aim—Would Aid Turks.

Berlin.—Odessa and not Moscow or Petrograd is the next objective of the armies of the Teutonic allies. This announcement, unofficial in character, but bearing the stamp of rumors emanating from the war office, has been heralded in Berlin with great acclamation.

The new movement of the Austro-German forces, which the German strategists hold to be the most decisive in character yet attempted, has for its object the following highly important consummations:

1. Open the wheat belt of Little Russia, which is the granary of all Russia and a large part of Europe, for the use of the Austrians and Germans and bring into the hands of the Teutonic allies the richest, most fertile, and best iron and copper ore producing region in European Russia.

2. Close the Russian seaports on the Black sea and thus bring about an effective "starve out" campaign against Russia.

3. Abort the plans of the Anglo-French-Italian Dardanelles campaign and keep Constantinople in Turkish and German hands.

4. Make more likely the entrance of Roumania in the war on the side of the Teutonic allies, or at least cause her to preserve neutrality benevolent in character toward Germany and Austria by way of lifting the embargo on the shipment of arms through her boundaries to Turkey.

5. Prevent the exportation of arms, other munitions of war, and supplies by the French, English, and Italians to Russia and thereby make Russia's resistance to the Teuton advance even more feeble than it is at present.

6. The opening of a direct route over which the Germans and Austrians (and the Turks, once they are supplied with arms and ammunition from Germany) can begin a campaign against the Suez canal, one of Engtland's greatest stratcgic possessions, and Egypt, England's valuable territory.

CARRANZA'S PLAN DISCUSSED

Washington, Sept. 11. — General Carranza's rejection of the Pan-American appeal for a peace conference in Mexico, and his counter-proposal for a meeting with the diplomats at some point along the Rio Grande to discuss Mexican affairs "solely from an international point of view" will be considered by Secretary Lansing and the other conferees at a meeting to take place in Washington within the next few days. It was suggested here today that Carranza's proposal probably would be accepted, as possibly opening the way to a discussion through which an agreement for the settlement of the republic's affairs might be reached.

GEN. VILLA NOT KILLED

El Paso, Tex., Sept. 11. — A telegram from General Villa, dated at Torreon, sent tonight and received by Hipolito Villa, brother of the northern leader, at Juarez, denied that either the northern general or General Fierro had been injured on their visit to the ranch of General Tomas Urbina, at Nievis, south of Santa Barbara, on the Parral-Jiminez branch railroad, as reported here today.

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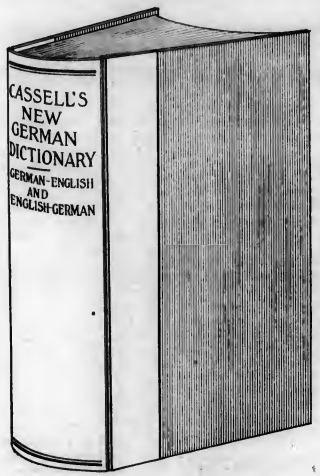

Every German-American who realizes the enormous advantage which a knowledge of the two languages—both German and English—gives to its possessor, will be eager that his children and he reap the benefit which will accrue from constant reference to this book in the home. Every patriotic German will feel in duty bound to further and encourage a knowledge of the language of the Fatherland among the sons and daughters of Germany who are growing up in America.

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MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXX. BERNE, INDIANA, SEPTEMBER 23, 1915. No. 37.

NOTES AND COMMENTS

In its report for the month of August the Bethany Mission of Altoona, Pa., reports 19 meetings held in the Mission, 2 visits to homes where there was sickness. 21 visits made in the interest of the work, and 39 garments distributed to needy persons. Collections amounted to $6.30; applications for membership 3.

The Roaring Spring church expects to re-dedicate its building on Oct. 10. Rev. W. S. Gottshall of Bluffton, Ohio, is expected to be present on that occasion and deliver the address.

Prof. Boyd D. Smucker of Bluffton College is at present visiting the churches of eastern Pennsylvania in the interest of the college A number of young men from Pennsylvania have entered Central College this year. This institution is the nearest Mennonite school to the large group of Mennonite churches in Pennsylvania and the fact that the college appeals to young people of this group, though quite a distance from them, shows both the need of distinctly Mennonite schools and a willingness of our young people to support them when they have opportunity.

A recent issue of the "Mennonitische Blätter", the organ of the Mennonite Church in Germany, gives a revised list of those of the church's membership in the army who have either been killed, wounded, taken prisoner or have received the Iron Cross. The killed number 113, the wounded 95, those taken prisoners 23 and those receiving the Iron Cross, 88.

The First church, Philadelphia, will celebrate its 50th anniversary during the week between the dates Sept. 26 and Oct. 3. The program announced is as follows: Sunday, Sept. 26, 9:15, Homecoming and reunion of the Sunday school. 10:30, Anniversary sermon by Rev. A. E. Funk of New York, pastor of the church, 1874-1882. 6:45 p. m., Christian Education meeting, in charge of E. Y. Fretz. 7:30 Sermon by a speaker to be announced.—Monday evening: A service by the different auxiliaries of the church. ten minutes being given to each speaker appointed for the different organizations, J. B. Bechtel presiding. — Tuesday evening: Neighborhood night. Pastors of the neighborhood will give addresses. Rev. R. T. Jones, D.D., presiding.—Wednesday evening:

BRO. AND SISTER P. J. BOEHR.
Who sail for our mission field in China next month.

Conference night. Members of conference are invited and different ministers will give addresses. The pastor presiding. — Thursday evening. The pastor's 33rd anniversary. The address of the evening will be given by H. S. Borneman, Esq. Messages from absent and former members will be read. Rev. J. Shelly Myers of Chicago, Owen O. Schimmel of Roxboro and Mrs. Anna B. Ehret of Lawndale, the three charter members still living, are expected to be present and to speak. S. M. Rosenberger will preside. — Friday evening. The members of the Second church will attend in a body. The sermon will be given by Rev. S. M. Grubb of the Second church and editor of the Mennonite, to be followed by a social meeting.— Sunday, Oct. 3: Communion service in the morning and evening. Rev. Funk, a former pastor, and Rev. J. Shelly Myers, a former member, are expected to be present.

During the course of many years there accumulated in the yards of the Diston Saw Works, one of the largest tool factories in the world, thousands of worn-out grind-stones for which there seemed to be no use whatever until recently. A church was to be built in the neighborhood of the plant and it occurred to the wide-awake pastor that these worn-out stones might be used in the building. He therefore asked the firm for them and received them free of cost. Work on the building is already in progress and it is expected that in a few months these useless grind-stones will have become a beautiful church building.

The Berne (Ind.) church contributed $4570.57 to home and foreign missions during the last year. They have a membership of 930. The church at Bluffton, Ohio, with a membership of 866 contributed $1940.84 to the same cause.

The Middle District Conference comprises 14 congregations with a membership of 3738. The amount of money contributed during the year was $31641.88, an average of $8.40 per member. The enrollment in Sunday school is 3774 with 258 teachers.

The postcard fad still continues to keep Uncle Sam's mail department busy. Among the many subjects appealing to the postcard artist none are more popular than churches. There is scarcely a Mennonite church in the country that has not been post-carded. A collection of such cards will give a splendid idea of many things in our church that ordinarily do not get into print. The readers of the Mennonite who are in a position to secure cards having pictures of Mennonite churches or places of peculiar interest to Mennonites will be using the fad to good advantage if they secure copies and mail them to Rev. H. R. Voth, Goltry, Okla., president of the Mennonite Historical Society, who will preserve them for the future use of the society.

A Historic Autograph Album.

Among the interesting literary remains of the late Jonas Y. Schultz, is an autograph album dating back to 1871, while the owner of it was a teacher in the Mennonite school at Wadsworth, Ohio. The autograph album is an interesting relic of several decades ago when nobody, at least no student at school or college, was considered up-to-date without it. The sentiments inscribed in the little autograph albumn were short sentences or short verses of poetry, and the penmanship was usually the best the writer could command. But the rage or fad has seen its best days, and our children and grandchildren are now asking what it was.

But this particular album has more than a passing interest. The verses are quite elaborate and the penmanship is, with few exceptions, noteworthy. The following are among those who left their mark on its pages: Carl Justus van der Smissen, Sarah Cornelia van der Smissen, Elizabeth Krehbiel; Abraham J. Fretz, of Berminister; Wilhelmina Fredericka van der Smissen, Hillegonda van der Smissen, A. P. Fritz, Rev. Levi Shimmel, Rev. Ephraim Hunsberger, Rev. J. S. Moyer, Rev. S. F. Sprunger, Rev. Wm. Galle, Rev. J. S. Hirschler, Dr. S. S. Haury, Peter H. Stauffer of Spinnerstown; Uriah S. Shelly, Rev. Albert E. Funk, Lewis S. Shimmel of Pleasant Valley; G. B. Ruth, J. J. Baumgartner, Heinrich R. Schmidt, Rev. Anthony S. Shelly of spinnersville, and James H. Shelly of Pleasant Valley, and a few others. These were the teachers and students at Wadsworth that year. Some were ministers at that time, several became ministers later. Nearly ev-

eryone added the date of his birth to his or her signature. Rev. Levi Shimmel was born in 1826; Rev. Ephraim Hunsberger of Wadsworth in 1814; Rev. J. S. Moyer in 1842; Rev. S. F. Sprunger in 1848; Rev. S. S. Haury in 1847; Uriah S. Shelly in 1853; Rev. Albert E. Funk in 1852; Lewis Shimmel in 1852; Rev. A. S. Shelly in 1853, and James H. Shelly in 1858.

That must have been a happy family of Mennonites. The old school has long ago closed its doors, but not without furnishing the next generation with a good part of its ministry. And just as our church is greatly indebted to schools of the past for its growth and almost its very existence, so will our church in the future depend largely upon our educational institutions of the present day.—Weekly Bulletin, Quakertown, Pa.

MENNONITES OF AMSTERDAM OF ABOUT 1860.

(From the Recollections of H. P. G. Quack in De Zondagsbode, Amsterdam.)

One cannot easily appreciate the prosperity of Amsterdam during the first half of the 19th century if one does not take into account the activities of the very influential Mennonite residents of Amsterdam and its surrounding territory, especially Zaanstreek. What the Quakers did and worked in London in the beginning of the 19th century the Mennonites did in Amsterdam. In both countries they formed a peculiar group of people who had controll of great wealth—the result of great economy—and now prudently invested it in profitable enterprise. They were prepared for this in the early history of the country because, before the Revolution of 1795, they were not permitted to participate in matters of state or government. Making money in trade was their element. The trend for money-making was in their blood. Their simple life, without show or outward display, always contributed to the accumulation of new capital. In this way they obtained a large influence in great mercantile interests. In their daily walks they were everywhere known by their sense of fairness, their trustworthiness and a sort of peculiar reserve or simplicity. They meant all they said but they did not say all the meant. Everyone in Amsterdam knew the Mennonite by these qualities.

Among them was the president of the chamber of commerce, Frans van Heukelom. He was, when I learned to know him, 49 years of age, in the prime of life a small active man who saw everything from behind his gold-brimmed glasses, familiarly jesyfull with his intimates and somewhat haughty towards those beneath him. He went foreward honestly and truthfully, holding to liberal principles, yet believing that one best makes progress by tacking now right then left. Personal sympathies and antipathies greatly influenced him in his dealings. In his manner there always was something that mildly suggested secretiveness. He confided his personal opinions to his friends but he assumed an appearance of knowing more than he would reveal at the time. This Frans van Heukelom was a typical Mennonite. He delighted in church-going and gave an impression of luxury with his span of splendid horses. He would drive over town in his fashionable coupe, his advice being sought and given everywhere. His friends and closest associates naturally were Mennonites. The first of these was his brother-in-law and partner, Mr. H. van Beeck Vollenhover, the familiar member (later president) of the Upper Chamber of the States General who was committed to the principle of Free Trade and knew how to defend the doctrine with energy in the law-giving assembly with evidences gained by his own experience—he and his brother-in-law were in the grain business—and he was one of the strongest defenders of the rights of the grain trade in that body. In the Chamber of Commerce Frans van Heukelom had the support of two other Mennonite friends, Jan van Eeghen and Albert van Geuns. The first, a very noble figure, was with his nephew, the head of the mercantile house of Van Eeghen and Co. In opposition to the above named Mennonites he identified himself to the orthodox party. He was known to be strongly opposed to the neutral educational law of 1857 which involved the socalled Christian and social virtues but he finally followed the pace and movement set by the liberals. In plan and conception he was more clever than his surrounding friends, yet he had the fault—just as he viewed the matter from all sides—of not coming to a conclusion as quickly as they. He gave himself the opportunity of safety, yet, perhaps on this account, he seldom entertained an error and his advice was always greatly sought. The members of the Chamber of Commerce had him appointed assistant president and in this dignity he was often called to assume the active presidency because Albert van Geuns was often vexed with the gout. Albert van Geuns, chief of the banking house of Luden and van Geuns, a fine and proudent man, supported both men with his talents.

There was one in the Chamber with whom Frans van Heukelom had to reckon after he went over to the camp of the Liberals. It was his nephew, Chr, C. Hartsen, also a Mennonite. Martsen was, like van Beeck Vollenhoven, a member of the Upper Chamber of the States General and there represented sound policies, especially in matters relating to colonial politics. He was a relatively young member of this high body and there developed very remarkable oritoical talents. One eagerly listened to this handsome well-groomed young man, papers and documents in hand, as he proceeded with his partly memorized and effective discourse. His manner was always courteous and dignified. Later, when the Liberals began to win in the Chamber of Commerce Hartsen was followed by Herman Rahusen, also a Mennonite and a member of the Upper Chamber of the States General.

The one who above everyone else supported Evans van Heukelen in the struggle against old trade conservatism of Amsterdam was his brother C. van Heukelom, always faithful and sincere. It was he who gave his brother the best arguments and many of his statements which did service in the Chamber of Commerce were prepared for him in his splendid handwriting.

I was also admitted into his friendship, for it happened that we both lodged in the same house. The structure is now entirely rebuilt. In the dear old house of that time C. van Heukelom and I lived in neighboring rooms on the second and third stories. Very often we sat together with our faces toward the beautiful park to discuss matters of state and society.

MORAL CONDITIONS AT THE PANAMA EXPOSITION

It will be remembered that the Federal Council of the Churches of Christ in America, supported by all its constituent bodies and by local and state federations of churches, took measures long before the Exposition opened, to induce the authorities of the exposition and the city of San Francisco to maintain a high moral tone within and without the grounds.

Both the Exposition authorities and the mayor of San Francisco insisted that it would be so and issued public statements to that effect.

In June the Council sent out a report from Dr. Thomas D. Eliot tember issue of "Social Hygiene". Association, showing that these promises had amounted to little or nothing.

The Council now issues a report from Bascom Johnson, Counsel of the Social Hygiene Association, who was sent to San Francisco for further investigation, which appears in full in the September issue of "Social Hygeine" It is far more serious than the previous one by Dr. Eliot.

Within the Exposition are several concessions, maintained despite protests specifically against them, which are deplorably vicious, portraying sexual indecencies, including even exhibitions of entire nudity. Known professional prostitutes are tolerated and certain conditions which were declared as being too bad to be allowed in the city itself, are permitted in these concessions.

In the city itself open prostitution is allowed and in one district Mr. Johnson says: "It is estimated that there are from 600 to 1,000 women on duty, the policemen being there apparently to prevent anything that would interfere with the orderly and profitable traffic in vice." These houses are open and investigators report seeing 75 men and boys entering within ten minutes. They are among the "sights" of the city.

Cabarets in the center of the city are set up with every convenience for securing vicious women.

Summing up his report, Mr. Johnson says: "In spite of announcements of officials to the contrary, San Francisco remains one of the few large cities of this country where prostitution is frankly and openly tolerated. Here also little or no effective supervision and regulation of dance halls, rooming houses, cafes, and other public places where prostitutes ply their trade is provided The natural and inevitable result has been that San Francisco has become the Mecca for the underworld, and that for every such addition to her population the problem is rendered that much more difficult."

Mr. Johnson tells also of the counteracting work of the Federal Council Committee of One Hundred, the Woman's Christian Temperance Union, the California Social Hygiene Association, the Young Men's Christian Association and the Young Women's Christian Association, but intimates that, with little or no support from the Exposition and city officials, the tide of vice is too strong for them.

Among the reasons alleged are that the officials originally intended to keep faith, but that they have been influenced by financial necessities.

THE BIBLE IN THE PUBLIC SCHOOL

(An Address by Bishop Weekley at the Chicago International C. E. Convention.)

(Concluded)

The school stands so close to the people, and deals so directly with the youth, that there is no more suitable place for the state to recognize religion than in the school room. If this is not done, the schools will become completely secularized, which will make them essentially agnostic, and therefore hostile to the religion of the masses.

It is to be deplored that in some states it is a crime, punishable by law, to read the Bible in the public school. Prominent among these is Illinois, which, because of its statutory requirements and prohibitions, occupies a most unenviable position in the sisterhood of states. Upon investigation I find that its laws require that every convict in its penal institutions be furnished a copy of the Book. The evident purpose is to quicken the poor criminal's faith in his Creator, to set before him new motives and ideals, and thus lead him away, as fully as possible, from the things which belong to a life of shame. And to such a course must be given our heartiest approval.

But why give the Bible to the convict in the penitentiary and refuse it to the child in the school room? If its value in reforming lives which have been soiled and spoiled by sin is so apparent to the State authorities, why not recognize its worth in keeping the child from going astray? To eliminate the Word from the public school room, where it is most needed to mold character and to rightly influence the child's career, and then put the same Book in the felon's hands after his life has become sodden, his conscience seared, and all hope of a useful future destroyed forever, is an incongruity of the most ridiculous sort.

In view of the Bible's relation to our country's origin and growth, to its laws and morals, to its family and church life, any attempt on the part of the state to make it an outlaw in the public school involves us in inconsistencies which ought to crimson the nation's cheeks with shame.

The arguments most frequently employed against the Bible in the free school is that it will create sectarian bias. But such argument is simply a subterfuge for the enemies of the Bible, and is used chiefly because it appeals to the uninformed. In the Parliament of Religions, held in Chicago twenty-two years ago, the Lord's Prayer was repeated in concert each morning by the great assembly composed of Protestants, Romanists, Jews, Buddhists, Hindus, and others, first one religionist and then another leading the devout service. Now, if this could be done by representatives of nearly every shade of belief under the sun, why should any one object to the children repeating the same prayer in the school room? Is there anything in a prayer which recognizes the fatherhood of God and the brotherhood of man, as this does, to encourage sectarianism? Anything that cannot be made the aspiration of every soul that believes God? And all children believe in Him. They cannot do otherwise. Atheism is not a disease of the child.

As the Ten Commandments constitute the basis of our entire Christian system, and underlie the civil jurisprudence of all enlightened countries, where would be the sin of having the children repeat them in the school room? Any sectarianism in the Sermon on the Mount—that sweetest, purest, sublimest bit of literature ever scanned by human eyes?

To the unbiased student of present-day conditions there is no real objection to children reading these or any other appropriate scriptures. The opposition grows out of ecclessiastic prejudice, and a rancorous infidelity. As Doctor Allen wisely puts it: "There is no more danger of sectarianism being taught the children out of the Bible than there is of partisan politics being taught them out of their other text-books."

I am not one of those who believe that our public school teachers should be told what scriptures they must read to their pupils each morning. If we can trust the physical, mental, and moral well-being of our children in their hands, can we not trust them to select appropriate lessons from the Word? The possibility of sectarianism finding its way into the school room ought to be thought of by the authorities who employ teachers. And if such authorities show themselves incompetent to make proper selections, then the voters should elect such men as they can trust to provide for the instruction of their children. Only those who are morally upright, and believe in the public reading of the Bible ,should be considered for a position so telling upon the young life of a community. No teacher should be employed who is ready and willing to substitute the dance for the Scriptures.

The necessity for reading the Word of God in the public schools today is just as real and urgent as ever before. Skepticism is rife on every hand. Temptations calculated to lead the young astray are constantly multiplying. The power of the nation to resist the anrushing tide of materialism, and to hold steadily to the "faith once delivered to the saints" is being tested to the utmost. The very fact that the Bible is denied a place in the public school is calculated to lessen the respect of the young for religion, to weaken their regard for law, and to diminish their enthusiasm for the higher moralities of life.

These dangers being real, it is wisdom on the part of the state, as well as the church, to give the Bible its rightful place in the training of the youth, and in all the affairs of the nation.

A vast multitude of homes, as you all know, are not Christian The children get no instruction whatever in sacred things. Indeed, a large per cent. of them scarcely know that there is such a book as the Bible. Hence it is easy to see that, if all moral training is left to the parents, millions of children will grow up without concern for their own moral well being and that of others.

Since the state, for its own protection and highest good, must produce a trustworthy citizenry, it is duty bound to see that the youth are taught in the public schools the principles of morality and their application to society. This cannot be done apart from the Bible.

President Faunce, of Brown University, Providence, Rhode Island, says: "The center of studies is for us in the nature of the child, made in the image of God, and revealing God at every stage of its growth. I have faith enough in the Bible to believe that the better we understand it, the more influential it will become. The real problem, therefore, is how to relate the study of the Bible to all that our pupils are doing during the week."

The New York Synod of the Presbyterian Church has declared as its judgment that at least four fundamental facts should be taught in the public school as a ground of national morality; namely, first, the existence of a personal God; second, the responsibility of every human being to God; third, the deathlessness of the human soul as made in the image of God; fourth, the reality of a future spiritual state beyond the grave in which every soul shall give account of itself before God, and shall reap that which it has sown."

That the synod was right in its pronouncements there can be no doubt among honest, thoughtful people; but whence the authority for such teachings as it demands? Only in the divine Word. Then why not take the child at once to the great source of these truths on which national integrity must be founded?

I must say again, and with increased emphasis, that if America is to remain under the influence and control of Protestant Christianity, and is thus to be saved from the curse of unbelief and of a froeign ecclesiasticism, then the principles which have permeated her life and made certain her importance as a world-power, must receive continued support.

President Wilson says with great beauty and force: "There are great problems before the American people, and I should be afraid to go forward if I did not believe that there lay at the foundation of our schooling and of all our thoughts this incomparable Word of God." And this sentiment, so splendidly expressed, touches a chord which vibrates throughout all Protestantism.

I feel constrained to denounce as unchristian, unpatriotic, and as absolutely vicious any attempt to wrest from the teachers the most effective of all agencies in shaping the lives of the young, and in creating in them an abiding interest in the country's highest good.

The America of today must be true to the spirit of her ancestry, and hold as sacred the principles for which that ancestry stood. It would be cowardice in our Protestantism to proclaim a truce at this time merely to pacify and gratify elements that are unchristian and un-American.

Let the cry, "Back to the Bible," resound throughout every city, town, and hamlet in all the land until in every school room, in every home, and in every place of business the earnest plea shall be heard, "Open thou mine eyes that I may behold wondrous things out of thy law."

Dear old Book! We love thee because of what thou are to us—"a lamp to our feet, and a light unto our path." "More to be desired art thou than gold, yea, than much fine gold; sweeter also than honey, and the droppings of the honey-comb." In hours of great temptations and distress thy consolation is unfailing. Thou art precious as a pillow in times of sickness, and the only source of joy and light when the shadows are upon us. In thee, and thee only, do we find promise of eternal good. So we pledge thee a place, not only in our homes, but also in the public school, where our children may study thy sacred pages, so radiant with inspiration, until the Savior thou dost reveal shall indeed become the light of the whole world.

THE MENNONITE

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3004 N. 11th St. Philadelphia, Pa.

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EDITORIAL

When James Russell Lowell and his wife were living in Philadelphia they used to walk a distance of five miles to Olney to dine with a friend who lived in a house on the site of what is now the Lowell public school. In writing of their experiences at that time Mr. Lowell tells of both him and his wife regaining health by their exercises in the open. Automobiles did not exist nor were railroads built at that time and coach line was too dear for the talented poet and his companion, but the very inconvenience that a lack of funds imposed upon them brought with it the blessing of health. People today are filled with the notion that ease and luxuries are necessary to their life and happiness. Perhaps if they lived under conditions where it would be necessary for them to exert themselves more and keep themselves out in the air and sunshine they would come to possess stronger bodies, better appetites and fresher minds. It is all well enough to be in a position to take things easy and make one's self comfortable, but the body and the mind need the blessings of sunshine and air, the two greatest gifts of the Creator which are for everyone who will take them. We may be living in a smarter age and we may possess the means of quickly and comfortably going from place to place and all that, but if we get them at the cost of mental and physical health—they are not the great booms we persuade ourselves they are. Let those whose brains fog and whose bodies tire try the out-door life for a time and they will find themselves better equipped for life's responsibilities and so much the happier.

Efficiency is a very much overworked word in our day. It has gotten into the shop and into the school and is not a stranger in the church. There always has been an appreciation of efficiency. The thing that brought the best results and best answered its purpose, was the efficient thing. There are efficiency experts—persons who hire out to employers of men to show them how to get the most out of their labor at the slightest cost. This they call efficiency. It might be better named slave-driving, for when it comes to men, the getting the last ounce of returns for the smallest outlay approaches closely to robbery or even murder.

Latley we have heard the term "efficient ministry" applied to the requirements demanded of a pastor. Certainly, a minister should be efficient, so efficient indeed that he is prepared at all times to give an account of his steward ship to his Lord and Master for the souls given into his keeping. But as a business term, applied to the ministry, we suspect that the word is understood in the sense that a cold-blooded employer of labor would use it: that the minister is expected, at the price of his position, to produce so many new communicants, raise so much money and inspire so much harmony in a body composed of all kinds of queer people. Such efficiency throws all the burden off of the people upon the minister and makes of him a mere hireling. True Christian efficiency involves everyone working together hand-in-hand for the glory of God and the salvation of souls. Any other kind is but a sham.

The English financial secretary to the treasury estimates that the war is costing England $150 a second. This would amount to nearly thirteen million a day. Most of us cannot think in millions, we really have no idea of what a million of anything means. The magnitude of the conflict grows beyond conception when we remember that England is but one party to the war and that it is costing the other parties proportionately as much. Were the money losses the only ones to be considered "the loss" would be among the greatest in material that the race ever had to suffer, but money losses are the least. Men by the many hundred thousand have either been killed or crippled, nations have lost their honor and individuals have thrown every regard for the law of God and the rights of their fellows to the wind. And the end is not yet. And to what purpose is it all? Who can tell?

When the war ends, as it finally must, we will only get an idea of the extent of the misery it has imposed. The bloody men who have made war and enslaved the millions of peaceable inhabitants of the lands to do their devilish bidding are hailed as heroes today by the thoughtless. It is like the dog licking the hand that has smitten it. But this will not last forever. And when the time of reckoning comes we predict that the bloody hands of the warmakers wil be lifted in a vain appeal for mercy. Military casts are on the mad road to destruction. The pity is that they drag so many innocent ones down with them.

Your own renewal for 1916 and a new subscriber from now until January, 1917, and a copy of Krehbiel's History of the General Conference, postpaid to each for $3.00.

AN ECHO FROM THE MIDDLE DISTRICT CONFERENCE

On Saturday evening, Sept. 4, Rev. and Mrs. M. A. Niswander invited all the pastors attending the Middle District Conference at Pulaski, Ia., to their home to spend the evening with them. After some had indulged in out-door games for recreation and singing and others in conversation on various topics, Bro. Niswander called the visiting guests to order and a ministerial program was carried out. The topics for the evening were along the line of church extension. The following questions were discussed: "Why the Mennonite Church Is Not Stronger Than It Is," by Prof. J. H. Langenwalter; "Rural Church Problems," by Rev. D. D. King; "Possibilities of Our Church," by Rev. W. W. Miller; and "Ways and Means of Reaching Unchurched Communities," by Rev. P. P. Hilty.

These are vital questions that should deeply concern every pastor. The time was too short to enter into detail of the work undertaken. After the program was over, the guests were invited to the dining room where refreshments were served. When, because of the lateness of the hour, the guests had to leave, all realized, that the evening was well spent. All were deeply grateful to Bro. Niswander, his loving wife and children for their kindness and their hospitality.

Yours sincerely,

P. P. Hilty.

A $3.00 Conklin Self-Filling Fountain Pen, your own renewal and a new subscriber for $4.50. The new subscriber will receive the paper from now until Jan. 1917.

TOKYO WORLD'S SUNDAY SCHOOL CONVENTION POSTPONED

The World's Eighth Sunday School Convention, announced for October, 1916, at Tokyo, Japan, has been postponed to a date soon after the close of the war. This date is to be suggested by the Japanese committee, of which Count Okuma, prime minister of Japan, is chairman. The action postponing the convention was taken by the executive committee of the World's Sunday School Association in Philadelphia, September 3.

When the invitation from Japan was extended at the Zurich convention in 1913 it was understood that it would be a world-convention at Tokyo. Fifty-eight nations were represented at Zurich. Because of the continuation of the war in Europe, it is not to be expected that the belligerent nations would send delegations to the convention. The British section of the World's Sunday School Association has jurisdiction over an important part of the world-wide field and also has the president of the organization, Sir Robert Laidlaw, of London.

In addition to this fact, difficulties have been encountered in the matter of proper transportation facilities for American delegates because of the scarcity of desirable ships. (More than three thousand Americans have asked for information in view of possible attendance at the convention a full year before the date set.)

The Japanese view was set forth in a letter from Dr. H. Kozaki, president of the Japan National Sunday School Association.

Mr. H. I. Heinz of Pittsburg, chairman, presided at the committee meeting, and after a consideration of the subject by Dr. George W. Bailey, former president of the World's Association; Bishop J. C. Hartzell of Africa, and W. N. Hartshorn of Boston, vice-presidents; Fred A. Wells of the International Sunday School Association; Frank L. Brown, general secretary of the World's Association; James W. Kinnear of Pittsburg, chairman of the Transportation Committee, and others, the motion to postpone the convention, was made by Hon. John Wanamaker.

There is no thought to hold the convention in any place other than Tokyo. When conditions permit, the eighth convention of the world's Sunday school leaders will be held in Tokyo with all the features originally planned.

All who are interested in the convention and in the work of the World's Sunday School Association, should write Mr. Frank L. Brown, general secretary, at the headquarters, 216 Metropolitan Tower, New York City.

THE AIM OF EDUCATION

Every convention of a teachers' assoiaction states in some form its estimate of the purpose and plan of education. One does not need to mention Plato and Spencer in the same sentence to call to mind changes in the conception of education's aim; the reading of the proceedings of the National Educational Association Convention of twenty years ago and today will reveal the fact that there is a perceptible change within a short period in the way American educators think of their task. This change is both a reflection and a cause of a corresponding change in the popular conception. If the ordinary citizen were to be asked today, "Why do you send your boy or girl to school?" his answer would doubtless be something of this kind: "That he may make good when he gets out in the chance such as I am determined he shall have."

Now, this is the very same idea of eduaction that the leading educational theorists of today are giving us. Were we to sit in the classroom of John Dewey at Columbia, we would hear much about social efficiency and the "school and society." What does he mean except that the school ought to help boys and girls "to make good" in the widest meaning of the phrase? Sociology has come into the place in the curriculum recently held by science and formerly given over to the classics; and this can mean only one thing—that education must have a wider social urpose than it ever had. All individuals need not conform to the one type of an educated man. There are as many types of educated men as society needs to carry on its complex system of organization. Villages which felt that reading, writing, and arithmetic constituted the sum total of requirements for an education are now clamoring for domestic science and manual training courses.

This change is so well understood and so perfectly apparent that it needs no further discussion here. Some leaders in the Church schools have been talking as if the Church school might avoid the test of results, as if social efficiency were a slogan of "secular" schools alone. But the efforts to increase endowments has revealed the realization of the necessity of training for real social efficiency. The Church school offers something very important that other schools cannot now offer; but at the same time its curriculum, its equipment, and its result must be tested by the fundamental test. Do its graduates "make good?" When a man faces the question of sending his boy to school for sentimental reasons or for training in social efficiency, he cannot be blamed much for deciding for the latter. A parent looks farther nok than the statement in a catalogue: "This is a Church school." In a recent report of the Secretary of Education of the United Presbyterian Church there is a clear statement of the fact that the Church school must show that it can "make good" if it would continue to exist.

Now, social efficiency involves an understanding of conditions and an understanding of self. Examine the curricula of normal schools and in most cases half of the required work will be in the fields of educational sociology and physiology. A man must know the world in which he is to do his work. One who thinks the oxcart is the best means of transportation cuts a sorry figure among all men today except the curators of museums of antiquity. The governor of one of our southern states spoke recently to a body of students in one of the large educational institutions of his state. His subject was "Making Good", and the treatment of it was the story of his own struggles and ultimate success and an appeal to strive to reach the pinnacle of success "as governor". But politics is not the only field in which a man may be of value to society, and there are other successful individuals in the world than governors. A man may acquire a reputation in his success, or he may have only local fame; but there are hundreds of callings and occupations in which men are succeeding. Not any larger number of boys than formerly can become president, but the opportunity of becoming an individual worth much to his time is far wider than in earlier days. Farmer, mechanic, engineer — these are taking positions of responsibility to society along with the doctor, merchant, lawyer. A recent vote in France showed a large majority in favor of Pasteur as the greatest citizen of France; Napoleon was a poor second. Any educational institution, therefore, which considers social organization so simple that only one type of useful and sucessful citizen is needed is out of touch with modern education.

At the same time a man must come to an understanding of himself through his educational development. To see what can be done, to have something in one's life on which to fall back upon when that thing is done, to be able to adapt one's inner life to the changing conditions of his environment—these are necessities in the experience of the man who would "make good". The school must inspire with a vision just as truly today as in those days when the commencement preacher talked only of "life's visions and dreams." Every individual must be fired with enthusiasm by seeing the thing he would become, and the school must do its part in showing him.

Some one has said that the principal mission of education is the storing up in one's inner life of moral motive power. In bringing this ideal into secondary position in stating education's aim, the writer would not minimize its importance. Many a man has failed to "make good" because he waited until the moment of defeat to think of the probable need of reenforcements. In those moments, when the vision does not materialize, one cannot then improvise resources on which to fall back. They must be a part of the inner life.

In its study of the individual the school must show him also that he needs to have the ability to adjust himself to changing conditions. We are not saying that "When in Rome, do as Romans do" ought to be the motto in every school room. But every teacher must understand the full import of "The kingdom of heaven it within you." A man may find Utopia were he lives if he learns that great truth. He will be adjusting himself to farm or forum, riches or poverty, grief or joy.

It is undoubtedly true that he who would succeed must know his world and must see the vision, resources, and power of adjustment of his life. It is equally true that he who would really succeed must know another relationship. In an art gallery at The Hague is a painting entitled "A Distant View of Haarlem". The spires and tops of the buildings of the city reach only six inches above the bottom of the painting. Above are eighteen inches of sky. So our lives are realy revealed in proper perspective by the sky that stretches above them. The school in its training for social efficiency must take into consideration the eternal life of the individual and the society in which he is to live. Education cannot omit the religious element. Our church schools and educators would do well to consider these words of Professor Franklin H. Giddings: "The Protestant churches have completed one full and rounded period of their existence. The age of theology in which they played a conspicuous part has passed away, never to return. The world has entered into the full swing of the age of science and practical achievement. What the work, the usefulness, and the destiny of the Protestant churches shall henceforth be will depend upon their own vision, their common sense, and their adaptability to a new order of things. Embodying, as they do, resources, organizations, the devotion and the energy of earnest minds, they are in a position to achieve results of well-night incalculable value if they apply themselves diligently and wisely to the task of holding communities and individuals up to the high standard of that 'good life' which the most gifted social philosopher of all ages told us, more than two thousand years ago, is the object for which social activities and institutions exist."—Rev. Ivan Lee Holt, Ph. D., in Christian Advocate, (Nashville).

On receipt of $2.00 we will renew your own subscription and send the Mennonite to a new subscriber from now until January, 1917.

THE S. S. LESSON

Oct. 3.

Elijah in Naboth's Vineyard.

1 Kings 21:11-20.

Golden Text—Num. 32:23.

In Naboth, the victim of Ahab's wickedness, we find some things worthy of note. He valued the inheritance he received from his fathers. Men too often treat lightly the precious things that come to them by the great efforts of their fathers. In our day the things we should value most are not houses and lands, but the faith, the honor and the good name of our fathers which are in our keeping. Our church represents prayers, tears, sacrifice, devotion and blood willingly given for its life that we, the children of those who endured might enjoy its blessings. Not to appreciate it is to be ungrateful and to throw into the face of God one of the choicest gifts He has bestowed upon us.

Naboth might have enriched himself and bettered his condition and gained the king's favor as well if he had chosen to listen to Ahab but he feared the Lord more than he did the king. He knew it would be wrong to sell the vineyard and so he risked everything. When in a position to gain advantages at the cost of disobeying God there is but one course open, refuse the advantage and obey God if we would please Him. Naboth was very well satisfied with what God had given him. We may let it suggest to us the dangers we may get into by dissatisfaction. He would have lost the favor of God with his bargain for

the favor of a king who even then was tottering on his throne. Having pleased God it cost his life, but it gained immortality for him.

Ahab began his crime by coveting, a sin which sometimes is glossed over as of little or no consequences but it led to murder, the most serious of all. There is no degree in sin. The smallest, like a slight case of small-pox, contains enough infection to do the worst possible damage. Covetousness is the making of murders today as much as it ever was. Were it not for the covetousness of the rich many a life that is wearing itself out in some dangerous or unhealthy occupation would be spared and many a child that gives way to desease under the struggle for a living would grow up to sound maturity and a long life. The man who, because of his covetousness, confines himself so closely to money-making that he destroys his health, is deliberately committing self-murder. It is the covetousness of nations that today is responsible for the most terrible war that ever has afflicted the world.

The marriage of Ahab to Jezebel brought him and Israel nothing but curses, because it was in defiance of the command of God which forbade foreign marriages and because neither he nor she were followers of Jehovah. A marriage out of the faith is always a mistake, a godless marriage is a curse. Ahab showed the smallness, or rather childishness, of his character by pouting. Not being man enough to accept a condition which denied him his personal gratification he shows his further lack of manhood by permitting an unscrupulous woman take his authority from him and use it to his hurt. The man who will not be his own master will soon find that there is some one else who will master him. Jezebel showed her wickedness in a variety of ways. She gave away what didn't belong to her. She had Naboth accused of blasphemy, yet she was the most blasphemous of all. She found wicked persons willing to carry out her plot just as the worst sinner generally finds others to share his sins with him. She was the author fo the plot that ended in murder although she was not present and the punishment fell on her as one of the chief offenders.

While Ahab was not capable of the plot which cost the life of his neighbor, he was perfectly willing to reap the benefits of his death. To profit by sin and crime is equally as base as to commit it. Many people would not think of committing crimes themselves although they would not hesitate about profiting by them. Ahab may have thought all of the bad business over when he went to take possession of the vineyard. It was just beginning.

Jezebel gave a command to the rulers of Jezebel and they obeyed, but now God had a command to give and He found a ready person to fulfill it. We note the change in the character of Elijah, he was no more afraid of Jezebel but back to fearlessly speak a curse upon her. He would never have needed to fear her had he remained in the first place. Ahab called him an enemy. Ahab was his own worst enemy. The curse and its fulfillment were deserved. Great wrongs always do the wrongdoers greatest harm.

THE C. E. TOPIC

Oct. 3.

What Will Make Our Society a Greater Success? Rom. 12:11.

The Christian Endeavor Society is bound up in the church. Its aim is not to strengthen itself so much as it is strengthen the church, but it does naturally follow that a strong society contributes to the greater strength of the church. When there is a strong society and a weak church ,or a weak society and a strong church, there is something seriously the matter which ought to be discovered and corrected immediately. The longer such a state of affairs is permitted to go on, the more certain one may become that the cause of the Lord will suffer serious loss.

In studying the state of the society with an eye for greater effectiveness, one should begin with his church, for next to Christ the concern of the Christian Endeavorer should be for his church. We should study it from every angle. In the first place we should know its history in order to insure loyalty and understand its doctrines in order to defend them and because we profess to believe in them. One of the saddest spectacles of a Christian is the one who, while being a member of the church, knows little or nothing about the church, what differentiates it from other churches and what its testimony has been to the world. Every church has a recognized field of activity. It owes a duty to the community where it is established and every member of that church should make a special study of its opportunities and its own resources with an eye increasing and improving them. He should also subject the denomination to which he belongs to the same study. The Mennonite Church has a mission and a message to the world. What are they? That is for every Mennonite not only to know but to carry out as well. To insure greater success in the church it would be well to keep an eye on the home and foreign mission work. The church papers endeavor to throw the greatest possible light on these matters and for that reason one ought to study the church papers as well as to keep one's self informed on what is going on elsewhere. Great leaders are always an inspiration. The leaders of one's church are no exception to this. One should learn all that is to be learned about them in order to be inspired to activity and loyalty.

So far we have pointed out how that greater success is to be obtained by greater energy and interest in matters of church because they are of vital importance to society matters. In the society there are always great opportunities for insuring increased success. The first opportunity is the ever present chance of planning larger things. Plan big, have your aspirations as great as you can make them. Think of big things, always remembering details, for as the ocean is made up of drops of water and the earth is composed of little grains of sand so the very greatest of anything is composed of small parts, all of which fit into their places and serve the purpose for which they were designed. In laying plans don't begin too far away, begin with yourself. Find out what is to be done and what ability nad opportunity God gives you for doing it, then throw yourself into the task with all the power God gives you. The one who is always laying plans for others to do and does nothing himself toward carrying them out is an idle nuisance and should be gotten rid of as soon as possible.

In planning for greater success inaugurate a campaign for a larger membership. This does not mean to get everybody in, because some who would willingly become Christian Endeavorers are not fit for membership, but get all into the society who mean to take the pledge and keep it and who are willing to do the Lord's work. It will surprise us to learn, if we but investigate, how many there still are in our churches who would become acceptable members if only some one would go after them.

The Christian Endeavor is a soul-winning organization. It's success is not measured by the great size of its membership or the success of its socials, or even the spirited meetings it conducts, but by the souls that are led to know their Savior. In planning for greater success a survey of all the unconverted persons the members of the society are in a position to reach would be in order which should be followed up with determined efforts to bring them under conviction and to an acceptance of Jesus Christ as their personal Savior. The deepening of the personal spiritual life of the member is always in order if success is to be increased. Prayer, Bible study and consecration go to put one in a fit condition to attend to the King's business, they must never be neglected and always should be increased.

CONTRIBUTIONS

HOME MISSION.

Aberdeen, Sask., by Jacob Heinrichs, $7.75; Abr. Penner, Mt. Lake, Minn., for city mission, $50; Rev. and Mrs. E. F. Grubb, for city mission, $10; Zoar congr., Waldheim, Sask., by H. A. Dyck, $51.35; Bethel C. E. S. Versailles, Mo., by Albert Lehman, $7.86; First Menn. church, Halstead, Kans., by J. A. Schowalter, $139.57; Drake (Sask.) congr., for city mission, by C. C. Jantz, $17.30; S. T. Moyer, Lansdale, Pa., $2; First Menn. church, Newton, Kans., by J. G. Regier, $52.45; Friedensberg C. E. S., Avon, S. Dak., for Los Angeles, by Fred. A. Schultz, $10; Children's Day, Bethel congr., Mo., for city mission, by D. A. Garber, $15.55; Children's Day, Bethesda congr., Marion, S. Dak., for city mission, by D. P. Tieszen, $19; Brudertal S. S., Hillsboro, Kans., city mission, by P. F. Suderman, $28.54; Mission box, Berne (Ind.) congr., by S. F. Sprunger, $23.35; Tithes from F. by S. F. Sprunger $5; Brudertal congr., Hillsboro, Kans., by H. Riesen, $42; Ruff and Warden congr., Wash., by John C. Jantz, $4.35; Bethesda C. E. Henderson, Nebr., for Los Angeles, by G. J. Friesen, $7.11; Zoar congr., Langham, Sask., by A. J. Mirau, $28.25; West Zion congr., Moundridge, Kans., by P. C. Schowalter, $28.87; Pratum (Ore.) congr., by S. S. Baumgartner, $15; Herbert (Sask.) congr., by I. I. Doell, $11.20; Mrs. A. J. Schantz, Orville, Ohio, by J. L. Amstutz, $5; Peter J. Waltner, Pretty Prairie, Kans., for Chicago and Los Angeles, each $10; Springfield congr., Eakly, Okla., by P. R. Kaufman, $3.50; West Zion congr., Moundridge, Kans., by P. C. Schowalter, $28.88; Salem congr., Dalton, Ohio, by S. D. Moser $24.60; Second Mennonite church and S. S., Philadelphia, by S. M. Grubb, each $5; Kidron congr., Taloga, Okla., by H. C. Koehn, $10.05; Chr. Menn. C. E. S., by Marcus M. Vogt, for Chicago and Los Angeles, each $6; Gnadenberg congr., Whitewater, Kans., by Arthur Schmidt, $25.30; Mrs. Isaac Leisy, Cleveland, Ohio, $500; Hoffnungsau congr., Buhler, Kans., by J. C. Dyck, $65.58; First Menn. Church, Allentown, Pa., by H. S. Kummery, $25; Prof. H. Heer, Summerfield, Ill., for Chicago, by J. B. Baer, $10; Bethel congr., Great Deer, Sask., Children's Day, by John M. Franz, $3; by W. S. Gottshall, Swiss congr., Bluffton, Ohio, $100; Hague (Sask.) congr., $10.10; Great Deer cong., $6; M. Horsch, received from various congrs., in Sask., $51.31.

G. A. Haury, Treas.

NEWS OF THE WEEK

DIVISION IS WIDE OVER LOAN TERMS

U. S. Bankers Asked for Better Terms Than Commission Has Offered.

New York, September 18.—With respect to the variance of opinion over the proposed Anglo-French credit loan, the end of a brief session today found the situation virtually unchanged, most of the American financiers adhering more firmly to the idea that banks subscribing to the loan should receive terms better than those given to the investor.

Over this and the matter of including munitions of war within the scope of the loan's operations there was still marked difference of opinion between some American bankers and the Anglo-French financial commission. These bankers want to have munitions excluded from the list of exports to be paid from the proceeds of the loan, it is reported, while the commission is said to be of the opinion that munitions should be included.

Notwithstanding many rumors to the contrary, there was every indication that an adjustment of differences over these minor proposals was still far from accomplishment. During the day it was reported that an agreement had virtually been reached and that the success of the plan would be announced shortly, perhaps on Monday. This was too optimistic in the opinion of those who profess to know precisely what the situation is.

BRUSSELS DUMB AND QUIET CITY AT PRESENT

Brussels, Sept. 19.—Visitors who knew Brussels before the war and who then were struck with its vitality and the volubility of its citizens, now are amazed at the quietude of the place.

What has brought about the dumbness is, in the first place, the knowledge that every one is under constant surveillance, not only by soldiers but by secret German agents, and that every chance word may lead to arrest and probable transportation to a concentration camp in Germany, where the mayor of Brussels, M. Max, now is.

In the street cars, in the stores and on the streets the citizens seldom converse, even when relatives or close friends are together, and should a stranger address them the reply is usually just plain "no!" or "yes," or "I don't know!"

On the street cars a passenger will sometimes remark about a rumored military action—for rumors of all kinds are current n the city in the absence of local newspapers—at the same time expressing in a low voice his pleasure if the German troops have suffered a slight reverse. The others in the car never respond, since many of their compatriots have fallen into the trap and, after giving utterance to their opinions to the "sympathetic" stranger, have been arrested and heavily fined or imprisoned or both.

Many men and women immediately change seats should a German soldier take a seat next to them in the car. Others get up without a word and leave the car at the next stopping place.

RUSSIAN DUMA MEMBERS ARRESTED FOR UNDUE ACTIVITY

Berlin, Sept. 20. — According to Stockholm dispatches the socialist deputy, Tcheidse, and seventeen other members of the Russian duma have been arrested. The duma buildings in Petrograd have been occupied by the military, the advices add.

Considerable dissatisfaction was evidenced last week when the Russian duma was prorogued by imperial decree until the middle of November. The cabinet had objected to the program of reforms proposed by the majority in the chamber, comprising the liberal and progressive elements and had threatened to resign.

Premier Goreykin paid a visit to Emperor Nicholas at field headquarters and discussed the question with the emperor who gave his sanction to the prorogation of the duma. When this decision was announced last Thursday after a few minutes session, the laborities and radical deputies left the chamber, muttering "it is a crime".

It was announced later that Premier Goreymkin had conferred with the military and civil authorities at Petrograd and Moscow for the purpose of forestalling possible popular demonstrations.

It was stated that the program of the majority in the duma, which was considered untimely by the cabinet included autonomy for Poland, a conciliatory policy for Finland, amnesty for political and religious offenses not of a criminal character, complete cessation of religious prosecution, removal of restrictions upon Jews and the recognition of the legality of trade unions.

The program also was said to call for an agreement between the government and the duma regarding the rapid adoption of bills relating to the national defense and the care of wounded and also to contain a list of measures for internal reforms.

CROPS BENEFIT TO BUSINESS

New York, September 18.—Dun's review today says:

Oppressive heat checked trade activities in numerous directions, but this is a temporary drawback and is more than offset by the benefit accruing to the maturing crops. Agricultural success is obviously the most important factor in the future outlook and harvest rospects are made still brighter by the prevalence of high temperatures over a wide area of the country. Losses in mercantile lines as a result of the hot weather which retarded retail distribution, can be later regained, and there is no abatement of confidence in sustained progress during the fall and winter seasons.

BERNSTORFF GETS AUTHORITY TO ACT FROM BERLIN

Berlin, September 18.—Count von Bernstorff, German ambassador to the United States, has been empowered by the German government, it is authoritatively stated here, to negotiate terms of settlement for the submarine problem with the United States. The ambassador is in possession of complete information concerning the wishes and policies of Germany, and it is hoped in Berlin a full settlement of the matter can be arranged in Washington without delay and without further complications.

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AMERICAN DIPLOMATS DECIDE ON MEXICAN ACTION

New York, September 18.—Secretary Lansing, representing the United States government, and the diplomatic representatives of Brazil, Chile, Argentine, Bolivia, Uruguay and Guatemala, resolved at their meeting here today that the time had come for the extension of formal recognition to a government in Mexico.

Three weeks from today another meeting of the conference will be held in Washington, at which a decision is to be reached as to the elements on which recognition should be conferred. A formal statement issued by the conference declared that inasmuch as the factions themselves had failed to come to an agreement, recognition would be accorded to the de facto authorities possessing the material and moral capacity necessary to protect the lives and property of nationals and foreigners.

GERMANS CAPTURE VILNA.

London, Sept. 19. — The Germans have occupied Vilna and, by a wide sweeping movement to the north of that city, have succeeded in almost if not entirely surrounding a portion of the Russian army which is fighting in the railway triangle between Vilna, Lida and Vileika.

At any rate the Russian forces in this district either must fight their way out eastward or retire in a southeasterly direction for the only railway left entirely in their hands is that which runs from Vilna to Lida and thence to Baranovitchi.

The army of Field Marshal von Hindenburg, which took Vilna and has reached Vileika to the east of Vilna, is working in close co-operation with that of Archduke Leopold of Bavaria in an effort to catch a part of the Russian army, an operation which has been so often tried without success since the Austro-Germans commenced their drive in western Galicia in early May.

The Russians express confidence in the outcome of the battle, which must be decided before complete success falls to one side or the other, but without their northern armies closely held along the Dvina and the German flank well protected by their cavalry which recently occupied Widsy, across the Vilna-Petrograd railway is seems impossible that any aid can come to them from that direction.

The battle seemingly must be fought out between the troops now in the district between the troops now in the district between Vilna, Lida and Slonim with the assistance of any reinforcements that can be spared to hold the German force which has reached Vileka.

Three hundred thousand Russians falling back from the regions of Vilna, are nnder heavy attack on both flanks by the Germans, who are making herculean efforts to surround them. Their position is more critical than that of any Russian army since the great Austro-German campaign began.

The fall of Vilna was expected and it was realized that when the Teutonic armies took the stronghold the army defending it would be in grave danger.

CARRANZA SENDS STUDENTS HERE TO GET AMERICANIZED

Boston, Sept. 20.—A party of sixty Mexican students sent to this country by General Carranza to study educational methods, arrived here today, and to-night the school commitee voted to admit them to evening and continuation school classes without payment. The school committee was informed, in a letter from General Carranza that it was his wish to establish a system of public schools in Mexico, where English would be taught, and to have them conducted on the plan in effect in this city.

BRYAN TO QUIT WASHINGTON.

Washington, September 20.—William Jennings Bryan intends to quit Washington. He inserted an advertisement in a local paper today offering to sublet the Logan homestead in Thirteenth street, which he leased for four years when he entered the cabinet two years ago last March. He is paying $2,000 a year for the home. When he resigned from the cabinet he said he intended to continue to make Washington his home.

WORLD'S GRAIN CROP WILL BREAK RECORD

Washington, Sept. 20. — Big cereal crops this year in nearly all of the world's chief agricultural countries are forecast in cable reports received at the department of agriculture today from the international insttitute of agriculture at Rome.

The total 1915 production of cereals in countries included in previous reports, plus Canada and Asiatic Russia, are estimated at:

Wheat, 3,134,000,000 bushels; rye, 1,093,000,000 bushels; barley, 1,089,000 bushels; oats, 3,449,000,000 bushels.

The 1915 production of corn in Italy, Rumania, Asiatic and European Russia. Switzerland, United States and Japan is placed at 3,292,000,000 bushels.

Expressed as percentages, taking 1914 production as 100 per cent., these 1915 crops promise to be for wheat, 122.9 per cent; rye, 116.7; barley, 118.5; oats, 125.0, and corn, 110.8.

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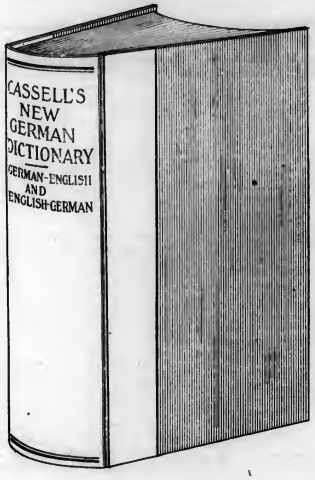

Every German-American who realizes the enormous advantage which a knowledge of the two languages—both German and English—gives to its possessor, will be eager that his children and he reap the benefit which will accrue from constant reference to this book in the home. Every patriotic German will feel in duty bound to further and encourage a knowledge of the language of the Fatherland among the sons and daughters of Germany who are growing up in America.

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This dictionary has passed every critical test in this country and Germany. As a work of scholarly reliability, it is in constant use in the Universities, Colleges, and Libraries of the United States. Its author, Karl Breul, M.A. Litt.D., Ph. D. (Berlin), is a man of brilliant attainments.

"A most trustworthy and recommendable book of reference," writes Prof. Dr. G. Binz, University of Basel.

In addition to the vocabulary, the book contains: a Bibliography of Some German Books Useful for Reference; Index of Geographical and Proper Names; Index of Most Common German Abbreviations; Index of Most Common English Abbreviations; List of German Irregular Verbs; List of Strong and Anomalous Verbs; Table of German Coins, Measures, and Weights Reduced to United States Coins, Measures, and Weights; and vice versa, United States Tables Reduced to German; Etc.

The size of the book is 8x5½x2½ inches and contains 1360 pages, bound in good cloth binding.

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXX. BERNE, INDIANA, SEPTEMBER 30, 1915. No. 38.

NOTES AND COMMENTS

Rev. J. D. Brand, former pastor of the Wisner (Neb.) church, who has been visiting the eastern churches, preached in the First church, Philadelphia, Pa., Sunday evening, Sept. 19.

Berne, Ind., has been without church services for two weeks owing to a local quarantine regulation because of the number of diphtheria cases in town.

Our work among the lepers in India has received considerable assistance from the Scottish society devoted to the work. Because of the war this organization, like all other mission organizations, finds it difficult to continue its work to the extent it has been doing and is now making appeals through the religious press for extra assistance. The U. S. A. committee is now making appeals through the religious press for extra assistance. The U. S. A. committee of the Mission to the Lepers, of which Mr. Fleming H. Revel, 158 Fifth Ave., N. Y., is treasurer, is circulating an appeal for goods which may be distributed among leper victims at Christmas time. Although there is no assurance that things can be forwarded to the countries affected by the war, the society is in a position to help the many other victims in our own country, in the Philippines and other places not so affected.

A concern known as the Bureau of Social Service Information, with headquarters in New York, publishes the Social Service Review which purports to represent the social service work and interests of the churches, and is seeking financial support from the pastors. This publication does not represent either the activities or the spirit and purpose of the denominational social service agencies connected with the Commission on the Church and Social Service of the Federal Council of the Churches of Christ in America. Its statements concerning them have not been accurate. The denominational secretaries have been unable to locate either its financial or other responsibilities, and have been unable, after diligent search, to obtain any knowledge whatever as to the person or persons who may be operating the organization. This statement is authorized by the secretaries of the Baptist, Congregational, Methodist, Presbyterian, and Protestant Episcopal social service organizations, as well as by the Federal Council Commission.

The West Swamp congregation celebrated its annual Harvest Home on Sept. 12. The church was beautifully decorated with the choicest fruits of the season. The liberal collection lifted on this occasion is to be devoted to home missions.

In writing of the West Swamp (Pa.) Sunday school, Rev. H. G. Allebach says: "Does it interest you to know something about your Sunday school and its membership in the year 1862—fifty-three years ago? That was before Father Shelly had been ordained to the ministry, only two years after the first session of the General Conference, in the period of our civil war. It almost reads like ancient history. There were five male classes and six female. April 6, 1862, there were present 19 teachers, 54 scholars and 54 in the infant school, a total of 127. Verses committed were 341 by the males, 526 by the females, a total of 867. There were no lesson quarterlies those days. The school was addressed that day by A. B. Shelly. On November 18, 1862, which seems to have been the last session that year owing to the approach of winter, the total enrollment for the day was: Teachers, 20; scholars, 65; for the season: teachers, 25; scholars, 92; Bible class, 32; total, 149."

When some complain that it is hard to do all that is expected of them, remind them that a red clover blossom contains less than one-eighth of a grain of sugar; that seven thousand grains are required to make a pound of honey; that a bee seeking everywhere for sweetness must obtain its material from 56,000 clover heads. The bee is compelled to insert its proboscis separately into each floret or flower tube, and that there are about sixty of these to each head. Remind yourself that the bee in performing that operation sixty times 56,000, or 3,360,000 times, gets only enough nectar for one pound of honey, and then doesn't get the honey. It's time for us to learn what real work is.—Between Ourselves.

Giving is like a prayer—a Christian grace. Every one must learn to practice it for himself. The father cannot exercise the grace for his child, nor the wife and mother for her husband and family. The church owes it to its members and friends to give each of them a share in missionary work of the church. Systematic, proportionate, cheerful, weekly giving is the most scriptural, fair, businesslike, and reliable method. —Dr. Alexander Jackson.

The Value of a Friend.

A blessed thing it is for any man or woman to have a friend; one human soul whom we can trust utterly; who knows the best and the worst of us, and who loves us, in spite of all our faults; who will speak the honest truth to us, while the world flatters us to our face and laughs at us behind our back; who will give no counsel and reproof in the day of prosperity and self-conceit; but who, again, will comfort and encourage us in the day of difficulty and sorrow, when the world leaves us alone to fight our own battle as we can. If we have had the good fortune to win such a friend, let us do anything rather than lose him. We must give and forgive, live and let live. If our friends have faults, we must bear with them. We must hope all things, endure all things, rather than lose that most precious of all earthly possessions—a trusty friend. And a friend once won need never be lost, if we will only be trusty and true to ourselves. Friends may part, not merely in body, but in spirit for a while. In the bustle of business and the accidents of life they may lose sight of each other for years, and more—they may begin to differ in their success in life, in their opinions, in their habits, and there may be, for a time, coldness and estrangement between them; but not forever, if each will be but trusty and true. For then, according to the beautiful figure of the poet, they will be like two ships which set sail at morning from the same port, and ere nightfall lose sight of each other, and go each on its own course, and at its own pace, for many days, through many storms and seas; and yet meet again and find themselves lying side by side in the same haven, when the long voyage is past.—Charles Kingsley.

What is a Drunkard?

What is a drunkard? I have gone through the whole creation that lives, and I find nothing in it like the drunkard. The drunkard is nothing but a drunkard. There is no other thing in nature to which he can be likened. The drunkard is a self-made wretch, who has depraved and has gratified the depraved cravings of the throat and body, until he has sunk his soul so far that it is lost in his flesh, and has sunk his very flesh lower down beyond comparison than that of the very animals which serve him. He is a self-degraded creature, whose degradation is made manifest to every one but himself; a self-made miserable being, who, while he is insensible to his own misery, afflicts every one around him or belonging to him with misery. The drunkard is let loose upon mankind like some foul, ill-boding, and noxious animal, to pester, torment and disgust everything that reasons or feels, while the curse of God hangs over his place, and the gates of heaven are closed against him.

Drunkenness is never to be found alone, never unaccompanied by some horrid crime, if not by a wicked crowd of them. Go to the house of the drunkard, consider his family, look on his affairs, listen to the sounds that proceed from the house of drunkenness as you pass, survey the insecurity of the public ways and of the night streets. Go to the hospital, to the house of charity, and the bed of wretchedness. Enter the courts of justice, the prison and the condemned cell. Look at the haggard features of the ironed criminal. Ask all these why they exist to distress you, and you will every-

where be answered by tales and recitals of drunkenness. And the miseries, and the vices, and the sorrow, and the scenes of suffering that have harrowed up your soul were almost without exception either prepared by drinking, or were undergone for procuring the means of satisfying this vice and the vices which sprung from it.—Archbishop Ullathorpe.

CORRESPONDENCE

Pulaski, Iowa. — Dear Editor and Readers of the Mennonite:—When there met, in 1859, a few progressive Germans whose aim it was to unite the small forces of the two young churches of Zion and West Point in far away Iowa, they perhaps little thought that they were placing on foot a mighty movement which has ever since been increasing in numbers, power and usefulness, until today we find more than one hundred Gen'l Conference churches with a membership of thousands and reaching from the Atlantic to the Pacific ocean. More than this: A number of conferences have been organized during this time and are actively engaged in the upbuilding of God's kingdom.

One of these, the Central District Conference, held in the Pulaski, Iowa church, September 1-5, was a season never to be forgotten. The above date was selected with the thought that harvest and threshing would be completed and schools not yet in session, all night have the opportunity of enjoying the blessing of the conference. But, alas, man proposes, but God disposes.

The rainy season continued, delaying harvesting and threshing for more than a month, and it was with fear and trembling that the good people here saw the conference days approaching. But He who can still the winds and the waves can also clear the skies, and during conference we were given the most delightful summer days of this season. Praise God from whom all blessings flow.

On Wednesday delegates and visitors began to arrive by rail and auto from east and west, north and south until in the evening when a large and expectant audience assembled in the church to listen to the splendid conference sermon by Bro. Schumacher of Pandora, Ohio. Bro. Schumacher came here a stranger but soon won the hearts of his hearers.

Upon reassembling Thursday morning to take up the program and business part of the conference it soon became apparent that many of the familiar voices and faces of those formerly composing the conference body were missing but that their mantles had fallen upon strong and younger shoulders, men fully equipped to carry on the great work entrusted to their care.

A brief synopsis of each session might be of interest, but space forbids. Suffice it to say that the program was fully carried out. Many great and excellent thoughts, clothed in the most plain and beautiful language, were given the hearers and as a whole it was the most pleasant, profitable and instructive conference the writer has ever attended.

The good work of our Christian colleges is certainly being greatly felt throughout all the churches. We are glad that by unanimous consent the next conference goes to Bluffton, Ohio, thereby affording many the opportunity of becoming still better acquainted with the college, its surroundings and needs.

In closing can say that the attendance during conference was far above all expectations. Sixty-four autos were counted at one time. Meals were given in the church basement and on Sunday over four hundred were fed at noon. Sermons by Bros. King and Shelly closed the session.

On Monday more than twelve baskets full of fragments were taken from the tables and sent the poor. **C. B. Swartzendruver.**

Quakertown, Bucks Co., Pa., Sept. 20, 1915. Aaron M. Myers and Austin Keiser of the West Swamp church left on the 6th of this month for the Bluffton Mennonite College, Bluffton, O. They have taken up their studies for a four-years' course. We wish them God-speed and great success in their work. The two organized classes of the Sunday school of the same church held a very successful joint meeting on the 1st of September.

The Harvest Thanksgiving service, held on the 12th of September, was very well attended. The collection which will be used for missions amounted to $66.46. Rev. H. G. Allebach preached a very able sermon from Eph. 5:20: "Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ."

Wayland, Iowa.—The items of interest from the Eicher and Wayland churches are grouped under one heading and you will have to read them before you will know whether they fit to the one church or the other. Grouped together, the Eicher church and the Wayland church represent the third largest in the Middle District Conference. Berne, Indiana, and Bluffton, Ohio, are larger. They have a membership of eight hundred and nine hundred respectively. Our congregations here gave an aggregate of more than half that number and we are still growing.

The fall of the year brings its rally days and its get-together-meetings and all that implies a new start for the winter months. This is especially true for church work. The hardest work must generally be done during the winter months. We are arranging for revival meetings for Wayland in the early fall and would like to follow this with a Bible conference later in the winter. It is hoped that next month a definite announcement may be made concerning these meetings, when they will begin, who will conduct them, and what part of the work will be done in Wayland and what part in Noble.

The Eicher Sunday school had a picnic in the Bigham timber pasture on Saturday, August 21. It is no use trying to guess at the number present but there was a good crowd under the circumstances. From the place where the picnic was held, the smoke of three threshing outfits could be seen and at least one more was busy in the community that would have had to support the picnic that day. No one blamed the people for not stopping their work and coming out as everybody realized that it was an extremely busy time. The ball game was good and defies all description. The picnic dinner was well worthy of the day and the men who were there did their part to make the ladies who prepared the dinner feel that they had done well. It was brought home in a forcible manner that our benches are not braced sufficiently well to be used by the men after a picnic dinner. The short program that we had was enjoyed and all who were present felt that it was a good day. Those who could not be there had their picnic at home.

Mrs. F. J. Conrad and family who had been visiting for several weeks at the home of her mother and sisters in Wayland has returned again to her home in Cedar Rapids. It seemed like old times to see these good people in church again every Sunday for awhile and we would have liked to have them remain longer.

The Dorcas society held their regular monthly meeting at the home of Mrs. Mary Wyse on Thursday afternoon, August 26. It was a birthday social and the way those people whose birthdays come in August planned the social hour and the refreshments made some think that it must be nice to live with people whose birthdays come in August. Well, it is. The Dorcas society did more than simply meet for a social time and refreshments, in fact, these are but the incidental matters of the meeting. They talked over the business and work of the society and planned for greater work in the future.

"The Gleaners" class is one of the organized classes that meets once a month and talks over the affairs of the class and plans for anything that seems to promise to improve the work of the class. Some people have gone so far as to say that if there were no other feature to the organized class that was worth while, this social gathering of the class would be sufficient reason for the class to be organized. We do not know whether the members of the "Gleaners" feel just that way about it or not, but we do know that they get quite a little benefit from their meeting together. They met at the home of Mrs. John Wittrig, Jr., in August and they had a splendid meeting. They have been discussing for some time the advisability of taking up some definite Bible study at these meetings.

We had been looking forward all summer to the open-air services which had become a hot-weather feature in Wayland during the last two or three years. It seems that the weather had decided differently and we have to make a record of the fact that there were no open air services this summer. It has been so cool that it was just as comfortable and generally more so in the church than out-doors in the evening.

It is not out of place to mention the Conard reunion that was held at Olds on August 31. A large number from our church are interested in it. The gathernig was a large one and was of interest in many ways. We are interested in any gathering that brings together so large a portion of the community in a social way where everything that is planned for the day is kept on so high a plane. There can not be too many such gatherings, for after all our religion must not only fit us for work, but for play as well, and these social gatherings bring us as near play as we ever get in our busy lives.

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DAVID BERGEY

A Sketch of His Life; His Career As a Minister.

(By his Grandson, Rev. J. Bergey of Altoona, Pa.)

What is there in the world for each of us that would not be here if others had not lived before us, if we were the first generation that peopled this populous old earth of ours?

Men leave behind themselves not only the systems and structures which they built, and the truths which they discovered, but their examples, their enthusiasms, and their standards. The impulse and the contagion of their work is waiting everywhere to breathe itself upon us. Our forefathers have set for us the steps for the great journey of life. Their ideals tempt, inspire and entice us to action.

It is with these feelings that we go back in the corridor of time 105 years and discover a little babe born on June 9, 1804, into the family of Jacob Bergey and his wife, Elizabeth, nee Gottschall, of Lower Salford township, Montgomery Co., Pa. The father of this child was a grandson of John Ulrich Bergey and his wife, Annie Mary, the progenitors of the Bergey family in America and was born December 29, 1760, and died November 5, 1828. The mother, Elizabeth, nee Gottschall, a daughter of Gottschall Gottschall, and his wife, Sarah, nee Hunsicker, was born March 30, 1767, and died March 12, 1846.

We know precious little of these parents. The inventory of sale indicates that Jacob Bergey in addition to being a farmer, was also a weaver. They had little of this world's goods. The amount of the inventory of appraisement of their personal property at death was $232.35. From what we could learn the mother, more than the father, impressed the lessons of thrift and energy upon the child at her side. Both parents fostered the religious spirit and carried out the traditions of family life so prevalent in that day. The meagre records show that their pious spirits gave glory to God for the birth of each child. There were four children: Anna, married Jacob Freyer; John, married Mary Lederach; Gottschall, married —— Ziegler, and David, who was born June 9, 1804, on what is now the John Johnson farm, which farm joins the farm now owned by J. D. Detweiler, where he lived the greater part of his life until he died.

As a boy on the farm he accustomed himself to all the ways of the husbandman. We have been told that for several years, when a boy or youth, he mowed the grass of the large meadow alone with the old dutch scythe and hauled the hay into the barn. We can imagine him using the sickle to reap the grain and we can imagine seeing him give his strength and skill to the production of things in an age of home-spun. Then we can imagine him going to pay school because there were no free schools in his boyhood days. We may also imagin seeing him walk to the Lower Salford Mennonite meeting house for worship, on the Lord's Day. That he took a deep interest in religion from his boyhood can not be doubted. His very temper and spirit was religious. His parents gave him the legacy. We have been told that by his own hands he cut the initials of his father's name on a common field stone and placed the same over his father's grave after the tooth of time had devoured the first rude marker.

In the community in which he lived Rev. David Bergey became a leader. He gave promise of possessing more than usual ability. His opportunities were much limited and yet he measured up to the demands of his day until he filled an important place among men. One of his talents was music. He was a fine singer. His was a deep bass voice. I recall its melody even today. When he joined in song around the family fireside or in the solemn assembly of God's people it was with a voice that rang true. To hear it was an inspiration and to feel its thrill was a rapture. The ring of that voice lingers most securely in our memories. This talent made him a leader in that art. In the old schoolhouse located to the east of his late residence, near the little Branch Creek, Lower Salford township, he gathered together a number of scholars and taught them the rudiments of music. His son, Godshall, informs us that it is probable that he used the book entitled, "Die Union Choral Harmonie", by Henry C. Eyer, of Selinsgrove, Pa., published by Francis Weyth, Harrisburg, in 1836. He did this work gratis, donating the proceeds to the object of building a new schoolhouse. He also conducted singing school in the Lower Skippack Mennonite meeting house prior to the regular morning services in order to improve the congregational singing. For this purpose he used the book entitled "Die Neue Choral Harmonie", by S. M. Musselman, Lower Salford, printed by Hickock and Contine, Harrisburg, 1844.

We have no doubt that grandfather David Bergey had a very early call to the office of the ministry. For a long time he evaded what must have seemed to him a call from God to preach His Word. While a member of the congregation at the Lower Salford meetinghouse he was put in nomination for the office of minister for choice by lot. Before this could be consummated he withdrew and joined himself to the congregation worshipping at the Towamensing meeting house. But the call followed him there and from what we could learn we suppose that it was for that reason that he soon withdrew from the Towamensing congregation and associated himself with the Lower Skippack Mennonite congregation. Here he finally yielded himself to the call at the age of 48 years.

Grandfather Bergey was progressive in spirit and when the Lower Skippack congregation separated from the parent branch in 1848 and joined themselves to the New Mennonites, under Rev. John Oberholtzer, he joined with them and became a faithful minister of the Conference. He was called about the year 1853.

Of great interest to us all is his ordination certificate which is as follows:

"The duties which devolve upon you are among others principally as follows: To continue in prayer and in the reading of God's Word and to preach God's Word to the best of your ability wheresoever it may be suitable.

"The preaching of the Word and the salvation of your own and of your fellow men's souls should be your highest purpose. Also to counsel with your congregation and with your co-laborers for the advancement and the maintenance of strict discipline; to visit the sick and counsel, encourage, comfort, and pray with them. In the strictest sense of the word to be diligent in all honorableness and truth so that you may be an example to all believers and to every man in word, in conduct, in love, in righteousness, in spirit, and in faith. In all these things you shall go in and out so that you may increase and that your increase may become apparent. To take heed to the teaching of the gospel and to persevere in these things so that you yourself and all who hear you may be saved. The Lord give you grace and blessing, courage, earnestness, and power that you may continue faithful unto the end in Christ Jesus. Amen."

"Established and installed on August 27, 1858."

He heeded this call zealously and concientiously. He was an obedient servant of his Conference, and when in 1853 his Conference decided that feet-washing should be permitted, but that no one who observed it should hold another who did not observe it, in contempt, he stood with the majority of his Conference against the physical act of feet-washing as a part of divine worship. This developed a difference between the ministers and the people of the Lower Skippack Mennonite congregation, which resulted in the withdrawal of her leading minister, the Rev. Henry Johnson, from the new Mennonite conference. Grandfather Bergey remained with the Conference. He, with a number of his closest friends withdrew from the Lower Skippack Mennonite congregation, and being invited to worship in the Trinity Christian church, of Skippackville, by direction of the conference in 1865 organized the Skippackville congregation. Later the Rockhill congregation was formed. These two congregations formed his charge which he served from 1865 to 1884, until a few years before his death. For some time he served under the bishopric of Rev. Moses Gottschall, but in October, 1868, he was ordained bishop by the Rev. John Oberholtzer and Andrew B. Shelly. He preached regularly once in two weeks, at each of the two points of his charge once in every four weeks. He preached in the German language wholly.

He also preached in the Deep Run new Mennonite church, in the church at 5th and Diamond streets, Philadelphia, and in the Franconia Mennonite meeting house.

As a preacher he was appreciated. He was forceful in his delivery. At times his utterances were fraught with eloquence. He was a sincere preacher, and what he felt as a conviction was fearlessly proclaimed. His volume for study was one book—a German Bible, a precious heritage, a translation of Martin Luther, printed in Nuremberg, Germany, in 1788. This, no doubt, had been the property of his father, who may have secured it at the time of his wedding to Elizabeth Godshall, in about the year 1791.

Grandfather Bergey was twice married. In 1828, the same year that his father died, he was married to Elizabeth Reiff Kolb. After a married life of 42 years this happy union was broken by her death in 1870. Seven children were born to them. In 1871 he was married a second time. Anna Kramer, widow of the late Jacob Kramer, became his second wife. He lived 16 years in this second relation and at the age of 83 years and 22 days he fell asleep July 1, 1887. He was tenderly laid to rest in the cemetery of the Skippackville

(Continued on page 4)

THE MENNONITE

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EDITORIAL

The word "hustle" is very much overworked in our day. It too often represents fuss and bustle without results. The wise employer will wait until the day is over and see how much his man really has done rather than make his estimate of the worth of that one by the way he "frets and fumes" while doing things. In church work one frequently meets the hustler. He is going to make his class the biggest, he is going to have the Christian Endeavor society "do things", or, he is going to raise money in amounts hitherto unheard of, etc. Well, if he succeed, we will grant that there is something in his hustle that is worth while, but observation shows that big things and successful things in church work seldom are brought to pass that way. The one who is faithful in his personal obligations and gives attention to the little details that count so much in the end, is too busy and too much in earnest generally to be busteling around, disorganizing things and then leaving them so to jump to other interests that strike his impulsive fancy. Some pastors boast of being "hustlers". Beware of them as you would avoid the proverbial "ball in the China shop". In the first place the pastor who accomplishes lasting results is too busy to go around bragging about it and, in the second place where results are really obtained it is not necessary for one to be wasting his time blasting the fact from the house-tops. The hustler comes and goes. He comes where they need system and application, he stirs things up in a way that fairly turns one's head, then he goes leaving behind the need of a great deal more system and application. Sometimes after he is gone there is great need of immediate life-preserving effort in order to save the church from dying of shock. What most pulpits and parishes need is not the hustler to mix things up but the constructive worker to build things up so they will stay.

The request, "Lord, teach us how to pray", which the disciples made of Jesus, is as much in order today as it ever was. We cannot over-learn the lessons of prayer and we should continually be going back to the great Teacher to learn over and over the lessons He gives us. A Christian should set before himself the task of studying the prayers of Scripture. As we examine the prayer of Mary, the mother of our Lord, we note in it a similarity to the prayer of Hannah. The same thing would be discovered in comparing other Bible prayers, but the prayers of our Lord are our great examples. they attain a height and reach a depth which nothing else can reach. They suggest themes and material; they open the eyes to visions which may be realized if we continue in them.

Frequently in a prayer gathering the object seems to be to get as many prayers in a given time as possible. "Fifty prayers in sixty minutes", as some one puts it. But why this crowding of prayers? Surely, it is not the many words or the many minutes occupied. Prayer is an attitude of mind and spirit toward God; it is putting one's self in a position to be filled with His Spirit and His power. While we are to pray often, frequency is not the end in prayer. While we are to pray together, the number of prayers uttered is not to be the object of our coming together.

We are to be earnest in prayer. Because people are earnest their prayers are eloquent, but in praying the talent of eloquence is the last thing to be developed. The prayer which is mere rhetoric amounts to nothing more than excellency of expression. The criticism of a certain prayer, appearing in print, in which it was said that "the prayer was the most eloquent appeal ever made to a Boston audience", while perhaps the fling of an unkind and irreverent wit, did voice the truth that some in their public prayers do address man rather than God. Above all things, the true prayer must not be directed "at" somebody, but to God. Though the syllables may be faltering and the voice faulty, we know that He who seeth in secret heareth and rewardeth openly.

Your own renewal for 1916 and a new subscriber from now until January, 1917, and a copy of Krehbiel's History of the General Conference, postpaid to each for $3.00.

DAVID BERGEY

(Continued from page 3.)

church in which church he had preached the gospel for 19 years, having been a minister for 32 years.

As a man of his day Grandfather Bergey had remarkable foresight and was of advanced views. He inveighed strongly and persistently against the superstition of his day and had little sympathy with the signs which many regarded as influencing life for good or ill. He had an impulsive nature and frequently became impatient with those who disagreed, but then his impulsive nature warmed his spirit for the welfare of others and his was a type of hospitality which entertained strangers from a glad and loving heart.

He was a man of strong conviction, and his inflexible and unbending disposition frequently brought him into conflict with his colleagues and coworkers. But he was also a man of peace. Once his neighbors annoyed him with a claim for more land because, as they contended, the line fence was incorrectly placed. He complacently yielded with the allowance. "We will not quarrel, make the line fence, place it where you think it belongs and the land shall be yours."

Particularly interesting and ennobling was his life in the home He was that kind of a grandparent who will always be remembered by children's children. He had nothing that he was not willing to share. The smallest morsel was broken in two, for his guest a like share with himself Those happy family gatherings were a model. He was a patriarch. Children and grandchildren gathered at his side, they met with each other around the noontide meal. He asked the blessing. Then we partook of the plain meal. After his he led us all in the prayer of thanksgiving. Then he announced one of the old familiar and much loved German hymns and children and grandchildren mingled their voices in praise and prayer to the one God who has blessed us the children and kin of this patriarch in Israel.

We think of him today as a member of the church triumphant. His deathbed scene on the morning of July 1, 1887, was eloquent with many lessons.

We heard his final farewell words of earth in a fervent prayer to God. Then in all the delirium of fever we heard him clearly and firmly singing, "An Jesum denken oft und viel."

Do we know our hymnbooks? Are they books of prayer and praise unto us? Grandfather Bergey knew the greater number of hymns published in the dear old German hymn book called "Zion's Harfe". To sing those hymns is an inspiration and to anticipate singing the songs of the Redeemed around the throne is more than inspiration, it is a rapture.

REPORT OF THE 28th SESSION OF THE MIDDLE DIST. CONFERENCE,

Held at Pulaski, Iowa, Sept. 1-3, 1915.

Wednesday evening, September 1, the conference sermon was preached by the conference president, Rev. Albert Schumacher, on the text, 1 Cor. 12:31.

Thursday morning, September 2, conference was opened with a Scripture reading (Phil. 2:1-11) and prayer by Bro. P. P. Hilty.

The reception of the delegates' certificates followed. There were present 36 delegates with 135 votes, representing 14 churches with 3871 members.

The minutes of the last meeting were read and approved.

Upon motion the chairman was instructed to appoint an assistant secretary. Bro. D. D. King was appointed.

The order of the day was determined by motion as follows: Morning sessions from 9:30 to 11:45; afternoon sessions from 2:00 to 4:00 o'clock.

Upon motion the chairman appointed a committee of three to report recommendations on complimentary votes. C. C. Sommer, M. A. Niswander and W. S. Shelly were appointed.

As committee on resolutions J. H. Langenwalter, P. P. Hilty and J. F. Lehman were appointed.

The conference treasurer's report was called for but could not be given on account of the treasurer's absence.

The committee appointed at the 27th conference session for the reprinting of the Constitution reported that it would be necessary to have the conference act in an official way on certain portions of the Constitution, before the committee could print the same.

Moved that the matter referring to the reprinting of the Constitution be postponed until such time as the committee may be ready to designate the constitutional changes necessary.

After this the devotional period of Bible Study, based on Psa. 19, was conducted by J. H. Langenwalter.

The closing prayer was offered by W. S. Shelly.

Thursday Afternoon. — After the devotional service, led by Rev. W. H. Grubb, the chair appointed Rev. D. D. King and Dr. S. K. Mosiman as temporary substitutes for the absent members of the committee on reprinting the Constitution.

The committee on complimentary votes reported the name of Missionary P. P. Wiens. Upon motion the vote was granted.

After the reading of the highly instructive paper on "The Need of Systematic Bible Study and How to Supply It", by Rev. S. M. Musselman, and the discussion of the same, opened by Rev. Adam Sommer, the report of the Evangelization Committee was given by Dr. S. K. Mosiman. This report was discussed, whereupon it was decided by motion to take up the Recommendations of the committee for discussion point by point.

Each one of the eight recommendations (The report will appear later) was adopted by motion, after which the report, including the recommendations, was accepted as a whole.

Because of his large field of work otherwise, Dr. Mosiman resigned from the committee and the conference consequently accepted his resignation, although with reluctance.

As a result of the election of committee members Rev. S. M. Musselman was elected for two years in place of Dr. Mosiman, and Prof. J. H. Langenwalter was elected for three years as new committee member.

The closing prayer was offered by Bro. J. F. Lehman.

Friday morning, September 3, Rev. A. Sommer conducted the devotional service. Two papers followed: one entitled, "How Shal We Bring Our Young People to Christ and Into the Church?" given by Rev. P. R. Schroeder; and another, entitled, "How Can We Interest Our People in Our Church Literature?" given by Rev. D. D. King. Both were followed by helpful discussion.

The committee on reprinting the Constitution made the following report:

1. Proposed, to insert the Conference Charter in the Constitution. This proposal was accepted by motion.

2. Proposed, to eliminate Section "E", entitled, "The School Board", entirely; to eliminate Par. 3 under Sec. "F", entitled "Treasuries"; to eliminate the last sentence in Par. 4 under Sec. "F", entitled "Treasures"; to change "F" to "E" and "G" to "F" because of the elimination of "E" entirely. This proposal was accepted by motion.

3. Proposed, to change "Bundesbote" on page 10 to "Church Papers". Adopted by motion.

The constitutional changes pertaining to the school were made possible by the previous action of the congregations in regard to the school question.

Rev. W. W. Miller, having by this time arrived at the conference, was given a complimentary vote by motion to that effect.

The election of conference officers resulted as follows: Rev. W. S. Gottshall, president; Rev. D. D. King, vice-president; Rev. P. R. Schroeder, secretary; John A. Schwartzendruver, trustee; Prof. E. J. Hirschler, member of program committee for 3 years; Rev. M. A. Niswander, member program committee for 1 year in place of Rev. S. P. Prieheim.

Bluffton, Ohio invited the Conference to hold its next session there. No other invitation was handed in. A unanimous vote in favor of the Bluffton invitation was cast.

The session was closed with prayer.

Friday afternoon Rev. Elmer Basinger conducted the devotional service. Two papers were read and discussed: (1) "Systematic Giving", by Rev. C. A. van der Smissen, read by Rev. Schroeder in the absence of Rev. van der Smissen. (2) "Prayer in the Home", by Rev. P. P. Hilty. Willis Neuenschwander led in the discussion of the latter.

An inspiring prayer service, planned to re-emphasize the honoring of God's name everywhere, was conducted by Rev. W. S. Shelly.

The topic, "Signs of the Times —What They Teach Us", was handled in his scholarly way by Dr. S. K. Mosiman. Ecl. 7:10 was used as a basis.

The following motions were accepted by vote:

That the committee on reprinting the Constitution as appointed last year finish its work according to the instructions of this conference.

That the standing resolutions passed at previous conference sessions be included in the pamphlet of the reprinted Constitution. The appointed committee shall act as judge in the question deciding upon the nature of resolutions.

That the Constitutions be printed in the English language only.

The treasurer's report of the Evangelization Committee was read by Rev. W. W. Miller and accepted. (This report will appear later.)

Moved that a committee, to be composed of Messrs. Langenwalter, Musselman and J. F. Lehman, be designated to work out, if possible and practical, some plan to equalize our conference delegate expenses and report at the next session of the conference. The motion carried.

Resolutions.—Resolved:

1. That we recommend a greater emphasis on the study of the Bible in the home, the Sunday school, Christian Endeavor and mid-week prayer-meetings. We believe that series of Bible lectures and the training of our young people for more efficient work in the Sunday school and church will do much to bring about a more general interest in the Bible.

2. That the churches be urged to enter sympathetically into the larger possibilities which the work of evangelization and church extension presents to this Conference and that they encourage the committee in the work which has been outlined for the same by this Conference.

3. That we recommend systematic giving both in proportion to our means and at regular intervals as admonished by the Word of God.

4. That since the success of our denominational activities depends on a correct understanding of the work by the individual members of the church and such information can be obtained mainly through our church papers, the Conference urges that every family shall become a subscriber to one or both of our church papers, the "Mennonite" and the "Bundesbote".

5. That this Conference approve of the appointment of the Brethren J. F. Lehman, Maxwell Kratz and Peter Jansen on the Board of Trustees of Bluffton College and Mennonite Seminary with the restatement of last year's resolution, that we look with gratitude upon the marvelous development and growth of Bluffton College and rejoice in its widening horizon; and realizing that with increased opportunities come also increased responsibilities and greater problems we pledge ourselves anew to the support of Bluffton College with our means and the interesting of prospective students, and that, like Aaron and Hur of old, we make special efforts to uphold the arms of the leaders in the great work by prayer.

6. That we thank Bro. P. J. Wiens and wife of India for their presence at our conference sessions and also for the help and encouragement in the cause of missions, and wish them God's help and blessings in their work.

7. That we express our gratitude to the Mennonite church of Pulaski for the kind hospitality and thoughtfulness to us during the conference.

8. That we look to God in recognition of His spiritual presence and blessing during these conference days by singing the Doxology.

These resolutions were individually adopted by vote of the Conference. **P. R. Schroeder**, Sec'y.

BELGIAN PROTESTANTISM

Belgium has been referred to constantly in the terms of Roman Catholicism since the opening of the war, yet the fact is that Protestantism has a very firm hold on that country. Throughout the kingdom one finds — or rather could find before the terrible devastation of the invading army— Protestant churches, centers of devout worship. The Protestantism of Belgium has been marked throughout by a strong intellectual life as well as a deep spirituality. By way of remembrance, it is of interest to recall just now that it was at Antwerp that William Tyndale translated the New Testament into English. It was also on Belgian soil, unfortunately, that he met his martyrdom, in the little town of Vilvorde, some six miles out of Brussels. The Belgian Bible society raised funds some months ago to erect a suitable monument to the memory of this noble defender of the faith in Vilvorde. The tread of the armies is over spots sacred to Protestantism in that little country, which from the very days of Cæsar has displayed such noble qualities. These remarks are worthy of being made at this time to draw attention to the religious complexion of the nation and also to the fact that in the period of reconstruction that will follow the war Protestantism will play an important part in Belgium, as in other countries.—Ex.

OVER-EATING AND OVER-DRINKING

Again are in circulation the old yarns that moderate drinking is harmless, that the evils of intemperance are the result only of excess, and that as much evil comes from over-eating as from over-drinking. Replying to the latter of these absurdities, the Lincoln Visitor asks the following pertinent questions:

Does soup ever make a man crazy?

Does fish ever drag a man under the table?

Does bread ever give a man the big head next morning?

When a man eats beefsteak today, does he crave the whole cow tomorrow, and, if he cannot get it, does it set him to smashing the furniture?

Does the leg of a chicken ever send a man home to abuse his wife and his babies?

Does a woman ever send a notice down to the hotel man forbidding him to sell her husband pancakes?

Do life insurance companies ever turn men away because they are addicted to strawberries and cream?

Do apple dumplings ever make a man rosy-nosed?

Does pumpkin pie ever keep a man from finding the key-hole?

THE S. S. LESSON

Oct. 10.

Elijah Taken Up Into Heaven.

2 Kings 2:1-22.

Golden Text—Psa. 16:11.

Elijah's passing from earth was like his carreer on it, one of whirlwind and of fire. God uses such characters at times, but for most of us it is to complete the work we began in a quiet way. The times were extraordinary and an extraordinary witness was required. Our lot is to meet the ordinary trials and troubles in the ordinary way and with the ordinary means at our command. Not everyone can or should be an Elijah, away from men in solitude, only appearing with a message of fire now and then, but all can be Elishas going where men are living their lives and testifying for right and righteousness to them. Elijah was right in his place, so was Elisha and in our own places we are to see that we are right and doing what God wants of us.

In Elisha we see an illustration of devotion. He would keep close to his master no matter what strange experiences were in the way. Like him we are not only to go with our Elijah over Jordan to glory, but we are to keep close to Him in trouble, in poverty, in disappointment and pain.

Elijah knew his work was done and that it must be continued by a younger one. The work of the Lord is vast. No one man can complete it. He merely does his part right and leaves the rest to be done by those whom God chooses to do it. Workers must go, but the work goes on. Elijah had once thought that he only was left and the cause would fail without him and it was just then that God took him from his task and arranged for another to take it. God's work does not depend on a single person, but God graciously lets all who will have a glorious part in it.

We get a splendid example of persistancy in Elisha. He would not be discouraged, even by his best friend. He would not give up, although commanded to do so. He knew that there was greater glory to be shared if he but kept on with Elijah and he insisted upon keeping on. Discouragements and the want of persistancy deprive many of the realization of the larger visions which might be theirs if they did not give way to them.

Notice the progress to Bethel, to Jericho, to the Jordan, to glory: Bethel, the house of God; Jericho, the dwelling place of the sons of the prophets; Jordan, the short step between life and glory, significant of worship, the fellowship of the saints, death and heaven. Elisha went with his master through all these stages. We pass through the blessings of these stages if we keep close to the Master and persist in keeping close to Him.

The sons of the prophets, men devoted to holy lives, living apart from men, knew what was coming. The saints of God can, while here, anticipate the glories awaiting the faithful. It gives them comforts in their troubles and strength in their trials. In this case the sons of the prophets looked on from afar and missed the glories one may enjoy.

In asking for a "double portion", Elisha asked for an elder son's share. He believed himself entitled to the greatest share because he had been so much more intimate with the prophets than were the other sons of the prophets. Elijah could make so generous an offer to Elisha because he was a man of prayer. He knew he had influence at the court of heaven and was ready to use it for the benefit of his friend. Prayer is a power that not only gives us blessings but secures them for others. One of the greatest satisfactions of a Christian's life is the knowing that his prayers on behalf of others are answered.

Elisha's request was for nothing worldly or selfish. He might have asked for wealth, or power, or honor, but he saw that the Spirit which could be bestowed upon him was worth infinitely more for time and eternity. We should ever seek the gift of spiritual things, they make us a power for God with man and bring with them the purest wealth, the greatest honor and the mightiest influence.

They talked as they went. What could have been the subject of their conversation? Surely, it was not about mean earthly things. The next conversation reported of Elijah is on the Mount of Transfiguration and had to do with the things that pertained to the glory of Jesus. Elijah goes to heaven as he lived, in a whirwind and in a fiery chariot. It was one of the most inspiring sights ever witnessed by man, and the man who saw it fitted himself for it by a life of service. It is the life of service that fits the servant of God to behold His glory. The sight fitted Elisha for other tasks. Visions prepare us to go forth doing the work of the Lord acceptably.

THE C. E. TOPIC

Oct. 10.

Be a Leader! Be a Follower!

1 Sam. 14:1-16; 18:1-4.

Leaders do not make the world, the world makes leaders. Occasion calls them forth and their success or failure is gauged by their faithfulness to the responsibility given to them. There have been leaders in wickedness as well as in righteousness, it was largely the wickedness of their followers that made it possible for them to succeed so well in their evil. But it is not our purpose to study wicked leaders. Our faithfulness in leading and following in the good to which we are called is the strongest human factor by which evil may be opposed. When the cause is one in which the great unseen leader is God and the faithful ones are obedient to Him then the powers of right become irresistable to the powers of iniquity.

A leader must be called. As men call leaders in some crisis so God is always calling for men and women to go forward in the great effort to win the world to right and save the souls of fellow men and women from destruction. The call from God begins the minute we realize there is something for us to do for Him. The work begins when we lay ourselves upon the altar of consecration and say, "Here, Lord, take me; what wilt Thou have me to do?"

Leadership involves faith, (1) in God; (2) in the cause, and (3) in self. As the soldier who does not believe in what he is fighting for becomes practically useless, so the soldier of Christ, who is lacking in confidence in the good fight cannot accomplish anything.

"Faith is the victory that overcomes the world, it removes mountains of doubt, difficulty, despair and all other opposition. It makes the muscles strong and the spirit bold and it sees but one end, victory. Men often go forward trusting to luck and that accounts why they fail. There is a gulf between faith and luck so wide that it cannot be bridged. The leader for God doesn't hope something favorable to him will "just happen"; he goes forward knowing that all things are planned out and that he forms a vital part in that place. The plans of God are in danger of defeat when one fails in the part assigned to him.

Leadership demands bravery. There is a difference between reckless fool-hardiness and bravery. The foolishly reckless person takes nothing into consideration, the brave one does not underestimate the power of the opposition but trusts in the greater power he knows is at his command for his success and then goes forward determined to win. It is deadly to recklessly disregard the power of sin, but it is bravery to oppose it with the might we know we can command Only strong men are called to leadership. God expects men and women to be strong in their opposition to sin. Strength in anything is not an accident, it is acquired by exercise and the careful development of the talents one possesses. Bodily strength is the least of all the kinds of strength we may possess. The strong men and women of God are those who are mighty in faith, in spirit, in love and all the other Christian virtue all of which may, if we will it so, be developed into greater strength so long as God permits us to live on this earth.

Again, no leader can succeed unless he is in possession of that wisdom which insures success. The Bible says much of wisdom, indeed. "The fear of the Lord is the beginning of wisdom", and the wise builder's house stands to defy the storm while the foolish one's falls. It was the fool whose soul was required of him in the night when he thought he had all he needed. For wisdom we must go to its source, to God, to His Word, to the prayer chamber and to the hard school of experience.

Leadership acquires an ability to know men and to place confidence in the safe and proper ones and withhold it from the unsafe ones. To be a leader one must be among men and interested in the things that interest them. The greatest interest any leader may show in men is an interest in their souls. Leadership comes through preparation which must be thorough and may require a long time. No man is a leader in the work of God for his own glory. It is for God and the things of God he must serve. Leadership has high aims and the best of ideals if it is the kind of leadership God can use.

To be a follower one must realize the importance and responsibility of his position. "They also serve who only stand and wait." Obedience is a vital virtue, but during the obedient waiting there is a time to learn, to strengthen the faith through exercise. In the ranks are the most of God's servants and they are doing the most of His work, His honor is their honor, His cause theirs, the glorious victory in the end is their glory.

MARRIED

Steffen-Garber.—At high noon, Sunday, September 12, 1915, at the home of Mr. and Mrs. E. G. Suter, near Pandora, Ohio, Samuel Steffen and Rose Garber, their pastor officiating.

NEWS OF THE WEEK

THE TWO SIDES OF THE ANGLO-FRENCH WAR LOAN

Money to Stay in America—Promoters Stay Loan Is for Our Welfare—Opponents Flay Move.

The billion dollar loan which the English and French are trying to obtain in the United States is one of the main subjects under discussion at the present day. It is denounced as a "nefarious plot to rob the American people of their savings" by some and by others it is considered as "of far more importance to the United States than to England" because the loan concerns the whole nation, the man in the streets as much as the man in the bank since the money is to be used to buy our wheat, our cotton, our manufactured articles.

The plan advanced by the Anglo-French commission is thus outlined by the New York Journal of Commerce:

"1. It is to be a straight government loan.

"2. It will be the joint obligation of Great Britain and France.

"3. The amount will probably be $1,000,000,000.

"4. The bonds will have maturities of between three to ten years.

"5. The interest rate will probably be 5 per cent.

"6. Interest and principal will be payable in dollars in New York.

"7. The government bonds will be exempt from the British income tax.

"8. Proceeds of the bond issue will be used for paying for merchandise bought here for export, and none of the money is to go out of the United States.

"9. Bonds will be listed on the New York stock exchange.

"10. A great syndicate of banks and bankers from all parts of the country is to be formed to underwrite the issue."

Among those opposed to the loan are found bankers, senators, Henry Ford, William J. Bryan and others.

The Milwaukee Free Press says:

"From the country over come the reports that citizens of German, Scandinavian and Irish birth or extraction are withdrawing their bank deposits in gold. They know that their local banks are depositors in the great Morgan banking houses, that their money, the money of the American people, will be employed by the Morgan group to make this dangerous loan to England, France and Russia unless the local banks protest and, if necessary, withdraw their deposits from New York."

Henry Ford says:

"If I were to live with the future generations of Europe I would urge the people to repudiate the debts that are being piled up by their governments in this war. I believe it is the duty of the people to repudiate them. What right have the governments of Europe to impose on future generations the unbearable burden they are amassing through this war? The best thing that could happen would be for the nations of Europe to go bankrupt. They would be compelled to stop fighting. It looks as though they were getting dangerously near bankruptcy when they offer to give their American obligations priority over every other form of national indebtedness to raise the $500,000,000 war loan in the United States."

A Washington dispatch quotes Bryan as saying:

"I have expressed the opinion that the loaning of money to belligerant nations makes our position of neutrality more difficult because it gives the loaning groups a peculiar interest in the success of the countries to which they loan, and it tends to create division among us at a time when there should be unity. No pecuniary advantage which can come from the making of a loan can compensate for the danger. This action invites our citizens to divide themselves, each seeking to aid the side with which he sympathizes."

Turning now to the promoters of the loan, one finds financiers putting forth brilliant arguments in its favor.

A St. Paul banker is quoted as saying:

"The more the allies can borrow here, the greater will be the amount of their purchases, and should they be unable to arrange a substantial credit here they would be obliged to buy from other countries where their exchange is nearer par."

James J. Hill, one of the American giants of finance, is quoted as follows by The Wall Street Journal:

"The maintenance of a stable rate of foreign exchange, which can be done only by the establishment in this country of a very large credit account for Great Britain, to be drawn against for the purchase of foodstuffs, is of far more importance to the United States than to England. It is not too much to say that on this the prosperity of the American farmer depends.

"A careful estimate shows that the total requirements of the continent of Europe for the coming year will be about 550,000,000 bushels of wheat. The United States will have not less than 375,000,000 to sell of its big crop. * * * But America is not the only source of supply. India and Australia can furnish 50,000,000 bushels more. In the Black Sea region there will be available 250,000,000 bushels, if it can get to market * * * It is most essential to the prosperity of our people that our wheat should get to market and find a purchaser. And if the sale of our wheat does not go forth steadily to the purchaser, the latter will certainly turn elsewhere, especially if a more favorable rate of exchange gives him a greater advantage in another market than ours."

The New York bankers, according to the latest statements, are of the opinion that but half a billion loan should be permitted at this time and in case that amount isn't sufficient and if Americans can spare more money, then another half billion loan might be floated later.

GERMAN LOSS 40,000 IN TWO DAYS

Paris, Sept. 27. — Military critics estimate that the Germans killed and wounded in the big battles of the last two days in the Artois and Champagne regions must easily equal the number of prisoners taken. Hence they reckon the German's total losses at not less than 40,000, equaling the size of an army corps.

SUBWAY ACCIDENTS IN NEW YORK

Twenty persons were killed and about one hundred were injured early Wednesday, September 22, when a dynamite explosion in the excavation of the new Seventh avenue subway caused a cave-in which engulfed a surface car and numerous pedestrians. The accident occurred between Twenty-fourth and Twenty-fifth streets shortly before 8 o'clock and more than half of the injured were women and girls on their way to business.

On Saturday night, just before the theatre crowds were beginning to drift in toward Times Square, planking laid over the excavations for the new Broadway subway, north of Thirty-eighth street, on the west side of the thoroughfare, collapsed without warning, leaving a hole one hundred feet long, thirty feet deep, and extending from the street car tracks half way across the width of the pavement. One unidentified woman was killed and three men were badly hurt. The roll of dead and injured might have reached a score but for the presence of mind of Malachi Murphy, a motorman. Murphy's car had slid down to the edge of the depression, when he reversed the power and got back onto solid ground.

FRENCH TAKE 12,000.

Paris, Sept. 26. — More than 12,000 Germans were taken prisoners by the French in a terrific battle yesterday in the Champagne district of France, according to an official statement issued today by the French war department. French troops penetrated the German lines along a front of fifteen miles and for a depth at some places of two and one-half miles, the announcement says. Stubborn fighting is still going on today in the Champagne sector.

FOOT AND MOUTH DISEASE SPREADS IN ILLINOIS

Washington, D. C., September 27.— The counties of La Salle, Bureau and Putnam, Illinois, are placed in closed quarantine against the foot-and-mouth disease by an order of the United States Department of Agriculture, effective September 25, 1915.

This action is taken owing to the discovery of the disease in two herds in La Salle County. One of these herds, containing 65 cattle, was found on a community pasture and the fact that the herd belonged to 12 different owners has led the authorities to quarantine the adjoining counties with a view to checking its further spread.

No other new cases thus far have been reported from Illinois except from the infected area already under quarantine—in McDonough county and the southern part of Lake county. A single infected herd was discovered in Dupage county near the infected portion of Cook county, but no additional cases have been reported from that county.

INDIANS ROAST SIXTY.

San Diego, Cal., Sept. 26. — Eighty passengers of a Southern Pacific Mexican train were thrown into a car containing hay and the car set on fire by a band of Yaqui Indians Friday near Torres, Sonora, according to Radio advices receiving here today from Hernosillo via Guaymas. Only twenty passengers have been accounted for thus far, the others having been burned to death. The Indians, according to the report, numbered about sixty and were deserters from one of the Mexican factional armies. They first derailed the train which was running from Campo Verde to Torres, after which they placed the passengers, most of whom were women and children, in the hay car and applied the torch. So far as is known no Americans were on the train.

BULGARIA STILL NEUTRAL

London, Sept. 26. — The Bulgarian government this morning officially communicated to the powers a note stating in the most categorical fashion that "the entry of Bulgaria into a state of armed neutrality is explained by changes which recently occurred in the political situation" and that "Bulgaria has not the slightest aggressive intention, but is firmly resolved to be fully armed to defend her rights and independence."

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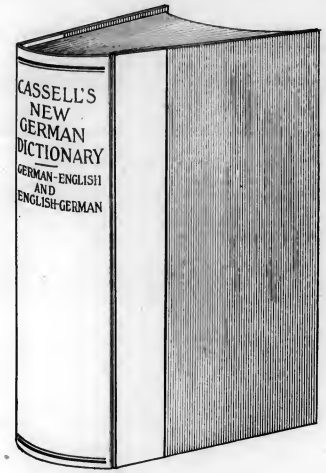

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VOL. XXX. BERNE, INDIANA, OCTOBER 7, 1915. No. 39.

NOTES AND COMMENTS

The old Bertolett's meeting house, near Frederick, Pa., belonging to the Schwenksville charge, is undergoing extensive repairs. This is one of the churches which, while small, has endeared itself to the people of the community who are neither members nor Mennonites and very much is owing to the community for the support given to the Bertolett's church for many years. It is also one of those small congregations which has been preserved to the church by the remarkable loyalty and unselfish sacrifices of its faithful few members.

Rev. D. J. Brand, the former pastor of the Wisner (Neb.) church, has received a call from the Hereford (Pa.) charge to become the successor of Rev. A. S. Shelly.

October 23 is set as the day when the marker to the famous Mennonite school master, Christopher Dock, will be unveiled in the Lower Skippack Mennonite cemetery. Addresses will be made by Governor Brumbaugh, Ex-governor Pennypacker, State Superintendent of Public Instruction Schaffer, Rev. Dr. O. S. Kriebel, Rev. Jacob Snyder and Rev. E. S. Graybill, and others

The 50th anniversary of the First church, Philadelphia, was one of greatest blessing to the members, pastor and visiting friends. Every night during the week as well as on Sunday the house was crowded with interesting visitors. The report of the events as described by the congregational reporter will appear in another issue.

Communion services are announced for the Second church, Philadelphia, Oct. 10; Quakertown, Oct. 10; Souderton, Oct. 31, Schwenksville, November 7.

Anthony Comstock.

The veteran reformer, so long the terror of evil-doers in the Republic, so thoroughly hated by all the men who aim to cater to the lowest and worst instincts of fallen humanity, and so honored by law-abiding and decency-loving citizens, has fought his last fight, and on September 21 he passed to his reward. Mr. Comstock's activities in the suppression of immorality and immoral literature are matters of world-wide knowledge. For forty-one years he has been secretary of the New York Society for the Suppression of Vice, and in that time his phenomenal activities have resulted in the arrest and punishment of thousands of harpies who attempted to prey upon youth and innocence. He found that the United States mails were being used very freely for the circulation of most debasing and immoral literature, and he inaugurated such a war upon the traffic as largely wiped it out. His activities were, of course, bitterly resented, and his life was often in danger; but there was no let-up in his campaign, and he died, as he lived, a sturdy, determined and uncompromising opponent of vice. His name will be honored by all those who appreciate purity and detest vileness.

THE MISSIONARY SPIRIT

The toils of day were over, and we were retiring for the night. I looked across the room to where my friend was standing. Suddenly she raised her eyes and spoke:

"Well, I'm sorry for anybody who is not a missionary," she said. I wish you could have seen the face and heard the tones as she uttered those words.

I asked, "How long have you been on the field?"

"Twenty-two years," she answered.

"And you live here alone?"

"Yes, here alone, yet not alone."

I looked round the room where she was standing; not one stick of furniture that was not absolutely necessary. In one corner stood a cupboard, roughly made from an old packing case.

In another corner stood the plainest of tables; on the floor of mortar were two coir mats, and standing on one side of the room was a charpai—just rough pieces of wood fastened together, and there seems to be "Another" standing near and He is saying, "Go and do thou likewise," and I answer, "Yes, Lord, Amen."

What do you say?

(M. W. Booth, in the Bombay Guardian.)

THE ABSENTEE

There are reasons for going to church regularly and there are reasons for persistantly staying away from church. Perhaps we do not sufficiently emphasize church-going. When the Lord appeared to His disciples on one occasion, Thomas was absent and he missed something in consequence of which he has ever afterwards been held up as the horrible example of doubting. Thomas missed something essential, and the rest of his life he had to go through the world knowing that one great blessing was not for him. Every absence from the assembly of the saints is a loss Said one of the regular attendants at my church recently, "Church-going is a continued story with me, I cannot get the full benefit of the last page if I have missed a chapter, I want the whole story."

In coming to the house of God on the Sabbath the prime motive should not be just to hear the sermon; were that all my people were getting from the service I should pity the people, for it is rather an inferior brand of the article that is often passed out to them. Divine service is something in which even the silent ones are to have as much a part as the active ministry.

"They also serve who only stand and wait."

One of the objections the liturgical Christians have to a non-liturgical service is that the chief interest centers in the sermon and the one who delivers it while the participation of the rest is merely passibe assent. For this reason they call the liturgy of the P. E. Church the Book of Common Prayer. I am inclined to concede much to the argument, at least this much, that the emphasis is upon the fact that the service is one in which all have a common part.

In attending divine service the worshipper satisfies his hunger for the holiest of fellowships, he seeks new visions of the Father, he says by the act of church-going, "I am on the side of the things that have to do with righteousness, I, with my presence, set my approval on religion, I assent to all that the church stands for, I believe public worship a duty and I participate in it with a desire of benefitting by all that it means."

There may be an ostentation in church-going that is neither proper nor consistant in the sincere worship of God, and undoubtedly the opportunity for display does appeal to some, but I maintain that such cases are rare and their proportion is small compared to those who come with better motives, they deserve only a passing notice.

In emphasizing church-going as the greatest spiritual opportunity, as a worthy example for the parent to set the child, as one of the best practices by which the influence of the citizen may count for righteousness in the state, as a means of culture, as an educational opportunity, as the thing which contributes to "straight" living and something which inspires benevolence and compells a recognition of the rights and needs of fellowman, we do much to keep the church member keenly awake to the importance of occupying his place in the sanctuary during the hours of service.

But, saying all this, there still remains the fact that such appeals, be they to duty, to honor or opportunity, fall unheeded upon the ears of a multitude who need more than roar of seven thunders to wake them up and even then it seems that they are so well equipped with shock-absorbers that it has thundered in vain.

Why is there such a chronic staying away from church?

Everything depends upon the spirit in which one places himself. If one has gone to church not knowing why, not looking for something, not anxious to lose old burdens, or not looking for new visions, he may, after service, recall that the stout man in the choir had a big nose and it sang then the string drawn mysteriously across; this made the bedstead for my friend, the missionary.

There were two other rooms in

this wee house, one that served for dining, drawing room and anything else you like to use it for; and a tiny room beyond where "prayer is wont to be made". The prayer room is completely furnished with two mats and a stool to stand the lamp upon; nothing else is needed. There is a daily prayer meeting in this wee room, a prayer meeting for all; the all consists of two men and their wives and children, an old woman and her grown-up daughter (the latter tries to instill a little knowledge into the heads of the wild children about); all these are converts. There are also the Bible woman and her two little girls and a little blind boy, named Samuel. It is about Samuel I want to tell you. He lived away in a village some distance from here. The missionary went to tell the glad tidings, but no one wanted to hear and they made no secret of it; she was driven out by men waving their sticks at her. At that time little Samuel was not called Samuel, but Rajnath; his father was a Brahman, and this gave a distinction to the little chap. By and by his father died, and the wife and laddie lived on in that same village; he had sore eyes, and yet no one seemed to care, no one seemed to see that neglect would bring a sad calamity on that young life.

One day the missionary went again. She had been away for some time, and during her absence the boy's mother had died; little Rajnath was still wandering about, quite homeless now. Blind, hungry and naked, save for a little loin cloth. He would feel about and gather up leaves for fuel for a man of the village, and for this he would get a few pieces thrown out to him; his mealtimes came but once a day.

The missionary has had her meeting at last, and as she leaves a man goes up to her and says, "If you want to do a good work, take that little boy away."

At first she could scarcely believe her ears; did the man mean it? Was this to be the first fruits of that heathen village, she wondered? Her heart was full as she wended her way back to her Bethel. That night there was special prayer for guidance at the little prayer meeting.

A few days after found the missionary back again at the same village, this time to take away God's gift to her. To look at, it was not worth much—a little lad with sightless eyes and emaciated body; his worldly goods consisted of a filthy loin cloth, nothing more, but in that despised body there lives a human soul, a soul that Jesus came to save.

Will you come with me? said the missionary to the boy, and he immediately stretched out his hand in the dark, and felt the gentle touch of a hand stretched out to save; he grasped it, and left forever the life of a Hindu.

Arriving at the mission house a warm welcome awaited him, each doing his and her best to welcome this wee stranger. He had never had such kindness: only hard words and starvation had been his lot for many a day. Why were they so kind? Then he was told of Jesus who loved him and who sent His servant to take care of him. Is it any wonder that his heart opened and he very soon found himself trusting Jesus?

The missionary gave him the name of Samuel, and somehow one's thoughts go off to that other Samuel who heard the voice of God and responded, and we are praying that this little blind boy, saved from Hinduism, may grow up and minister unto the Lord and his own people. The missionary is out telling others the same old story of Him who is the great rest-giver, and they listen now, and best of all some are coming out to follow Him, leaving all for His dear sake.

I look into the face of my missionary friend and I see a deep joy written there; she lives here some distance away from any other European, glad to be trusted in such a lonely field, for she ever lives and works and prays as "Seeing Him who is invisible." To be with her is to feel rested, to pray with her is to feel strengthened, and to hear her tell of the people she loves to teach is an inspiration, and somehow tenor, but he will not carry away new inspirations, his heart will not be lighter, his sins will remain unchecked and his churchgoing will have become "vanity of vanities", nothing but an idle hour idly whiled away. From his regarding the whole procedure as a waste of time is but a step to being bored. Soon that one will cease to come. His face will be missed from the assembly of the saints and "the place thereof shall know it no more." It is he himself and not the church, the people or the pastor upon whom the blame belongs. I am one of those who is not in favor of making a circus of the church or a clown of the preacher in order to attract those who cannot otherwise be attracted. As a rival of the showhouse the church looks like 36 cents in counterfeit money and as a humorist the average pastor is about as funny as a crutch. There is no use in trying to be and do that which any cheapskate amusement place can beat without half trying. And, after you have attracted such a class and filled your pews with a crowd of them tuned up for a laugh or a sensation, what chance is there for bringing any one of them to think of the serious things which concern the salvation of their souls, the reformation of their lives and the uplift of their unfortunate brethren?

Some absent themselves from church because of personal reasons. There are cases where the absentee could not well attend without meeting those to whom he owes money. In such a predicament it would certainly be embarassing to hear a sermon on the text, "Owe no man anything." Financial obligations may not empty every vacant pew; there are other obligations that make the conscience active in church, perhaps an apology is owing to the one who sits across the aisle, it may be that the one who occupies the next pew and the offender don't speak as they pass by. I have even known of a certain youth whose attendance was all that might be expected until the leading soprano gave him the "sack". After that his interest in religious service—at least in that particular church — ceased altogether. Such personal reasons will probably always exist so long as human nature is what it is and the observant pastor will make due allowance for such conditions, knowing that they will occure, but doing all in his power, so long as he has such persons under his voice and influence, to convert them and so prevent as many as possible from falling into lapses.

The sermon is not unfrequently blamed for empty pews. Dr. Dryas-dust is supposed to drive worshippers away. My observations lead me to an opposite conclusion. There is a certain restfulness in the dry sermon appreciated by a considerable number of churchgoers who believe that the "Lord giveth His beloved rest" and peaceful slumber through the firstly, secondly, ninethly on to the conclusion. It is one of the marvels of church-going that uninteresting preachers continue to hold the audiences they have. The snappy vigorous pastor often preaches his members out of church because he does say things that make people "sit up and take notice". If there is a legitimate reason for preaching so directly that somebody gets hurt and there is a man in the pulpit equal to the occasion, then I say, "Thank God for that man, he was needed and did not fail in the crisis." The church always needs such men. Chrisostom preached with such spirit and so directly that those whose sins he rebuked tried to kill him by putting poison in his soup, but when it was announced in old Constantinople that Chrisostom would preach the crowds were so great that the military had to be called out to keep order. In our day we don't often hear of the police being called out to keep people from crowding the church and it may sometimes be because our ministers don't have the boldness to preach so vigorously as to make the proud, rich and corrupt sinners angry.

But when the sermon is made the instrument of senseless abuse, or when the minister's highest conception of a message from God is "Abuse Somebody", he will soon wonder what is the matter with the people?—He should give a little thought as to what is the matter with his preaching. Charity is a big word in the lexicon of the church and omitting it obscures the message of the church to the masses. Pouring out volcanic eruptions of acid sarcasm, exhausting the language's supply of abusive adjectives, frequently resorting to the use of the short ugly word and overcoloring one's speech are things more likely to give an impression of insincerity than of power. Insincerity may succeed almost anywhere else than in the pulpit.

The pleasure-loving disposition of this generation is given as a reason why people are no more as keen on church-going as they once were. Every generation of sinners is a pleasure-loving one. We would rather say the opportunities for worldly pleasures are greater now than ever. For one thing there is more money in circulation and consequently more opportunities for spending it. Everyone considers that the pleasure park, the Sunday excursion, the automobile, the week-end vacation, the trolly and the steam car are powerful rivals to the Sunday service and, try as we will, they do succeed in getting the crowds, some of whom, under other conditions would attend the church. Yet we must not forget that with these things the percentage of church-membership today is higher than it ever was in America, that the seating capacity in our churches is greater in proportion to our population and a larger proportion of money is raised for religious and benevolent purposes by the church than ever before in the history of our nation and, perhaps, ever before in the world. If our churches are empty, the fault is not all with those of our members who stay away, it also rests with those of us who do not get out and hustle and fill the vacant places. Amusements do decimate the service sometimes but discipline doesn't seem to be doing very much in the line of weeding out those in the church whose lives are a contradiction to what the church stands for. If the undisciplined offenders against the laws which God has given to the church get no correction from those in whose keeping they are, it is not a matter of surprise that so many of these offenders should hold the church in contempt. I am not for the extreme-type of discipline which would make every Christian suspicious of the morality and orthodoxy of his brother or sister, but I am convinced that if it is not worthwhile for the church to maintain its purity it need not expect the respect or affection of those who sin against it.

There are features which may help church attendance, such as special music, special sermons on questions of vital interest, and an occasional new face in the pulpit. The resourcefulness of the pastor and his advisers must be depended upon for creating these conditions, but care must be taken not to overdo the good things or special efforts will become ordinary things and fail in their purpose. Turkey makes a Thanksgiving dinner the big table event of the year but a steady diet of turkey for a month would make dinner a horror. When everyone does his best in every service then every service will be a good one for all concerned.

The physical conditions of the church do have a little influence in church attendance and deserve a little attention. Fresh air at all times, good cool ventilation in summer and heat enough to keep comfortable in winter are reasonable demands to make and should be respected by every church board that does not want to see its membership migrate to the church where they can be obtained. The medieval churches were built without provision being made for adequate heat, light or seating, but medieval Christianity, though it could stand in the dark and shiver while the mass was being said, appealed through its superstitions and not its intelligence. For the exercise of clear reasoning faculties comfortable surroundings are essential and should be so regarded in every church. G.

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WHY SO MANY SERMONS ARE POOR

By Rev. Francis G. Brown.

We would lay down at once as an infallible, unequivocal axiom that ministers talk too much and write too little. The result is that too many of us get into the habit of serving up the same ideas over and over again, with a different sauce perhaps, but still the same ideas. We all know the severe labor it involves to shape sentences perfectly and lift them to their places. Most ministers think and read sufficiently; but they do not love writing well enough to do it, except when an intense mood comes on. When a strong current of intellectual emotion sets in they do a little with the pen; but otherwise, none.

It was the late Dr. John Watson who said he had heard of ministers who, late on Saturday, made too free use of spicy books of "illustrations", etc., which acted as condiments to flavor an otherwise badly-cooked and ill-prepared sermon. This course, when persisted in, ruined the mental digestion of the audience. He stated that such of us ought to be literally chained to our desk two hours every morning, and made to translate a portion of one of Augustine's sermons, or some portion of the Hebrew Bible, or the Greek Testament, before being allowed to taste food too freely or walk abroad, He said, also, that on the peril of his soul no minister should read the daily newspaper before dinner. Roguish Dr. Watson! He must have smiled to himself when he penned that sentence about ministers being literally chained to their desk for two hours!

And yet, why not? School laws chain children to the desk for three hours every morning, and again in the afternoon. Rules chain the clerk, the typist, the editor, the descriptive writer, the draughtsman to their desk for many hours each day. If each was allowed to be a law unto himself —to attempt nothing, to produce nothing only when the intense mood came on, the Saturday night's recount and review would be a saddening spectacle.

Recently I had the pleasure of listening to a gifted preacher amongst us. He preached in the afternoon to a large audience, which drew the best out of him. The evening was a Sabbath luxury, for we spent it together in holy quiet. His discourse had been on the great law of Christian brotherhood as set forth with such pictorial beauty in the story of the Good Samaritan. He himself, with charming eloquence, adopted largely the principle of a wider illustrative method, and so followed the example of our Master. Amongst other things I said to my friend: "You are gifted with a deep, rich, mellow voice, commanding in its subdued strength; and you have an unaffected earnestness of manner." My compliment was sincere and reached its mark. Amongst other things he said to me: "I never write a word of my sermons now. I used to carefully write them and type them. Now I read and think around a subject, and then speak without a note. This change you will think strange at my age of life. When I first adopted the change I was caught a few times on my feet with a mind which seemed to be a total blank. But I persevered. Now I seem to have more power over my audience than when I wrote. Not one word of what I uttered this afternoon had been written."

That honest statement would, of course, seem to shatter my poor axiom that ministers talk too much and write too little. Nay, it would even seem to demand a reversal of my axiom, and compel me to say: "We ministers talk too little and write too much." Hey, presto! But who will have the courage of heart to defend the reversed axiom on the strength of my friend's brilliant accomplishment? Not I. For out of my own poorer experience I speak, and say that so many sermons are poor because we write too little and talk too much.

The divine afflatus! Who has not felt it? In the pulpit? Out of the pulpit? I desire to pin down this term for a few minutes and examine it. For unless it is pinned down 'twill be gone, being, as it is, almost as elusive and transitory as the experience it connotes.

When this experience comes over a preacher the most prosaic mind becomes poetic, and thoughts and words glow and burn. In the Welsh tongue there is a fine expressive word to describe this experience. It is the word "Hwyl". This word was always used by sailors when they wished to say that the wind had got strongly into the sails of a vessel. She had then caught the Hwyl. With the preacher it meant that the Holy Spirit had got full hold upon him (body and soul, the wind was in his sails) and was sweeping him along to some great end. It is in such hours that preacher and listeners feel the force of Dr. Young's saying, "In such a cause 'tis impious to be calm."

The pity is that such experiences are so rare—especially in the pulpit. Some Sundays ago I was complimented after a sermon. Said the worthy old steward, "You preached fine this morning; I haven't heard you to such advantage for some time." I replied, "Thank you. It cheers me to hear you say that. But then," said I, "no clock strikes twelve every time."

Who has not had the Hwyl come upon him in his study, or as he rode, or walked? How the soul then gave birth to fine thoughts! If one could preach **then**! Now the mistake is made that those fine thoughts are allowed to escape. They ought to be pinned to paper until they are needed. And for this purpose a man must write, until the habit of putting down in choicest language the best thoughts and emotions of the soul becomes a joy. If one could only form this habit—well, most sermons would be redeemed from the category "poor".

Once I heard Joseph Hocking lecture on "My Favorite Character in Fiction." During the course of that lecture he somehow drifted into personal matters, and told us a little about his own methods of work. He said that in his sleeping room there was always writing material on a table close at hand. Sometimes the outline of a novel, or the drift of a chapter or two would come clear before his mind as he lay awake. He would rise immediately and pin it to paper **then**, and not trust until the following morning. Had he trusted to recalling it the following day most of it would have escaped him.

And this strengthens me in my conviction that many sermons are poor, not because the preacher is mentally indolent or ungifted, but because his finest thoughts, which mostly come to him at time and in places he least expects, troop through his mind, and, as they go, produce a glowing sensation, with a high resolve to reproduce them; but when he would recall them in their native beauty he finds that they were gone! If he had only made even a rough record of them, how valuable they would be when he settles down to the serious work of building his sermon.

Besides which, so many sermons seem too mechanical in their construction. The structure is often a perfect body, every joint right, with flesh and sinews and skin covering them above; but they lack soul. I am sure it is often so in my own experience. Yet I would not have it so.

When I stood on the threshold of my ministerial career I went, along with many other candidates, for an oral examination in March, preparatory to being passed on to the written examination

(Continued on Page 5.)

THE MENNONITE

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EDITORIAL

Not so long ago we were permitted to see the model of an ideal city block which a city-planning committee had gone to a great deal of trouble and cost in having made. The block was to represent an ideal workingman's quarter which, it was shown, could take the place of many slum districts. It was certainly a beautiful suggestion of what might be done. The quarter would give every family a house by itself with plenty of windows for sunlight and plenty of air and a plot set aside for the children to play in. A city of homes so constructed would indeed be an ideal city. All this was well enough to picture in a clever little model under a glass case, but it came to nothing because the enthusiastic committee did not find a way for having the thing done. So it goes with most of our dreams. We plan all right, we create excellent ideals and theories, but who is to carry them out? Church work is affected by very much the same kind of useless theorizing. Plenty of people know just what kind of an institution the church should be and they have no difficulty in seeing that the suggested improvements advised by them may become the source of limitless blessings, but the question is, Who will make it so?

In order to make the power of the church far-reaching we must have ideals, we must see visions. But mere dreaming gets us nowhere. What we need is someone to do the work and supply the means for doing it. The pastor, the church-official and the church-member, no doubt, all have ideals which in the main are good ones, but they cannot all be put into action at once. To begin with there must be a recognition of the most important things to be done and, added to this, there must be a willingness on the part of all to do the most necessary things first. The house must first have a foundation, then a framework and so on until the whole is finished. After that paint is necessary, but when the builders begin to quarrel about the color of the paint before the foundation is laid or even the stones hauled to the site to be used, the chances are that the house will never be erected. So, too, in the work of God. Lay your foundation, erect your walls, put on the roof, then get to beautifying it. Leave unimportant things for last. In doing all this there must be a unity of purpose and a united desire to do that which is the most necessary. It is in the lack of harmony that most church projects fail and things to be done do not get done.

The noteworthy address of Bishop Weekley before the late C. E. convention in Chicago, on the Bible in Public Schools, which appeared in this sheet several weeks ago, called attention to a matter which cannot receive too much notice from thinking people. Just now it is a fight to keep the Book in the schools. The Roman Catholic, the Jew and the unbeliever form the unholy trinity determined to deprive the American youth of his most sacred heritage, the Bible, and they feel that their end is best accomplished if they can keep it out of the schools. We must insist that a scheme of education is a vicious one which strikes out the pearl of all literature, the only accurate source of ancient history, the foundation of law and the most perfect system of ethics, and we claim the Bible to be all this, from the list of necessary books.

The Bible should be read in public schools, but how senseless it is to be satisfied with just that. The mere reading of the book contributes little to the spiritual and mental development of the youth. It not only should be studied as other text-books are studied, it should be better studied than the others.

We speak of living in an age of luxury, as though it were a fortunate thing for us that we have the many luxuries to enjoy. What a mistake! Luxury is a great misfortune. The hand that remains soft because it never was necessary to do hard work become sore and doubly punished when for some change in situation hard work becomes necessary. But the curse of luxury is worse than merely finding us useless or helpless when emergencies rise which deprive us of them. They poison the body, mind and soul. Any physician will confess that his living would be in serious danger the minute people became sensible enough to cut out the unnecessary and health-destroying luxuries of food, drink and living, because he knows that ninety per cent. of the ills of the body have their source in luxuriant practices. Perhaps the greatest damage of luxury is that which it does to one's spiritual life. Those who have all they want and are in a position to get all they covet, build for themselves a character noted chiefly for its selfishness, its utter disregard of the needs or rights of others and its materialistic conception of life that makes spiritual impressions impossible.

Your own renewal for 1916 and a new subscriber from now until January, 1917, and a copy of Krehbiel's History of the General Conference, postpaid to each for $3.00.

TO WHAT EXTENT SHOULD WE EMPHASIZE SPECIAL EVANGELISTIC PREACHING?

(Paper read at Eastern District Ministerial Conference.)

Modern evangelism is a cause that has swept the entire church during the past decade. Little interest and attention were being given it years ago, where as now it is a fire inflaming the whole American church. Even the most conservative of our churches and ministers, of city and country alike, are enamored by it. So firm a hold has it secured upon the church in general that the evangelistic preacher is sought and people demand to a certain extent at least evangelistic preaching. Religious conferences at the present time make "Evangelistic Preaching" a popular subject and realize the need of it.

Our topic does not refer to evangelistic preaching for every service, but refers to "Special Evangelistic Preaching".

Some denominations do not cater to special evangelistic services but try and make every service evangelistic. In this time of Sundayism there are without a doubt many imitators of the famous "Billy". Whenever a minister tries to imitate and play the role of another, his work naturally falls flat. This is especially true sometimes of beginners who want to revolutionize by single bounds and descent instead of ascent.

Should such special evangelistic preaching be conducted in all our churches?

For the good of the church we think they should and yet they should be conducted by the best of diplomacy. Every preacher should know his people and not rush into anything haphazard and do more harm than good. The word "Evangelistic" may not sound good to some congregations because of the abuse and boisterous methods used by some denominations. Should such be the case we might call it simply "A week of special services." But we can, in most cases, refer to it in the term here mentioned or, as we call it in our churches, a "Revival".

Should the pastor conduct his own evangelistic meetings?

We all know that many would be a failure when it comes to evangelistic work or getting sinners converted. There are many pastors who can get the children from the Sunday school to join the church, but to go out and get a person that is down in sin finally saved, they cannot do it, or at least do not.

Then the question comes, Are they to blame?

A very successful pastor once said, "I sometimes doubt my call to the ministry because I fail in evangelistic work—I would like to see people saved. Why I fail along this line, I do not know."

The reply given to him was, "You are doing the Lord's work the best you can. It is one thing to get people saved and into the church and it is another thing to keep them safe and to build up their religious life."

God calls some to be pastors and some evangelists, and in the eternal years it may be that some humble pastor who thinks he has done so little will find in the kingdom of God he has accomplished more than some others who seem to have so much to show for their work here. As a church or denomination we should emphasize it only so far that good will spring from it and not evil.

What good will spring from it?

(a) It draws men and women back to the church. Members of the church who have become lukewarm and need a bringing back. Drifting away from the church is going on and evangelistic leaders are drawing men and women by the hundreds back to the church, pleading with them to tie their lives up to the church and help the church in its mighty conquest of the age for Jesus Christ and His kingdom, thus doing more than they can ever know to turn the tide which has been for years moving away from the church.

(b) Another good thing about evangelistic work is its flexibility or adaptability or universality. Its method is so broad and inclusive as to be calculated to reach all grades and classes, and all things being equal, to yield the maximum result. Protracted meetings and working on man's emotional nature are not what we want. There are three ways of seeking to evangelize:

1. Invite them to come to the church to hear the Gospel and to get them there we advertise, erect signs and scatter dodgers, illuminate, use the mails and resort to various expedients.

2. We may go to them and ask them to come the rest of the way to hear the gospel we preach, in which case we plant a tent down near them and invite them to come in, or rent a hall or theatre and set up a pulpit there.

3. Or go all the way to them and bring the gospel to the people right where they are. To do this, we must speak in factories, street corners, etc., anywhere and everywhere, so long as we can get the offer of salvation before the people. All of these methods are perfectly proper for Mennonites to use.

Another thing that is good about evangelistic preaching is the type of preaching which is more inspiring and promoting. It is, as a rule (virile) preaching, calculated to win not merely the weak-minded and sentimental, but the sturdy and thoughtful. It is not the effusive, mushy story-cramped type which brings the speaker into disfavor with the better element of the church, but a fresh up-to-date, original and thoughtful presentation of the great evangel that commends it to the attention and respect if not the acceptance of strong and earnest people.

It is, generally speaking, volitional as distinguished from emotional. Little excitement prevails in a modern evangelistic service, whereas such meetings sometimes are of keen amusement to the irreverent youth. No longer is the old-fashioned "Amen" or "Hallelujah" heard except upon rare occasions. Instead of excitement there is a deep, quiet atmosphere, often a hush upon the assemblage, born not of agitation but conviction.

Evangelistic preaching is benevolent. Preaching the love of God and not His wrath, alluring, not threatening the sinner, presenting salvation not as a duty but a privilege, disclosing the sunny side of the Christian life and opening up to view the joys of service rather than the doom of impenitence. The themes of judgment and hell should rarely be used. There are some objections. Often too spectacular methods. Disproportionate sums spent for advertising. Sensational accounts by induced reporters. Prominent names sought for committee lists, torches, brass bands, processions, newspaper cuts—these are a few of the rediculous parts often noticed in large revivals as Philadelphia had one a year ago.

A bad thing in many so-called revivals is faulty arithmetic. I mean a miscount of converts, liberally over-estimating the results The financial end is another objection often, evangelists getting more for preaching their old sermons over and over again in a short season than hard working ministers do in a lifetime. People are often ready with all kinds of gifts for such itinerant preachers. But to sum up we will say that we believe that evangelism is the hope of the church today, wisely led and honestly pursued, it can do what no other agency in the church is capable of doing.

J. W. S.

WHY SO MANY SERMONS ARE POOR

(Continued from page 3.)

at the District Synod. One old weather-beaten veteran (God bless his memory!) took us in hand on our methods of sermon preparation and construction. We were arranged in alphabetical order to facilitate the work. My name beginning with B. there were two A's taken in hand first. In answer to the question, "Mr. A—, how do you prepare a sermon?" the intrepid answer given was to this effect: "I fix on a subject, write around it as I am able, and then choose a text to suit it." There I sat, shivering with dread and apprehension. Poor A— got his knuckles rapped, and, I must confess, saved me from getting mine rapped, for, noticing his chastisement, I slid off adroitly on to another track. But A—has a fine pulpit today and is a preacher of some distinction.

I have since come to see that the weather-beaten veteran was right, and that A's process was too mechanical. A sermon must begin with a soul, and the body and limbs be evolved from that You cannot put a soul into a dead body; but you can build a live, quick body around a central soul. —Christian Guardian.

KEEP THE DOOR OF MY LIPS

It needs a keeper, and he must be ever watchful. Not that which enters into a man defiles him, but that which comes out of the man, that defiles him. And who can plead innocent of such defilement? Jesus said it: "From within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness." David needed to set a watch upon his mouth, to keep the door of his lips: for, in spite of his virtues he had weaknesses, and said things which it would have been better had he not said. He knew it, and knew that he needed help to keep the watch. It is supposed to have been he who said in his haste: "All men are liars." Others, beside him, have been tempted to say the same thing; but it is not true, and it were better not to say it, even when the temptation is strong, because of the illustrations.

It has been said that "the tongue is the chief instrument of the cause of God and at the same time the chief engine of the devil." Give the devil the tongue and he asks no more. There is no mischief nor misery that he will not accomplish by its use. And as for the lips, they are coadjutors with the tongue; they work together and are equally praiseworthy or guilty. "The tongue is a little member and boasteth great things: it is a fire, a world of iniquity. It defileth the whole body, setteth on fire the course of nature, and is set on fire of hell." "The tongue can no man tame; an unruly member, full of deadly poison. Therewith bless we God and therewith curse we man. Out of the same mouth proceed blessing and cursing."

Such witness is borne by those who had learned in the school of experience fortified in their testimony by the Spirit of God Their record has been verified by others who have come after them, and we are wise if we accept their words written for our learning.

The human tongue is like a stick of dynamite; it goes off at the slightest jar, and its destructive power is hardly less. A word in season, how good it is; but out of season it is fire; it is a frost, a world of iniquity. The door of the lips is the avenue of the tongue, and only the skillful can close it, and open it, without fault. He who would avoid the errors into which it opens needs what David needed, a watch set by him by the word of whose mouth the sinners are swept away. Out of his mouth goes the sharp, two-edged sword, dividing between the joints and marrow, the soul and spirit. And he only can keep the door out of which the mischief issues.

No man asks Jehovah to keep the door of his lips, unless conscious of the danger which lurks within it. A stranger to divine grace feels no need of help. He is sufficient unto himself, and is sure of the wisdom needful for his own case. He knows when to speak and when to be silent. He can direct his own paths and walk in the way of his own devising. The poison of asps may be under his lips, but he will himself determine when it shall be discharged and against whom it shall be ejected. And so the mouths of the wicked are "full of cursing and bitterness." He who has not learned in the school of Christ is unconcerned about the influence of his words and does not ask help from him who acts as guardian of his own.

But he who has been brought face to face with his own soul, and has been made aware of the weakness of his human nature, becoming a pupil in the school of Christ, learns that he needs this grace as well as others to enable him to keep himself unspotted from the world. The wicked are around him on every side; the flow of profanity and vulgarity is incessant, and only he who has been carefully taught can resist the temptation which so easily besets him. Old habits, unquenched passion, old-time indulgences still linger about the door, ready to project themselves into the lips of him who is under the dominion of the devil and delights in his ways. The renewed soul has been made sensitive to sin which before seemed harmless, and oaths, blasphemy and lustfulness expressions appear in contrast with the purity and honesty taught in the school of him in whose mouth was no guile.

In school, we say. Aye, in school. The school is needed, and the pupil needs a teacher. It was as a teacher that the "Master" appeared among His own. To them only He was really "Master". Others might so call Him, by way of accommodation, but a disciple was a learner whose ears were open to the words of his Teacher. He is so today, and the school is the ideal of the heaven-born soul. We speak of Christ as "the Great Teacher", and so He is. No man ever spake as He spake. No man ever used human speech with more propriety, with more force, or with more compassion. He could speak fiercely to the Pharisee and tenderly to the penitent. He could denounce the self-righteous and encourage the timorous, shrinking woman. He could charge home upon their own heads the iniquities of the scorners and could whisper peace and rest to the troubled and discouraged.

And He does the same things today, when the renewed soul seeks Him as helper to a life of godliness. Only rarely, if ever, is the lesson learned at a single sitting. It must be read and re-read and pondered. It must be studied in the light of the face of the Master. The willing pupil must stumble in his lack of circumspection and become aware of his own weakness, until he learns the lesson by the help of Him in knowledge of whom is the strength needful for the day, and

the occasion. "Take my yoke upon you and learn of Me," is His counsel to the beginner, and only he who learns the first lesson is able to profit by the second. Even he who prayed, "Keep thou the door of my lips," had not learned the lesson perfectly, for he felt the need of help in its practice. Moses had not learned it when he "spoke unadvisedly with his lips." Job had not learned it when he "cursed his day". Elijah had not learned it when he lay under the juniper tree and prayed that he might die. Paul had fairly compassed it, when he spoke before Felix; and yet he made the mistake of appealing to Caesar. Peter had not learned it when he declared his willingness to go with his Master into prison or to death; for when the testing time came he flinched. The Christian of today has rarely learned the lesson in its fulness. Though in the world—but not of the world—he has to meet the world on its own level. He must learn the secret of living "above the world," while yet encompassed by the habits and the precepts of the world.—Journal and Messenger.

THE S. S. LESSON

Oct. 17.

Elisha Heals Naaman, the Syrian.

2 Kings 5:1-10, 14.

Golden Text—Exod. 15:16.

In picturing Naaman to us the Bible presents a man who had attained about everything for which men struggle. He had wealth, honor, influence and power and commanded the affections of his friends. There is one little word in the narrative that spoils it all, however, it is the but. "But he was a leper," and for that reason no one, no matter how poor or miserable, would want to change places with Naaman. Having attained the highest things the world has to offer there are multitudes who discover that something occurs to man to mar their enjoyment of it. No earthly condition is ever perfect.

The leper was the most miserable of persons. He was shut off from the society of the healthy, there was no cure to be found and the longer the disease continued the worse it got. Leprosy is a type of sin, terrible beyond words, no earthly cure for it and the longer it continues the worse it gets. Miserable death is its certain end. Only a miracle could cure the victim of this dreaded disease and only a special act of divine love can remove the curse of sin.

In the maid we find a nameless person whose fame shall endure forever because she did her small part faithfully. She was a victim of hard circumstances but was not embittered by it. She was the victim of evil men who wronged her and her country, yet she forgave them. She was only a nameless slave, yet, by doing her simple duty, she did more for good than all the free persons around her. As a servant she had the interest of her master at heart and so endeared herself to him. Though in a strange country among strange gods, and associated with those who knew nothing of her God, much less respected Him, she did not forget Jehovah or the lessons she learned concerning Him while at home. Though surrounded by sinners she fearlessly testified for Him. Even though she was one of those who seemed to have had all the hard things of life imposed upon her, with no prospects of ever getting relief, her faith remained strong. By being true to her convictions she, the slave, was able to confer the greatest blessings to her master and his country and incidentally she compelled those who had no love for her God to respect Him.

The heathen mistress of the maid sets an example of the confidence that should exist between servant and mistress or master. Because she permitted the suggestion of the maid to be entertained she reaped the blessing of having her husband restored. There should be a considerate attitude shown by masters to those under them and their loyal service will be best encouraged.

The king of Syria thought that healing could be bought with money. He had no idea that the blessings Jehovah has to bestow are the gift of His grace. Many men in our day measure blessings only by the amount of money they have to give for them, but the highest blessings are always those which money cannot buy. He also made the mistake of sending to the king instead of to the prophet. He had not rightly followed the maid's instructions, which made no mention of the king. We are directed to the source of healing not from leprosy alone, but from sin, but there are directions to be followed as the Word of God lays them down for us. To go contrary to these directions means the missing of the blessing.

Elisha might have had reasons for feeling slighted, but he was too big a man to give way to them and so he set the king to rights and cheerfully gives the command that would bring Naaman to a cure. The happiness of Naaman was at stake and Elisha would not allow personal feeling to prevent him from helping him.

The command to wash in Jordan was a thing that Naaman did not understand. God does not expect anyone to enquire into the reasons why He wants obedience and all of His blessings are conditioned by our obeying Him. So long as Naaman didn't obey he remained a leper. When he listened to the reason of his inferiors he was cured. Inferiors may not count for much in some places but they deserve the consideration of having a little sense occasionally. He washed and was made clean. Our cleansing comes through the blood of Jesus.

THE C. E. TOPIC

Oct. 17.

The Responsibility of Our Society For the Christian Endeavor Unions—Local, State and National. Ps. 133:1-3.

Christian Endeavor, like the Sunday school movement the Y. M. C. A., the Y. W. C. A., and the Anti-Saloon League, offers an opportunity for the Protestant Christians to present a united front against the powers of evil without requiring of them the surrender of their individuality or a single item of faith or practice that distinguishes them from Christians of other bodies. Loyalty to the things for which we stand as individual Christians, is necessary to make the church with which we are identified, a power for Christ and righteousness, but loyalty to the great cause of Christ in general demands that Christians refrain from flocking by themselves when there is urgent need of a united and powerful showing on the part of all Christians. More defeats must be attributed to a divided Christendom than anything else. The skillful general endeavors to divide his enemy and then crush each part separately. Satan, in this particular, is as skillful as he is in other things. He has put forth more efforts to divide the house against itself than he has to attacks from without. Christian Endeavor, then, is one of those forces which proves that though there may be minor differences between Christians, it is possible and important that they stand unitedly and solidly for the essential principles in which they all agree.

Christian Endeavor Unions are organized with the purpose of strengthening every individual society as well as strengthening the work as a whole. They offer a pleasant opportunity for widening the circle of Christian friendship and devote their greatest efforts toward inspiring faithful service and devoted loyalty to the society. It is the tonic by which every accomplishment of a Christian Endeavor union produces its results in the individual church and society. It is the tonic by which weak spots are strengthened and feeble growth is stimulated. In this time when it is necessary for a united opposition to be taken on the part of the Christian people against such evils as intemperance, immorality, corruption in civic affairs, the godless and unspeakable indecencies of the stage the voice of a single church or denomination, while it is of great power and influence, must have added to it the protesting voices of the other churches and denominations. Christian Endeavor, through its unions, speaks not for itself alone but for the bodies which stand in fraternal relation to it.

Unions are organized according to the needs of the districts in which they exist. Sometimes they include counties, sometimes groups of places easily reached by one another, sometimes they are organized by sections in the larger cities. To be sure, the national organization is the most important and should receive the special support of all the societies. Anyone who has attended a national convention comes home with the feeling that these gatherings are an added power to the expression of present-day Christianity as well as a factor in one's wider Christian outlook and experience. The publications of the United Society are a necessity not only to the C. E. movement but to the Christianity of our day and deserve all the support loyal Endeavorers give them.

Our responsibility to whatever union we may be connected with does not end with our being a passive part in it. The Union is a training school where the workers for the larger things in church work may learn much. They are organizations designed to push the cause of Christian Endeavor as far as possible and in doing so they advance the cause of Christ.

RESOLUTIONS PASSED AT RICHFIELD CONFERENCE

We assembled in the Fourth Annual Bible Conference at Richfield, Pa., do present these following resolutions:

a) Resolved, that we desire to thank our kind heavenly Father for allowing us to come together as churches and Sunday schools at this place, and we also thank Him for the bountiful blessings showered upon us.

b) Resolved, that our thanks be due to the brethren of Richfield, Pa., for their kind entertainment and hospitality showered upon us.

c) Resolved, that we want to thank all those who have taken part in the program and helped to make this Conference a success, especially the brethren from Milton, for their special singing.

d) Resolved, that we wish to establish our attitude against the liquor traffic and call upon Zion people to use every available means for the extinction of this traffic and help to make this a saloonless nation.

e) Resolved, that we also wish to re-affirm our position on non-resistance and sound a warning against the spirit of militarism that is going on in the world today, viz.: Movements as Boy Scouts, Boy Brigades and Fraternal Organizations, etc., and may we teach as the Master said: "They who use the sword shall perish with the sword."

f) Resolved, further, that we approve of the Compensation Laws, passed by our state for the protection of employees and their dependent ones.

g) Resolved, that we make known our attitude to the governor of the state on subjects of capital punishment, that we seek its abolishment and also insist that our members use their influence to elect men to our legislature and senate who will vote for repeal of said law and vote for local option.

h) Resolved, that we approve of the plan to have a General Sunday school conference, to be held on the first Saturday and Sunday of May, 1916, in connection with the annual conference of Eastern District Conference.

Jacob Snyder.
J. B. Weber.
J. W. Schantz.

CONTRIBUTIONS

Emergency Relief Commission.

Red Cross—Fred Grossen, for suffering in Switzerland, $5; Dav. Thiessen, $5.

War Sufferers in Germany—Mrs. Justine Bergmann, $100.

Gratefully acknowledged,
Harrison Landis,
Treas. Emergency Relief Commission,
Sixth Street and Columbia Ave.,
Philadelphia, Pa.

For the Treasury of the Pacific Dist. Conference.

Per P. R. Aeschliman, from brethren at Quincy, Wash., $5; ditto, Monroe, Wash., $19; congregation at Ruff and Warden, $30.

Gratefully acknowledged,
S. R. Aeschliman, Treas.

MARRIAGES

Fry-Steinmetz.—Sept. 22, George A. Fry and Margaretta Steinmetz of Schwenksville, Pa., at the home of the officiating pastor, Rev. J. W. Schantz.

DEATHS

Fretz.—Christian O. Fretz, an aged member of the Bally Mennonite church, passed away Sept. 26. Funeral took place Sept. 30, Rev. J. W. Schantz officiating.

NEWS OF THE WEEK

BULGARIA IGNORES RUSS ULTIMATUM; MEANS BALKAN WAR

London, Oct. 4. — The time alloted Bulgaria by the allies through Russia to turn her back on Germany, Austria and Turkey, expired this afternoon but the expiration of the time limit brought no immediate surface indications to clarify the situation.

Whether the Russian minister promptly left the Bulgarian capital, as his government threatened provided Bulgaria declined to meet the Russian ultimatum; whether Bulgaria dissembled asking for further time; or whether King Ferdinand and his supporters merely observed silence, was not known here up to eleven o'clock tonight. Either the censorship or the vagaries of war time cable service, or the two combined resulted in keeping London in the dark, although definite news is expected hourly.

Events have been transpiring, however, in keeping with the fast approaching crisis involving the entry of the Balkans in the European conflict. Russian warships have appeared in the Black sea off the Bulgarian port of Varna; French and British troops have landed at Salonika, a Greek port fifty miles south of the Bulgarian frontier and Bulgarian troops, which have been on the move for days have been massed in great numbers along the Serbian border.

From the central powers' side have come amplified reports of the great weight of men and metal being piled up preparatory to a blow against Serbia from that side, as the first step in what the popular imagination has accepted as a fact—German determination to smash through the corner of Serbia and link up with Bulgaria, creating a new battle front from the Austrian border to Constantinople.

GREAT OFFENSIVE OF THE ALLIES EXTREMELY COSTLY

Berlin, Oct. 4. — A supplement to the German official statement says that the French losses in killed, wounded and prisoners in the recent fighting were at least 130,000 and those of the British 60,000 while the German losses were not one-fifth this number.

The German official estimate of the loss by entente allies of an aggregate of 190,000 men follows within a few days of official estimate of German casualties made by the French war office, which declared in its statement of Wednesday, September 29, that the Germans had lost since the beginning of the allied offensive a total in killed wounded and prisoners which amounted to "more than the effective strength of three army corps," or about 120,000 men.

CHICAGO SALOONS MUST OBEY LAWS

Chicago, Oct. 4. — Mayor Thompson, in a message tonight to the city council, announced that the owners of all saloons in Chicago hereafter would be forced to obey the state law, which provides that they remain closed on Sunday. The mayor ordered the city collector to notify in writing all persons holding licenses for saloons that they must comply with the requirements of the state law.

There are more than 4,000 saloons in Chicago.

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GERMANS MADE PEACE PLAN AS RUSSIANS FLED

(By John Temple Graves.)

Washington, Oct. 4. — From an authority whose sources of information are exceptionally high and reliable both from a political and ecclesiastic standpoint I have an interesting story of the terms of peace which the German emperor was discussing with his generals and staff while on the eastern front after the long retreat of the Russians had raised the hopes of his staff to the highest point since the beginning of the war.

My informant had the story closely from the atmosphere of one of the highest of American dignitaries.

The emperor and his council, which it is said at that particular time included both von Tirpitz and von Bethmann-Hollweg, agreed that Germany and Austria would stipulate four just demands upon the nations:

1. The freedom of Poland would be demanded of Russia.

2. The independence of Ireland would be extorted as a concession from England and a punishment for her part in the war.

3. The independence of the papal states would be imposed as a condition and punishment upon Italy.

4. The restoration of Palestine to the Jews had already been arranged for with Turkey, Germany's ally, in exchange for the restoration of some of the original territory of Turkey in Europe, lost in the recent Balkan war.

The enormous appeal which these conditions would make to the Jewish race, to the Irish people, who were not reconciled to the English even under home rule, to the Catholic clergy and laity throughout the world and to the Poles and Slavs of the Balkan states was to be relied upon to compensate international public opinion for some of the mighty indemnities which were to be asked from some of the allied nations and for the retention of some of the territory held in Belgium and France.

According to my informant, the German council desired that these proposed terms should become known in a vague and general way throughout the world.

VON BERNSTORFF TOLD TO SETTLE ARABIC INCIDENT

New York, Oct. 4. — Germany has sent no new note to the United States regarding the Arabic case and the imperial government's submarine policy, but instead Count von Bernstorff, the German ambassador, has been given full authority to carry the negotiations to a conclusion without further reference to his home government, according to a statement tonight from an authoritative source close to the ambassador.

That Secretary Lansing now has under consideration some important information was admitted, although it was pointed out that this necessarily would be the case in view of the situation. Until the negotiations now being conducted have reached a conclusion nothing will be made public concerning the proposals being discussed, it was asserted. This procedure was said to have been agreed to by Count von Bernstorff and Secretary Lansing.

"WETS" HOLD MINNEAPOLIS

Minneapolis, Oct. 5. — The county option election in this (Hennepin) county was won by the "wets", yesterday, by a majority of about 9,000, according to complete returns today.

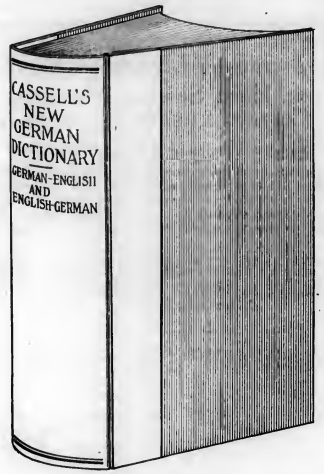
At the headquarters of the "drys" it was said the struggle to oust the 433 saloons in Minneapolis had not been given up—only deferred.

According to the local option law passed by the last state legislature the prohibitionists can petition for another election in three years.

Complete returns showed that the total vote cast yesterday was 69,344, the largest known in the county. The vote for state officers last year was 51,987. The increase was a surprise.

Dr. George B. Safford, president of the Anti-Saloon League, said charges of fraud at the polling place would be made, and that his forces have a mass of evidence upon which to bring illegal voters to justice.

CASSEL'S
NEW GERMAN-ENGLISH DICTIONARY



Every German-American who realizes the enormous advantage which a knowledge of the two languages—both German and English—gives to its possessor, will be eager that his children and he reap the benefit which will accrue from constant reference to this book in the home. Every patriotic German will feel in duty bound to further and encourage a knowledge of the language of the Fatherland among the sons and daughters of Germany who are growing up in America.

In the Family Circle it Encourages a Thorough Knowledge of the Language of the Fatherland.

This dictionary has passed every critical test in this country and Germany. As a work of scholarly reliability, it is in constant use in the Universities, Colleges, and Libraries of the United States. Its author, Karl Breul, M.A., Litt.D., Ph. D. (Berlin), is a man of brilliant attainments.

"A most trustworthy and recommendable book of reference," writes Prof. Dr. G. Binz, University of Basel.

In addition to the vocabulary, the book contains: a Bibliography of Some German Books Useful for Reference; Index of Geographical and Proper Names; Index of Most Common German Abbreviations; Index of Most Common English Abbreviations; List of German Irregular Verbs; List of Strong and Anomalous Verbs; Table of German Coins, Measures, and Weights Reduced to United States Coins, Measures, and Weights; and vice versa, United States Tables Reduced to German; Etc.

The size of the book is 8x5½x2½ inches and contains 1360 pages, bound in good cloth binding.

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The Dictionary and the "Bundesbote" or the "Mennonite", $2.50

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MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXX. BERNE, INDIANA, OCTOBER 14, 1915. No. 40.

A KIND WORD FOR CONSIDERATION

To Our Dear Friends and Brethren in the Lord:

The Word of God admonishes us: "Giving diligence to keep the unity of the Spirit in the bond of peace" (Eph. 4:3); and: "Always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." I Cor. 15:58.

The divine admonitions expressed in these words were the chief reasons for the organization of the "General Conference of Mennonites of North America", and which induced this conference to take up and continue the publication work as one branch of its common activity.

It was intended to provide a literature which would contribute to foster spiritual life among our Mennonite fellow-believers, to cause unity of spirit and to stimulate a co-operation in the upbuilding of the kingdom of God as intended by God. To carry into effect this important cause a special board has been elected—the Publication Board—and a brother has been appointed to accomplish this and to act as a manager. The name of the firm is "Mennonite Book Concern" and the place of the publication house and bookstore is Berne, in the State of Indiana.

The book store is able to supply the needs of our denomination. There are always on hand and can be supplied at a reasonable price the books which are used in the services of our congregations, for instance the Bible—in different editions—the "Gesangbuch mit Noten", the Mennonite Hymnal, the Confession of Faith of the Mennonites by Cornelius Ris, a Catechism in German and English and several other valuable books and tracts. The manager gladly procures any good book from other publishing houses. All this literature which is used among us Mennonites can be ordered from our publishing house, which tries to serve our fellow-believers faithfully and accommodatingly.

Especially would we like to call your attention to our denominational paper, which is published by our publishing house. It is a weekly paper, bringing many-sided and valuable material. There are found in it reports from our congregations, notices of deaths and marriages. There are reports from the home and foreign mission of our conference. Here can be read about the activities and aims of our missions. The paper brings valuable information about other denominational activities as emergency relief, educational institutions, deaconess and hospital work, etc. It brings entertainment for the home circle, ventilates timely subjects, brings editorials and articles of an edifying character. A short review of what occurs in the world is also given.

This denominational paper is printed in German and English in two different papers: the German paper is called **"Christlicher Bundesbote"**, the English is called **"The Mennonite"**. Both papers contain the same as far as official notices and reports are concerned, but otherwise the papers contain very different material. Each paper is sent (in the United States) for the small sum of one dollar ($1.00) a year.

The price has been made so low in order that every family of the congregations belonging to the General Conference, can read the denominational paper—at least in one language. We very much wish to see this accomplished. We have to consider the fact that our denominational paper with such a low price is not on a paying basis except all subscribers pay in advance. But the financial success is not the main point. **The main point is the spiritual blessing that is brought into the homes by the denominational paper.** Wherever the paper enters, a spiritual communication is effected with thousands of dear fellow-believers, which widens the spiritual horizon and gives valuable inspiration. The mutual interest as well as the interest in the activities of the kingdom of God is enhanced.

Thus our Christian life is strengthened and enlarged and gladly we march as one in the Lord and united in the work for the Lord toward our goal, the home above.

Because this our denominational paper serves such a high purpose we feel ourselves justified to invite those of our fellow-believers, who are not as yet subscribers of our paper, to become such.

For this purpose we are sending out some sample copies, thus giving an opportunity to become acquainted with the paper. Such persons who wish to receive the paper in the future will, please, send their subscription to the agent in their congregation or to the "Mennonite Book Concern", Berne, Indiana.

With fraternal greetings,

The Publication Board.

NOTES AND COMMENTS

In the acknowledgment of the home mission treasurer in No. 37 of the Mennonite the name Mrs. Isaac Leisy should read: Barbetta Leisy.

An arrangement has been made in the Eicher church, Noble, Ia., by which Rev. P. E. Stucky will preach German one Sunday morning every month. Hitherto there have been no morning services on this Sunday morning, owing to the fact that the pastor, Rev. S. M. Musselman, conducted service in his other charge, the Wayland church at that time.

Bro. Elias Whitmer of Suspension Bridge, N. Y., one of the early comers from Europe to the Mennonite settlement at Clarence Centre, N. Y., celebrated his 100th birthday on Oct. 8.

The committee, publishing the Year Book for 1916, announces that copies are about ready for delivery and assures its patrons that the new book is not a whit behind the one of last year in the interesting material it contains.

The Brethren S. C. Yoder and J. S. Shoemaker have been conducting a Bible conference this month in the church of the Old brethren at Sugar Creek. Many of the people of the Noble and Wayland churches of our conference attended and greatly appreciated the meetings.

The Mennonite mission of Altoona, Pa., reports for the month of September the following list of its activities: Sixteen services held in the hall; twenty-one visits made by the workers in the interest of the work; two cottage prayer meetings and five received into the membership of the church.

The subjects for the Week of Prayer, beginning with January 2, will cover the general theme of "Peace and Unity". The subjects for each day are:

Sunday, Jan. 2.—Sermons on Reconciliation. Isa. 54:10; Acts 10:36; Rom. 5:11; II Cor. 5:18-19.

Monday, Jan. 3.—Peace: International and National. Isa. 12; Acts 17:22-31; Rom. 13; I Tim. 2:1-8.

Tuesday, January 4.—Peace Through Christian Service for Jews and Gentiles, Abroad and at Home. For all Missionary Societies. Psa. 6; Isa. 49:3-13; Acts 1:1-8; Mark 5:1-20; 6:1-6.

Wednesday, Jan. 5.—Unity in the Church Throughout the World. Psa. 133. Isa. 26:3; 57:19; John 17; Eph. 4:1-16; I Cor. 12:12-27.

Thursday, Jan. 6.—Peace by Education in Schools, Colleges and Universities. Psa. 119:9-16; Prov. 3:1-26; 8:22-36; Isa. 32:16-17.

Friday, Jan. 7—The Family and Youth; Spiritual Training. Deut. 6:4-9; Psa. 34; Psa. 122; Matt. 18:1-14; II Tim. 3:14-17.

Saturday, January 8.—Peace Through Brotherhood; Reform and Social Service. To Promote Health, Labor Conditions, Purity and Temperance. Psa. 85:9-13; Psa. 87; Isa. 33:20-24; Luke 10:25-37; Rom. 12-14.

Sunday, Jan. 9.—Sermons; The Prince of Peace in Victory and Glory. Psa. 110:1; Isa. 9:6-7; Luke 19-38; Eph. 2:14; I Cor. 15:25; I Tim. 6:15; Heb. 10:12-13; Rev. 19:16.

Themes for the week before Easter will be prepared and issued about January 1, 1916.

Rev. A. M. Fretz is giving catechetical instruction to a class of fifteen young people preparatory to church membership at Deep Run. He will observe communion in his charge as follows: Deep Run, Oct. 31; Springfield, Nov. 21; Bowmansville, Nov. 28. Preparatory and reception of new members on the day previous at each place.

Special missionary services were held by Rev. A. M. Fretz on Oct. 3 in commemoration of the sailing of Mr. and Mrs. Boehr on the day previous for their mission field in China. At Deep Run, in the morning, the text was Rom. 10: 13-15 and Matt. 28:19, 20. At Springfield, in the afternoon, the main address along missionary lines, was given by I. O. Schell of the Reformed church. The Sunday school children rendered a special program of song and recitation.

The Continent tells that some time ago the idea came to Fred Hope, of the Industrial School at Elat, West Africa, that it would be worth while to translate "Pilgrim's Progress" into the Bulu language. Mr. Dager, of the Elat station, had preached a series of sermons from the book, and for weeks after the school boys were overheard talking about different characters he set forth so vividly. So finally Mr. Hope found a Bulu teacher who could translate it from the German. Other teachers read this translation, and after going through several hands, it was ready to be printed. Just before the translation was turned over to the printers, Mr. Hope asked one of the best teachers in the station to see if he could find in the Bulu sheets any mistake. The man took it and sat down to read. Two hours later Mr. Hope returned. The teacher was still reading. When Mr. Hope asked if he had found any mistakes, the man looked up, rather dazed for a moment, and then responded apologetically, "Why, I forgot to look." Mrs. Hope told her husband later that the teacher had neither moved nor spoken a word from the time he sat down with the sheets in his hand until the missionary returned and interrupted him. When the books were issued, it seemed as if everybody in the station wanted a copy. The school boys had been saving their money for weeks to buy one. When the whistle blew for work at Elat the day after the books had reached the station, the boys did not appear at the shops with their usual promptitude. When Mr. Hope asked the reason, he found that they had all been reading, or listening to someone else read, "Pilgrim's Progress". The school girls gathered in groups to listen to someone read. And Mr. Hope says: "When it was put into school, no studying was done while the class was reading, for all the school listened. It is now used in their stories, and is fast getting itself into their language like their own folklore stories and proverbs."

THE STORY OF A GIFT TO THE LEPERS.

By W. M. Danner, Sec'y. U. S. A. Committee, The Mission to Lepers.

"Wife and I are about to sell our farm, and want to help your work. If you will send us your correct address, we would like to make a gift to your Society for the Lepers."

Thus ran a letter that was received a few years ago at the Edinburgh office of the Mission to Lepers. It was postmarked at a small town in Kansas, U. S. A., and came from a farmer with a German name. The Secretary forwarded the desired information, expecting that a few dollars might come from some one whose heart had been touched by the Lepers' needs. No one connected with the mission had ever heard of the farmer or his wife; but a surprise awaited them, for not long after a check came for $7,500, and the check was genuine. Every year since there have come added gifts of $100 or $200 prompted by the same generous impulse and sympathy for the work.

A request came to me from the Edinburgh office, asking that when convenient I would call on the Kansas farmer and his wife and tell them a little more of the work, and express appreciation for their generous support. Last year an opportunity came during a tour through the South and West. Arrangements were made with the Methodist minister of the little Kansas town for me to speak in his church on a Sunday evening, and I determined to look up our generous friends.

Imagine my surprise, on reaching the town, to learn that the Methodist minister had never heard of Mr. and Mrs. P. D—. Inquiry among several members of his church brought no more enlightenment. We called on the Dean of the Mennonite college, and after four fruitless telephone calls on people who knew a number of D—'s, but no P. D.—, the fifth man gave us the desired information. Following his directions I walked, with the Methodist minister and the Dean of the College, to the edge of the village, and there stopped in front of a small frame cottage. It was a very modest little four-roomed house that could not have cost more than $700. The blinds were drawn, but the Dean knocked at the door. After repeated knocks the door was opened by a pleasant-faced old German, with hair and beard as white as snow. He stood in the doorway, greeting us with a pleasant smile, and awaited a statement as to our mission.

The Dean explained to him in German that we came from the Mission to Lepers. Immediately the door was pushed open, and without having spoken a word he smilingly pointed toward the kitchen. As I passed through the front room I made a quick inventory of the furniture. Luxury was evidently a stranger to that home, and there was not even any intimation of comfort. If the furniture had been offered at auction the first bid would have been about 25 cents for the lot.

When we reached the kitchen we found the wife, a plainly clad little German woman, whose hands and face gave evidence of years of sturdy toil. On her neck was an unsightly swelling, perhaps a goiter, which caused her head to lean over on her shoulder. The marks of patient sufferings were plainly visible. On being introduced to us she shook hands, and in the process we made practical acquaintance with the "horney hands of toil". She skirmished through the three other rooms of the cottage and managed to find five straight-backed kitchen chairs of the plainest type. On these the three guests and the two old people sat down for the interview that followed. I could only gaze in wonder as I thought of the thousands of dollars that these two old people had given to help the Lepers. In a few moments we learned that the husband had been paralyzed in speech some years before, and could not speak a word. From his cheerful smile and nods of approval, however, it was clearly evident that he was in hearty sympathy with all that had been done.

After we had exchanged friendly greetings and had engaged in a bit of general conversation, I asked our interpreter to express as fully and strongly as possible the appreciation of the officers of the society for the generous support they had given to the Lepers' work, and to assure them that the lepers also were deeply grateful for the help they had received.

The interpreter took some time to make this plain to the old lady, who received the expressions of gratitude with apparent indifference. The husband smiled and nodded, meanwhile, to show that he quite understood everything. After the wife had said a few words to him, and had received another nod of approval, she turned to the interpreter, and in a few words spoken in German, with apparent indifference, ended all that she seemed to wish to say. Then resting her face on her hand, she looked down at the floor, as if to say, "Do not bother me any more with the subject." Her words were uttered so brusquely that I almost feared that they were in some way displeased by my message. Then the interpreter turned and translated to me, "Mr. Danner must not come here to thank us for what we have done. It was God who put it in our hearts to help the lepers. Go and thank Him, for all the glory belongs to Him. We have been very glad to help the work."

There was nothing more to be said. The fine old couple, like Mary of old, sought no further recognition of the costly gifts they had made to their Lord.

Finally, after we had knelt in prayer, and the Dean of the College had led audibly, the interview closed. In clasping hands as we said "Good-by," we could only think of these two aged and infirm Christians as true disciples who were meeting the test of love by seeking not their own welfare but the comfort and salvation of their less fortunate brothers and sisters. "Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me."—(Missionary Review of the World.)

CORRESPONDENCE

Woodlake, Cal., Sept. 29, 1915. There are perhaps but few of our denomination in the East who know that there exists a church, a Mennonite church, at this place. A part of this valley has been developed a few years ago by some of our people. They saw a good opportunity to grow citrus fruit. The land was not so high in price as was the case at other parts in this state. To develop land here requires some time as well as capital. A company was organized, known as the Woodlake Citrus Developing Company. After the land had been developed, about 200 acres, it was put on the market for sale. A number of our people being interested in the proposition, bought most of the land which had already been developed. Some, who have invested here, are still in Kansas. Their orange or lemon groves of five or ten acres are taken care of by those who live on this newly developed tract of land. In a period of five or six years after the trees have been planted, a full crop may be realized. Since this is a comparatively new district it offers a good opportunity to those who contemplate to migrate to California. The price of the land is reasonable. It is not as fabulous as in some other parts of the state.

The people of our denomination here have organized a Sunday school and a church. The meetings are held every Sunday. Since it is only about 30 miles from Reedley, where a prosperous

church exists for a number of years, the preaching at this place was either done by Rev. H. J. Krehbiel or someone sent by him as a substitute. Preaching services were held regularly every two weeks. A short time ago the matter was discussed in an after-meeting, whether it were not possible to carry out a program similar to the C. E. every other Sunday. The majority of those present were in favor of such an arrangement. Nearly all who attend these meetings participate in this work. This supplies the need of a sermon partly for the present. Those who participate in this work find a good opportunity to apply their Biblical knowledge and search for new undiscovered truths in God's Word. It is a means to reveal to one's self how much or how little one knows about the Bible.

Our people here desire that more of our denomination locate in this immediate vicinity. The number represented is small as yet. The outlook for the future is promising. A strong church is a mighty factor for good in any community. Where the number who attend the services is small, discouragements so readily come in. This is especially the case when a good and strong leader is wanting. So many things in our day have the tendency to draw this or that member away. After one has been drawn into the current and gone with it a while, it is hard to get out and go back from whence he or she has drifted.

FIFTIETH ANNIVERSARY CELEBRATION

Of the First Mennonite Church of Philadelphia.

The week beginning with Sept. 26 was probably the greatest in the life of the First Church of Philadelphia. It was a week of services and festivities, designed to fittingly commemorate the fiftieth anniversary of the founding of the congregation. A detailed report of the week's services would, no doubt, be of interest, but space forbids it. We shall endeavor to give just a general account for the benefit of the readers of The Mennonite.

The festivities opened with a splendid rally day service by the Sunday school on Sunday morning, September 26, which was well attended and full of spirit. The principal feature of this service was a splendid address of Mr. Joseph Steele, one of Philadelphia's very big men, big in every sense of the word—a leader in business and in religious work, the head of the committee which had in charge the great Billy Sunday campaign last winter. His theme was, "Work for the Master and Keep Close to Him All the Way Through Life."

At the service following this Sunday school service, Rev. Albert E. Funk of New York, pastor of the church from 1874 to 1882, preached an excellent sermon in which he painted a glowing word-picture of the higher vision for the individual and the church. He based his remarks on the words of God to Abraham: "Lift up now thine eyes and behold." He pointed out most clearly how mankind makes progress by having higher visions of possibilities and of work that may be accomplished and that the Christian and the church needs that larger vision of its usefulness and its possibilities, that it will grow and become more useful, influential and powerful for God only as it has this higher vision and seeks to make it a reality. The Christian must have a vision of the Master Himself and be led and moved by Him. Rev. Funk was happy to meet many of his former friends and they in turn were glad to have him in their midst once again.

At the evening service our pastor preached a splendid sermon, giving somewhat of a backward look and also a look ahead into the future. He spoke of many god things of the past, the kindness shown to him personally and directed us all to greater things farther on in our work as a church.

Monday evening was given to the various auxiliaries of the church and a representative of each was given eight minutes on the program. Each one responded with remarks quite appropriate to the occasion.

Tuesday evening was neighborhood night. Ministers from different churches were present and several, who, because of other engagements in their church work, could not be present, sent letters of regret and felicitation. Dr. Jones of the Susquahanna Ave. Presbyterian church and a long-time friend of our pastor, presided. He, in his happy way, paid a high tribute to our church and especially so to our pastor because of the long and happy relation between the two. Other speakers were, Dr Roberts of The Temple Presbyterian church, Rev. Tyler of the Church of God, and Rev. Copp of The Cohocksink Presbyterian church. Each of these spoke words of commendation and congratulation to our church on its happy and prosperous life thus far and expressed the hope of a happy and yet more useful future and all in very particular congratulated our pastor on his long pastorate, and held him up high as a man and pastor who was being moved and guided by the Spirit of God, faithful to his sacred calling and trust.

Wednesday evening was Conference evening, when a number of the ministers of our Conference, who held Ministers' meeting in our church in the afternoon, were present. Rev. Boyer of Allentown, Rev. Allebach of Quakertown and Rev. Fretz, of Perkasie expressed their sentiments of congratulation and good wishes in words very fitting to the occasion.

Thursday evening was the great evening of a week of great evenings. This was the evening set apart to celebrate the pastor's 33rd anniversary as pastor of this church. It was an evening that will long be remembered by all present. Mr. Henry Borneman, Esq. of this city, a former member and long-time friend of the pastor, delivered the principal address. He vividly and beautifully portrayed the fundamental principles of Christianity and of the Mennonites, the foundation on which our pastor has been standing these many years. This address was indeed well worth listening to. We were also more than happy to have present this evening the venerable Rev. Dr. Samuel Blum, principal of the Moravian Military Academy at Nazareth, Pa. Dr. Blum was formerly the pastor of the neighboring Fifth Moravian church, and while serving there frequently was among our people, having on different occasions preached in our church. In the early years of our pastor's life he received many helpful suggestions from Dr. Blum and was greatly influenced in his life and work by him. A close friendship sprung up between the two which has existed to the present day. Dr. Blum spoke in a reminiscent way and in a most touching manner spoke of some incidents in the life of our pastor, some of which were known to but very few or probably to no one else present. He most feelingly referred to Mrs. Grubb, whose face he very much missed. Dr. O. S. Kriebel, principal of Perkiomen Seminary at Pennsburg, Pa., a long-time friend of the pastor, was also present and spoke with much commendation of the life and work of our church and pastor. He emphasized in particular the fact that a faithful minister and pastor has to put much more of himself into his work than his people realize. None of them know how much he puts into his work. We were indeed glad to have him present. Mr. O. O. Schimmel, one of the original founders of our church, fifty years ago, was present and gave some quite interesting and touching reminiscences of our early years. He spoke very deliberately and with evident depth of feeling in his words.

Just at the close of this evening's meeting, Prof. S. M. Rosenberger, who presided, in well chosen and very fitting words presented to our pastor a purse containing $176, the gift of the members of the congregation. This was indeed a most fitting token of their appreciation of the fidelity, devotion, faithfulness, sympathy and whole-hearted service of their friend and pastor. It was the free-will, whole-hearted, spontaneous, gladsome offering of a grateful people to one who richly deserved it.

The Friday evening service was attended by the members of the Second church in a body and in spite of the quite unfavorable weather was well attended. Rev. S. M. Grubb, pastor of the Second church, preached an excellent sermon and their choir rendered two good selections. Mr. Trout, deacon and Maxwell Kratz, Esq., of the Second church, made brief addresses quite appropriate to the occasion. This service brought to a close the official program for our anniversary week.

We must not fail to say a word about the work of our choir in this week's services. We feel quite proud, and we believe justly so, of our choir. Our choirmaster, Mr. F. W. Aszman, had prepared an elaborate musical program for the week and our choir, with the help of several soloists, rendered splendid music at each service. We can well say that our choir excelled itself during the past week.

This festive week created a large interest among our members and the attendance was very good all along; never has there been so large an attendance throughout the week. Never before probably has a meeting lasted until almost ten-thirty without anyone finding fault, as did the one on Thursday evening.

Amid the rejoicing of the week there was present a quite perceptible note of sadness. Bro. Peter R. Kline, who has been serving as deacon continuously since 1878, and who had very happy anticipations for this festive week, had a stroke some weeks ago and is lying upon his bed unable to be present. Brother Kline is almost heart-broken because he could not join with us. We pray for his early recovery. We missed, very much missed the one who was always present at all services when health permitted, the one who had so much to do with the successes

(Continued on Page 5.)

THE MENNONITE

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EDITORIAL

One of the sad things about this war is the fact that so many peoples who have had nothing to do with it are made the worst sufferers. The absurd attitute of Austria in holding the whole of Servia responsible for the work of a fanatic, was the spark that kindled the tinder box. Poor little Belgium was ravished because she choose honor to shame, came next; then followed bleeding Poland, which had to bear the brunt of a heartless warfare, fought out by its masters and conquerors. Possibly the worst suffering innocent victims are the Armenians. For generations the bloody Turks have used every opportunity for murdering them, and, what is worse, subjecting their women and children to the unspeakable horrors that only savages are capable of. Reports coming from our American ambassador in Turkey show that the present outrages committed against the Armenians are the worst ever. Yet, Turkey is fighting as an ally of Christian powers who claim that God is blessing their war and they are doing nothing at all to stop the bloody work of the unspeakable Turk!

Two articles recently caught our eye, the one in a secular sheet had the title, "Why Men Seldom Believe in Immortality", and the other in a religious sheet, "Why Men Believe". There was no connection between the two articles, but the titles suggested the widest possible difference of opinion. On the one hand men are supposed not generally to be believers. This, of course, no thinking person will accept, there are few men who question the immortality of the soul, and a great many other things which religion presents as well. On the other hand it was presumed that men do believe. Were we to make a poll of all the men we would meet in a day's journey, the discovery of a downright infidel would be the surprise. It is utterly useless for a minister to trouble himself about proving that there is a God, or that this God asserts Himself in creation and the affairs of men. Everybody seems to accept this assertion without throwing the burden of proving it upon the believer. The important thing to be acted upon is, Why don't men act according to their beliefs? The most profane and godless living person would hardly think of denying the existence of the Being whom he blasphemes and profanes, but he acts as though there were no God, no right or wrong, no eternity, no judgment or reward. It is to stirr up a sense of men's duty to the God they know to exist that we find to be our important mission as Christians in the world.

For some reason, which the editor is not yet in a position to explain, the forms of pages 1 and 2 of our last week's issue were somewhat mixed. The Mennonite is edited in Philadelphia, Pa., and printed in Berne, Ind. With the editor being 800 miles away from the printing plant he does not have the opportunity of seeing the forms before they are finally struck off. The printer, who does the work for our publishing house, has always been careful and painstaking in his work and we know that whatever was the reason for the mix-up last week, another such an accident will not occur. In the meanwhile the reader may exercise his ingenuity in trying to properly arrange the mixed parts. We hope his patience will be rewarded with success.

A $3.00 Conklin Self-Filling Fountain Pen, your own renewal and a new subscriber for $4.50. The new subscriber will receive the paper from now until Jan. 1917.

Your own renewal for 1916 and a new subscriber from now until January, 1917, and a copy of Krehbiel's History of the General Conference, postpaid to each for $3.00.

MONEY-MAKING MINISTER NEEDS LESSON OF DR. HILLIS

Usefulness of Church Destroyed by Avarice; Evangelist Should Be Salaried, Rambler Says.

(People are protesting in no uncertain tones against the overemphasizing of the money end of the Lord's work especially on the part of those who feel themselves called by God to be doing the work, so that even the secular press begins to take note of it. The possibility of one becoming rich in the Christian ministry is something radically opposed to the ministry of sacrifice and service that the Master inspired by His words and example and when such a condition exists, the time is ripe for the church to bestir itself and find the reason for the abuse and correct it. The following article appearing in a great daily is but a sample of how the matter of money-making ministers is regarded in the eyes of the secular world.—Ed.)

An old and widespread sentiment against ministers making fortunes seems to be crystallizing at the present time; and the evangelistic commission of the Federal Council of Churches has taken action looking toward what has become almost a scandal in the case of professional evangelists.

The case of Dr. Newell Dwight Hillis, whose manly avowal of the mistake he made in turning aside to money-making has interested the whole country, has given point to the discussion. The brilliant pastor of Plymouth Church, Brooklyn, who has failed to the extent of something like $100,000. has become a powerful recruit to the side of a non-mercenary ministry. He made a fortune by his books and his lectures and investments, only to lose it all in the hard times. Now he avows that all this has impaired his spiritual power and his Christian leadership.

Doctor Hillis declared, in a dramatic statement to his congregation, that "there are home missionaries and foreign missionaries and social settlers and neighborhood visitors whose very shoe latchets I am not worthy to stoop down and unloose."

Church papers and leading laymen, as well as the rank and file of pastors, are speaking out with unprecedented plainness on the peril of money-making, or "love of filthy lucre," as the apostle called it, which is growing in some religious circles. Larger fortunes are being made today than ever before by men solemnly set apart for the holy calling of preaching the gospel. I have more than once of late heard quoted the declaration of a former professor in Princeton Theological Seminary that there are only two ways in which a minister of the Gospel properly may have wealth: He may inherit it or he may marry it.

Sunday Earns $200,000 a Year.

Billy Sunday has been a factor in bringing this subject to the fore. The discussion that has raged about his head has kept uppermost the subject of his financial remuneration, which is supposed to be in the neighborhood of $200,000 a year. True, it is a free-will offering, and Billy works harder than Caruso or any business man. Nobody can question his legal rights to as large an income as the grateful people will provide.

Not a few other lesser evangelists receive $1000 or more a month, by the "thank offering" plate. All professional evangelists of any standing, make more money than pastors.

The point of objection is that the evangelist is not on the same basis as Caruso, and that money-making by preachers is contrary to the spirit of the gospel. The common conviction of Christians that it is wrong for heralds of the cross to grow rich by their ministry is supported abundantly by the New Testament. The standard of judgment is not one of legal right, but of Christian propriety.

When money and ministers jointly come under discussion, the old apothegm is recalled that "in the early church were golden bishops with wooden croziers, and the shepherds fed the sheep; but in a later day there were wooden bishops, with golden croziers, and the sheep fed the shepherds." Certainly the highest usefulness of the ministerial calling is destroyed by the sin of avarice. It is noteworthy that Moody, and Whittle, two of the greatest evangelists of the last generation, were not money-makers, and Gipsy Smith long has worked for a stated salary under a British committee.

There is real importance in the statement that, on the eve of an organized, nation-wide evangelistic movement by all denominations, the Federal Council's commission on evangelism should attack openly the present method of paying evangelists. They oppose flatly the "thank-offering" system, whereby the visiting evangelist, through a process which has been called "a psychological hold-up," receives huge sums for his brief campaign. The commission recommends a flat salary basis for evangelists, that the opprobrium may be removed from this calling, and that the work itself may be kept as the one objective.

Fear Its Effect on His Work.

Just what salary should be paid Billy Sunday, if he could ever be brought to consent to "join the union," is a matter of speculation. Surprisingly plain words have been spoken on this subject by warm supporters of Sunday, who fear a reaction against him and his work on this account. Nolan R. Best, the editor of The Continent, in the course of a full-page editorial, said:

"And now the only question worth the anxiety of the church is the question whether the 'deceitfulness of riches' which Jesus Christ dreaded so much may have corroded in some degree the mirror in which an evangelist's soul ought to reflect the image of the Lord. The zeal with which Mr. Sunday maintains his financial plans against all modification, now that he has discovered in them an El Dorado, and the subtle ways in which from the platform he encourages extravagant gifts, suggests painfully that he is not today as indifferent to the glitter of gold as when he started on his work."

Another aspect of evangelism that troubles fastidious folk is the sale of hymn books by choristers who either are personally identified with a publishing house or get commissions from the publishers. One of these associates of a famous evangelist makes more than $50,000 a year. The authors of the popular hymns get only a trifle for their work, the amounts ranging from $1 to $10 a song, more often the former than the latter.

The strife of the hymn-book sellers is responsible for the deterioration of taste in church music, which President Wilson and other churchmen publicly have lamented.

Now that twenty-six denominations, in affiliation with Federal Council's commission, have evangelistic committees of their own, it is believed that some of these evils may be corrected.

As yet no way has been found for dealing with the minister who sells wild-cat mining stock and uncertain real estate. The number of confiding persons—a ghastly proportion of whom are widows—who have lost their all through their trustfulness in preachers as investment guides is beyond certain knowledge.

A prominent layman recently was approached by a minister who has quit preaching and gone into the marketing of nut lands in the south. When the layman pointed out that, at the highest possible market rating, the offering was worth less than half what the minister asked for it, the latter countered guilelessly by the statement that it must be a good thing, or a certain widow with eight children would not have put her all into it! Clearly, that man's customers had been led to purchase by his ministerial standing and by his personal probity, rather than by his business acumen.

The only proposition that offers any deliverance from these men who have demitted the ministry to go into secular business is to deprive them of their clerical standing and the right to use ministerial titles.

If the expected revival of religion is to come, all traffickers will have to be driven from the courts of the temple; and all attaches of the temple will have to be led to give up commercial perquisites. Only an unworldly ministry can lead the world into the church. And not the allurements of gain, but the summons to sacrifice, will lead worthy young men into the gospel ministry.—North American.

SOMETHING FOR PARENTS TO CONSIDER

A minister who has traveled far and wide and preaching in many churches, says, I have always looked in vain for any number of households, parents and children, worshipping together in the good old-fashioned way. This led me to realize that this was the vital explanation of the lack of churchgoing. We have largely lost the Biblical thought of the church as a household. Even earnest Christian parents do not bring their children to the morning service. The morning service should preeminently represent the congregation assembled as a Christian family. One of the most beautiful results of true devout worship is to knit the hearts of neighbors and friends together in kindly, affectionate fellowship. But what an impoverish expression of the fellowship of households, if the children are absent! When and how are our children to learn by experience the beauty, joy and dignity of worship? The child is a natural worshipper. He accepts and is deeply impressed by the experience of looking up to God as his heavenly Father. But this great possibility must be cultivated or, like any unused faculty, it shrivels. How would your child's memory or reason grow in power if you sent him to no school and gave him no mental work? I shall be met with stale objections. "We must not tire children by taking them to church, lest they should come to dislike it." I want to ask the parent who reasons thus: Why do you not keep your child out of the day school, because he finds arithmetic and geography tough work, and would rather fish and play ball. More than this, the assertion that well-trained children dislike church-going is in most cases false. They dislike to be made to go to church in a harsh, unsympathetic way. But nearly all children want to go if they are taken to church as a privilege by parents who love Christian worship and who keep near to the hearts of their little ones. Parents, think about these things. The day, when all the children appear again in the pews at the morning household service of the church, will be the time when the church will renew its strength.—(Mennonite Bulletin.)

FIFTIETH ANNIVERSARY CELEBRATION

(Continued from page 3.)

of our pastor during these 33 years, the one who upheld him in her prayers, the one who stood by him in sickness and sorrow, the one who cheered him in discouragements and sadness, the one without whom he could not have carried on his noble work the way he did, the beloved wife of our pastor, loved not only by him and his family but beloved by the entire congregation. We sorely missed Mrs. Grubb. She had, with our pastor, planned much for this week, but a good heavenly Father ordained otherwise. Frequent touching reference was made to her life during the week and these brought warm tears to the eyes of many present.

Surely, we have had a week long to be remembered, a week of inspiration, of uplift, of looking backward and forward, giving us hope and encouragement for the future. Much praise is due the committee which had in charge the arrangements for the week and also for the splendid little volume giving the history and development of our church. We have received strength and courage and enthusiasm to go forward toward the completion of another fifty years of our church history. Most of us will, in all human probability, not be here to enjoy the centennial of our church, but while here, may we all do our best so that coming generations may rightly call us blessed. Yes, may God bless us, everyone, and especially our beloved pastor.

A. S. Bechtel.

On receipt of $2.00 we will renew your own subscription and send the Mennonite to a new subscriber from now until January, 1917.

JESUS IS NOT DEAD

These words were inscribed on a banner displayed at a heathen funeral in China. The funeral was that of Sung Shiaojen, whose assassination shocked all China. The great procession filled many streets, and numerous and gorgeous banners were displayed. The most remarkable of all however, was the one that declared belief in the risen Jesus of Nazareth. It may be that these heathen mourners were not wholly conscious of all that the words implied, but it is a significant fact that they bore their testimony to their faith, or at least to their hope, that death does not end all, and that Jesus is "the Way, the Truth, and the Life."—Ex.

THE S. S. LESSON

Oct. 24.

Elisha's Heavenly Defenders.

2 Kings 6:8-23.

Golden Text:—Ps. 34: 7.

Israel was in great danger from a powerful neighboring king and Israel had many brave and wise men but they could not help. The only safety for Israel and its king lay in the man of God whom they had in their midst. Great numbers, wealth and wisdom go to make a nation great as the world sees greatness but the nation's safety lies in none of these. Its safety lies with the men of God who belong to it. Godly people in a nation set an example of law abiding. They keep a check on the sins of the nation. They pray for the nation when the nation forgets God. They train their children to become God-fearing citizens. They are for just and fair laws and they abide by the word of God. While they honor their rulers they place God, the great King above them all. Without these saving qualities the power, the purity and the very existence of a nation is sure to depart.

Elisha was able to give the king good advice because he was a praying man and lived near to God. The safety of any people is in the keeping of its praying population.

The king of Syria failed because he was against God and God's people. Men may lay excellent plans but when they let God out of consideration their plans are bound to fail. The king of Syria suspected that there was a traitor in his camp. He did not suspect that there was something the matter with himself. Godless men are always the last to see that it is their own godlessness that is at the bottom of their failure.

The king of Israel, though not

doing right in the sight of God in all things, showed his wisdom in listening to Elisha, the man of God. So long as he had Elisha with him this wicked man and his nation were blessed. The righteous are in a position to do good to all, even those who are not doing good themselves. Would they only give greater attention to the righteous they would save their souls as well as benefit from them in a material sense.

The preparation that the King of Syria made for the capture of Elisha shows that the Man of God had more terror for him than all Israel. The wicked prefers to hate and despise the righteous but it is because they stand in greater dread of them than anyone else.

Though the king of Syria recognized a power in Elisha that defeated him he foolishly thought he could take him by surprise and send a force so great against him that failure was impossible. It was absurd to think that one who could learn the secret of the king's bedchamber would not be able to learn of the moving of an army. Elijah was in the keeping of one who could not be surprised or awed by a great show of power. But all who are God's are in that same keeping and under that same protection.

The servant of Elisha saw a mighty display of force that morning and was dismayed as are many who see the awful power of evil all around them and the apparent success of the wicked, but that sight was to make a man of faith out of him, for he was soon to learn that a show of force is helpless in the hands of God and the weak are sometimes mightier than the strong. He turned to Elisha to ask what to do. That was right. When a soul is in trial or doubt God has always some faithful servant ready to lead that one out of his trouble.

Elijah prayed. Prayer is always the refuge of the soul in danger. Men of prayer are always stout-hearted and not dismayed by the awful show of evil all around them. Their prayers help the timid and make brave men of them. Prayer gives men the vision to see the unseen powers that are at work and ready to take care of God's people who need special protection. In answer to prayer God opened the young man's eyes. There are numerous young men whose eyes are not opened to heavenly visions because they are not prayed for. There are more who do not see because they do not pray.

Prayer blinded the Syrians. It made them powerless in the hands of the Prophet and led them victims into the very place they hoped to capture and secure their prisoner. This turning of tables only shows how weak the strong are when they fight against God and how mighty the weak are when God uses them.

In that rough hard time it is refreshing to find an example of mercy shown to enemies. This has become a principle in the kingdom of God. We are to love our enemies.

THE C. E. TOPIC

Oct. 24.

Capturing Politics for God.

Psa. 33:8-22.

Politics in the original meaning of the word is a pure and noble calling. It relates to the administration of state affairs and has to do with the conducting of public offices. In its bad sense the word politics is applied to every sort of trickery resorted to by the ward-heeler, low down, or the corruption of courts and legislatures, high up. As with most of the things which may have a good and a bad meaning, the good one is the original. We will then regard the word politics in its original and good sense. How may politics be captured for God? It is well to remember, in the first place, that it belongs to God, since He is the head of the state as He is of everything else. There is a glorious promise to the nation whose God is the Lord and an awful curse upon the one that does not make the Lord its God. Christian citizens of the state, then, find it their duty to keep the affairs of state, so far as it is possible for them to controll them, on the side of right.

The reason why corruption, bad legislation and godless policies have spoiled politics is because Christian people have gone to sleep and allowed the world to run away with their government and permitted evil-doers in matters of state to go on unchecked and unpunished. They have not made a united and determined stand against public abuses until the evils became terrible monsters threatening them with all kinds of calamities.

Ours is a Christian nation. The foundations of its institutions were laid by God-fearing fathers upon the Word of God, but when we allow the none-Christians to controll the policies of state, there is a certainty that the principles upon which we are built will either be forgotten, ignored or defied. Sometimes we find people who have allowed themselves to become discouraged, asking, "What is the use of interesting ourselves in good government, when the corrupt politicians have it all their own way in the end? Yes, if they can get people to think that way, they will have everything in their own hands. But we have no right to give up to any type of wrong. Wrong must be opposed, it must be fought to the last ditch and it must be conquered. It is just as possible to have a pure state as it is to have a pure church. The saving quality in the state must be its Christian citizens whom Jesus calls the "salt of the earth".

Perhaps most Christian citizens are out of sympathy with the wrong policies and the corrupt practices existing in the state, they may go so far as to speak against them or even pray that they may be corrected, but that is merely a negative attitude. The worldly man votes according to his desires, but too often the Christian does not vote as he prays, or does not vote at all. The neglect of the opportunity to vote is a crime against the state on the part of any citizen and the politicians know that the class they speak of as the "church people" is made up of the most notorious offenders in this case.

One injustice practiced in our state which keeps powerless a mighty factor for right is the barring of women from the right to vote. The voice of a wife and mother may always be counted on the side of right. Yet she is deprived of expressing her will in matters vitally relating to herself, her family, her property and her rights. If we trust women as teachers to train our children for good citizenship, is there any reason why they should be deprived of exercising the citizen's right to vote? If the illiterate foreigner is allowed to have a voice in public affairs after being here a few years, why not give it to the educated woman who has been here all her life?

One special field of the Christian in politics is temperance. If the Christian won't fight rum and destroy its backing in the state, no one else will. Wherever there have been temperance victories the Christian people have won them after hard and bitter struggle in which they have proved that they were thoroughly in earnest. Whenever the temperance movement has suffered defeat or been defied, it was because those who were no Christians were responsible for it.

Again, the Christian must be on the side of social betterment. He must be for laws that will protect the child and the woman, that will give the worker his just dues and his just protection, that will defend and protect the virtues and make punishment quick and certain to those who sin against virtue. We can imagine no attitude of the Christian toward law that will include less than this.

As soldiers in the great army of the Prince of Peace it is of highest importance that the Christian people speak for peace now. This they must do with more than words, for we have a world at war today because people talked peace but were not ready to act for peace.

MARRIAGES

Peck—Fretz.—At the home of the bride's parents at Fretz, Pa., by the Rev. A. M. Fretz, Mr. Carlos Curtis Peck of Bridgeport county, and Miss Florence Fetz, daughter of Mr. and Mrs. H. E. Fretz.

Hurley—Wasser.—At the home of the bride's parents, by Rev. A. M. Fretz, uncle of the bride, Mr. Norman Hurley of Wetipquin, Maryland, and Miss Susie Wasser of Bedminster, Pa., daughter of Mr. and Mrs. Erwin Wasser.

DEATHS

Wittmer.—Henry Wittmer of Summerfield, Ill., on Sept. 26, 1915, age 75 years, 8 months and 26 days. A widow and one son survive. Funeral service conducted by his pastor Rev. J. B. Baer.

McCleary.—James McCleary, born March 3, 1842, and died at Napier, Bedford Co., Pa., Oct. 1, 1915. His widow and five children survive. Funeral October 3, His pastor, Rev. Herman Snyder, officiated, assisted by Revs. Jacob Snyder and Isaac Stern, text, Matt. 24: 42.

Sendel.—Near Plumsteadville, Pa., on Sept. 2, 1915. Jacob Sendel, aged 51 years, 1 month and 21 days. Interment on the 6th at Deep Run. Services by Rev. Fluck of the Lutheran church and A. M. Fretz.

Detweiler.—In Perkasie, Pa., on September 3, 1915, Jacob L. Detweiler, aged 68 years, 6 months and 28 days. Interment on the 7th at Blooming Glen Mennonite church. Services by Revs. Ritter, Rosenberger, and A. M. Fretz.

Moyer.—At the home of his son-in-law, Henry Mohr, near Quakertown, on September 7, 1915. Levi S. Moyer, aged 85 years, 10 months and 20 days. Interment on the 11th at Springfield Mennonite church. Services by the pastor, A. M. Fretz.

Homer.—In Hilltown, Pa., on September 16, Aug. K. Homer, aged 66 years, 9 months and 29 days. Services at her home on the evening of the 20th by A. M. Fretz. Interment the day following at Horsam Friends meeting house.

CONTRIBUTIONS

For Chicago Mission

During August and Sept:

W. C. Baughman, Pulaski, Ia., $10: Jacob Amstutz, ditto,, $1; Louis Slonaker, ditto, $1; Fred Slonaker, ditto. $1; D. C. Cole, ditto, $1; E. M. Cole. ditto, $1; Mrs. Allie Ingler, ditto, $5: Mary E. Augspurger, ditto, $1; Intermediate S. S., Bluffton, O., $15; Joseph Eicher, Trenton, O., $5; Home Mission, Middle District Conference. Pulaski, Ia., $26.25. **W. W. Miller.**

1467 W. 71st. Place.

NEWS OF THE WEEK

SERBIA ATTACKED ON ALL SIDES RESISTS DESPERATELY

Berlin, October 12. — The Serbian city of Semendria, on the Danube, east of Belgrade, has been captured by the Germans. The war office announced today that both the town and the fortress of Semendria were captured yesterday. The Austro-German forward movement over the whole Serbian front is making good progress.

London, Oct. 12. — Bulgaria's long awaited thrust at Serbia has been begun. News dispatches telling of the start of the Bulgarian drive were confirmed today by an official announcement telegraphed from Nish to London. The Bulgarian movement is designed to take the Serbians on the flank, while the powerful Teutonic armies of invasion are battering on the Serbian defenses from the north. The attack by King Ferdinand's troops has been made to the northeast of Nish. The Bulgarian invasion began Monday night, the drive seemingly being aimed at the railroad that runs from Belgrade to Constantinople through Nish. It is along this line that the main attack by the Teutons is being conducted in their attempt to break hrough Serbia and form a connecting link with the Turkish allies of the central powers.

The situation is admitted to be a very serious one, not only for Serbia, but for the whole allied cause. It is asserted that the Serbians are inflicting very heavy losses both on the Austro-Germans and Bulgarians, but with their army of about a quarter of a million men they have a small chance of making a prolonged resistance against three or four hundred thousand Austro-Germans and probably 200,000 Bulgarians. They already are arranging for the transfer of the capital to Monastir, in the extreme southwestern corner of the kingdom.

Greece apparently has decided to ignore the treaty under which she is supposed to go to the assistance of her Serbian ally in case of an attack, Premier Zaimis having said when officially notified of the Bulgarian attack, that Greece "remains in a position of armed neutrality."

Washington, Oct. 12. — The area of war in Europe may be further widened shortly by the entrance of the kingdom of Sweden into the conflict Official and authoritative information received here is to the effect that Sweden's reason will be the interference of the British fleet with trade between the United States and that country. The real ground for action, it is asserted, will be the desire of Sweden to profit territorially from Russia's defeats.

NEW NOTE TO GERMANY

Washington, October 12. — The United States, in a note dispatched to Germany today, to be presented by Ambassador Gerard, on the case of the American ship William P. Frye, asks that if it is found necessary to destroy American ships carrying absolute contraband, passengers and crew be removed to a safer place than small boats. The American government accepts the German suggestion, in reply to the American proposal concerning a commission to fix damages for the Frye, agreeing to dispense with the umpire and leave the case to two experts, one from each country.

DELCASSE QUITS CABINET IN FRANCE

Paris, October 13.—The resignation of Theophile Delcasse, the foreign minister of France, was announced today after the cabinet ministers had held a meeting under the presidency of M. Poincare. Premier Viviani presented the resignation of M. Delcasse at the conference, and his retirement was approved. An official announcement, issued in connection with the change in the ministry, stated that Premier Viviani would be the portfolio of foreign affairs with the presidency of the council.

Foreign Minister Delcasse's resignation aroused widespread comment in diplomatic and parliamentary quarters in France, owing to the prominent part he had taken in shaping the foreign policy of the government since the first months of the war, when he resumed his old place at the head of the foreign office.

ORVILLE WRIGHT SELLS AEROPLANE INTERESTS

New York, October 13.—Orville Wright has sold his entire interest in the Wright Aeroplane Company, at Dayton, O., to a syndicate consisting of William B. Thompson, Albert H. Wiggin, president of the Chase National Bank, of New York, and T. Frank Manville, of the H. W. Johns-Manville Company, according to an announcement made here today.

The Wright company, which controls all of the patents on aeroplanes obtained by Orville Wright and his brother, the late Wilbur Wright, is capitalized at $1,000,000, of which $800,000 is outstanding. Orville Wright owns 97 per cent. of the outstanding stock. The deal, it is reported, involves about $1,500,000.

BIBLE STUDY FOR HIGH SCHOOL GAINS FAVOR

Indianapolis, Oct. 11. — The new course in Bible study for Indiana high schools is being so favorably received by school officials, ministers, Sunday school superintendents and church members of all denominations wherever it has been seen, that it seems likely to sweep the state, as soon as it has had time to be known. Although it has been in print less than a year, it has been adopted by almost twenty towns and cities in Indiana, besides attracting attention and favorable comment in all parts of the country

The largest city in the state that has adopted the course is Evansville, where the interest has been great for some time and where the plan is being received with an enthusiasm that shows the possibilities of the high school Bible study idea.

AUSTRO-GERMAN ADVANCE GAINING ON SERVIA

Berlin, Oct. 10. — Although the Serbians are offering determined resistance to the Austro-German invasion it appears from the statement given out today at the war office that their efforts thus far have failed. Belgrade is now completely in the hands of the Teutonic forces, as well as the outlying heights to the southeast and southwest of the city. Farther east the Serbians were beaten back.

London, October 10. — The Austro-Germans are now in full possession of Belgrade and the heights surrounding the city and have begun an advance eastward toward the mountains which the Serbians last year so stubbornly defended against the Austrians. For some time to come the invaders, it is expected, will have to fight only the rear guards whose duty it is to delay their progress for the Serbians will doubtless do as they have done on previous occasions — fall back until they reach positions in which they will have the best opportunity of holding their ground. In fact military writers here do not expect a pitched battle on this front for ten days or a fortnight, by which time the allies' forces landed at Salonika should have joined hands with the Serbians.

WORLD'S TITLE WON BY BOSTON RED SOX

Philadelphia, October 13.—The Boston Americans are the world's champions of 1915. The Red Sox defeated the Philadelphia Nationals by a score of 5 to 4 here today, in a game which was nip and tuck until the finish. Twice the Philadelphias took the lead, only to be tied, and Harry Hooper finally clinched it for the American League champions by smashing a home run into the right center stands. It was Hooper's big black bludgeon that put the Red Sox across a winner, the California boy smashing out two home runs during the game. Duffy Lewis was another hero for Boston, his home run clout in the eighth inning sending in a run ahead of him and ticing the score when it looked like a Philadelphia victory.

GIL ANDERSON SMASHES SPEED RECORD AT NEW YORK

New York, Oct. 9. — Gil Anderson stolid, stocky and clear-eyed, whirled his Stutz car over 350 miles at the gigantic Sheephead Bay Motor Speedway today faster than man ever before had traveled at anything approaching that distance. Driving at an average speed of 102.6 miles per hour, not so far from the motorist's dream of two miles a minute, this new god of speed fairly devoured the laps as they sped by and covered the distance in 3:24:42, smashing to small bits all existing records. He broke the previous mark by 10:48:38-1000.

Gil Anderson did more. He earned the first leg, so to speak of the Astor Cup and won for himself $20,000 of the $50,000 purse, while more than 70-000 men and women with a lust for speed and a craving for excitement looked on and applauded his amazing skill and wonderful courage.

Tom Rooney, driving another Stutz car, finished second, a lap and a half behind, and so earned $10,000, while Ed Odonnell, driving a Deusenberg, was third, thanks to an unkindly twist of fate which robbed Wild Bob Burman of the place and of $5,000 that he richly deserved. Burman was right on the heels of the leaders in one of the Peugeot cars after a keen battle all the way when engine trouble drove him off the track only two laps from the finish.

BULGARIA IS TWELFTH NATION TO ENTER WAR

London, October 13.—The decision of Bulgaria, the twelfth nation to enter the war, to join the ranks of the belligerents on the side of Germany, Austria and Turkey, was reached only after a diplomatic duel waged for months between representatives of the Teutonic allies and the quadruple entente. Each side offered tempting inducements in an effort to gain another ally, but the Bulgarian government finally decided Germany and her friends had made the higher bid.

I felt once that I was responsible for the conduct of universal affairs, but I have recently come to belief otherwise. So long as I tried to run the world I was miserable; it makes me happy now to trust in God.—Lyman Beecher.

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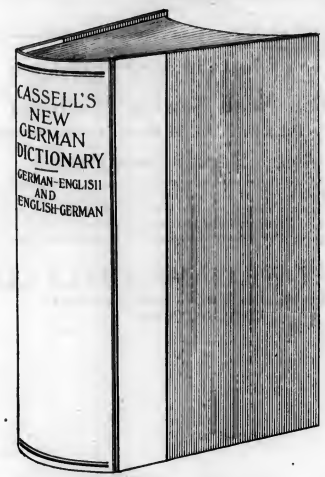

Every German-American who realizes the enormous advantage which a knowledge of the two languages—both German and English—gives to its possessor, will be eager that his children and he reap the benefit which will accrue from constant reference to this book in the home. Every patriotic German will feel in duty bound to further and encourage a knowledge of the language of the Fatherland among the sons and daughters of Germany who are growing up in America.

In the Family Circle it Encourages a Thorough Knowledge of the Language of the Fatherland.

This dictionary has passed every critical test in this country and Germany. As a work of scholarly reliability, it is in constant use in the Universities, Colleges, and Libraries of the United States. Its author, Karl Breul, M.A., Litt.D., Ph. D. (Berlin), is a man of brilliant attainments.

"A most trustworthy and recommendable book of reference," writes Prof. Dr. G. Binz, University of Basel.

In addition to the vocabulary, the book contains: a Bibliography of Some German Books Useful for Reference; Index of Geographical and Proper Names; Index of Most Common German Abbreviations; Index of Most Common English Abbreviations; List of German Irregular Verbs; List of Strong and Anomalous Verbs; Table of German Coins, Measures, and Weights Reduced to United States Coins, Measures, and Weights; and vice versa, United States Tables Reduced to German; Etc.

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VOL. XXX. BERNE, INDIANA, OCTOBER 21, 1915. No. 41.

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Statistics recently issued by the National Security League show that it has cost the United States a billion dollars in ten years to maintain an army of 90,000, while in the same time Switzerland has had a citizen army of 500,000 for $65,000,000. The United States was spending for military purposes more than any other nation at the time the great war commenced. Nearly $487,000,000 a year was expended on the army, navy, and pensions. Great Britain in 1914 was spending $230,000,000 for navy, $120,000,000 for army, and $20,000,000 for army pensions; Russia, $285,000,000 for army, $122,000,000 for navy; Germany, $300,000,000 for army, $114,000,000 for navy. France, Italy and Austria-Hungary were far behind. The 1913-1914 army cost of the United States was $173,000,000, which equaled that of Germany before the Imperial Army Act of 1913. The navy cost of $140,000,000 was second only to Great Britain, and there was nothing to compare with our pension bill of $173,000,000.

It is said that after Whitefield had preached more than three hundred times a sermon on the text, "Ye must be born again," he was asked why he preached on that text so often. His reply was, "Because ye must be born again."

The per capita consumption of liquor in the United States in 1850 was 4.08, and in 1907 it was 22.79 gallons. The increase during the years when the state benevolently protected and licensed the evil business was more than 500 per cent. The report of the commissioner of international revenue for the fiscal year for 1915 shows a decided decrease in the actual consumption of intoxicating beverages of all kinds. Is it too much for us to believe that 1907 was the high water mark for the rum traffic and that now the tide has turned and prospects for the annihilation of the rum traffic are growing brighter every year?

"The Independent" estimates the losses for the present war for Russia 3,600,000; France, 1,560,000; with a total for all the allies of 6,160,000. The figures on the other side are: Germany, 1,650,000; Austria-Hungary, 1,355,000; Turkey, 200,000, or a total of 3,205,000 for the Tutonic allies. The grand total for both sides would be 9,365,000. The cost in money is so high that no one is yet in a position to make a fairly accurate guess at it.

Alterations are being made to the sanitarium maintained by the Old Mennonite brethren at La Junta, Col. New equipment is being installed for the treatment of tuberculosis.

The orphanage work, under the direction of the women's organizations of the Eastern District Conference, will be discussed in a convention, held in the First church, Philadelphia, October 21. It is requested that every woman's organization send representatives.

The Chesapeake and Ohio railroad has ordered the complete discontinuance of the sale of all intoxicants on its dining and buffet cars. This adds another one to the several roads that have abolished the sale of liquor on their roads. But what business has a railroad, into whose care is entrusted the safety of millions of lives every day to go into the rum business? National legislation should make it impossible for any road to sell intoxicants anywhere.

The United States, says the Christian Guardian, in 1910, had 57,212 blind persons. The blind males exceed in number the blind females by twelve per cent., and twenty-five per cent. of the blind males are gainfully employed. At present about the only magazine printed for the blind is the Zeigler magazine, which has very little religious matter. Not one of the leading denominations of the United States issues a single page of religious reading for the blind. This literature is necessarily expensive, and the suggestion is made that united Protestantism might well unite to give the blind a religious journal. Surely this would be a welcome boon!

A Correction.

The date for the unveiling of the Dock marker in the Lower Skippack Mennonite cemetery, Montgomery Co., Pa., has been changed from Oct. 23 to Oct. 24 at 3:30 p. m. This change is made to suit the governor of the state, who could not be present on the 23rd. This is to serve as an invitation and notice to all.

The Committee.

APPEAL FOR A MILLION NEW SIGNERS

To Lincoln's Historic Pledge on World's Temperance Sunday, Nov. 14, 1916, in the Sunday Schools of the States Along Lincoln Highway.

Most of our readers have noticed the accounts of the first "water wagon" tour over the Lincoln Highway, conducted by Dr. Howard H. Russell, founder of the Anti-Saloone League and the Lincoln-Lee Legion, the past summer. Dr. Russell was accompanied by the "Rail Splitter" male quartet of Ohio Wesleyan university. The party started from Mt. Vernon, New York, on July 4, traveling in two high-power Cadillac automobiles, and reached San Francisco on scheduled time without a mishap September 5. More than one hundred meetings were addressed en route and, as a rule, standing room was at a premium.

Now, as the crowning achievement of this historic coast-to-coast "water wagon" tour, Dr. Russell appeals for a million new signers to Lincoln's pledge in the Sunday schools of the states through which the Lincoln Highway passes, on World's Temperance Sunday, Nov. 14. About three and one-half millions of these pledges have been signed during the past dozen years or so, and now to add another million in a single day would be a magnificent achievement. In the creation

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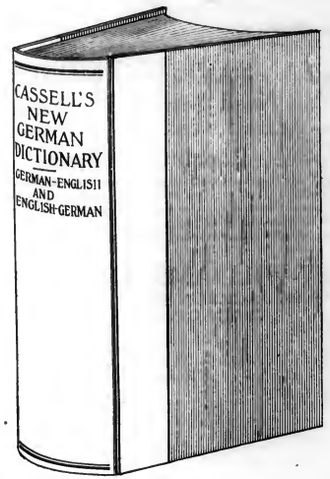

Every German-American who realizes the enormous advantage which a knowledge of the two languages—both German and English—gives to its possessor, will be eager that his children and he reap the benefit which will accrue from constant reference to this book in the home. Every patriotic German will feel in duty bound to further and encourage a knowledge of the language of the Fatherland among the sons and daughters of Germany who are growing up in America.

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How far the Jews are traveling from their old moorings may be gathered from the assertion that out of 1,300,000 in Greater New York only 28,000 are members of the Jewish synagogs. Apparently the Jews are becoming a people without a religion. Here is an opportunity for the Christian church to win them to Christ. The task is indeed one of the most difficult ones the church has ever had to meet, but there is no occasion for despair. The Gospel is for Jew as well as Gentile.

Statistics recently issued by the National Security League show that it has cost the United States a billion dollars in ten years to maintain an army of 90,000, while in the same time Switzerland has had a citizen army of 500,000 for $65,000,000. The United States was spending for military purposes more than any other nation at the time the great war commenced. Nearly $487,000,000 a year was expended on the army, navy, and pensions. Great Britain in 1914 was spending $230,000,000 for navy, $120,000,000 for army, and $20,000,000 for army pensions; Russia, $285,000,000 for army, $122,000,000 for navy; Germany, $300,000,000 for army, $114,000,000 for navy. France, Italy and Austria-Hungary were far behind. The 1913-1914 army cost of the United States was $173,000,000, which equaled that of Germany before the Imperial Army Act of 1913. The navy cost of $140,000,000 was second only to Great Britain, and there was nothing to compare with our pension bill of $173,000,000.

It is said that after Whitefield had preached more than three hundred times a sermon on the text, "Ye must be born again," he was asked why he preached on that text so often. His reply was, "Because ye must be born again."

The per capita consumption of liquor in the United States in 1850 was 4.08, and in 1907 it was 22.79 gallons. The increase during the years when the state benevolently protected and licensed the evil business was more than 500 per cent. The report of the commissioner of international revenue for the fiscal year for 1915 shows a decided decrease in the actual consumption of intoxicating beverages of all kinds. Is it too much for us to believe that 1907 was the high water mark for the rum traffic and that now the tide has turned and prospects for the annihilation of the rum traffic are growing brighter every year?

"The Independent" estimates the losses for the present war for Russia 3,600,000; France, 1,560,000; with a total for all the allies of 6,160,000. The figures on the other side are: Germany, 1,650,000; Austria-Hungary, 1,355,000; Turkey, 200,000, or a total of 3,205,000 for the Tutonic allies. The grand total for both sides would be 9,365,000. The cost in money is so high that no one is yet in a position to make a fairly accurate guess at it.

Alterations are being made to the sanitarium maintained by the Old Mennonite brethren at La Junta, Col. New equipment is being installed for the treatment of tuberculosis.

The orphanage work, under the direction of the women's organizations of the Eastern District Conference, will be discussed in a convention, held in the First church, Philadelphia, October 21. It is requested that every woman's organization send representatives.

The Chesapeake and Ohio railroad has ordered the complete discontinuance of the sale of all intoxicants on its dining and buffet cars. This adds another one to the several roads that have obolished the sale of liquor on their roads. But what business has a railroad, into whose care is entrusted the safety of millions of lives every day to go into the rum business? National legislation should make it impossible for any road to sell intoxicants anywhere.

The United States, says the Christian Guardian, in 1910, had 57,212 blind persons. The blind males exceed in number the blind females by twelve per cent., and twenty-five per cent. of the blind males are gainfully employed. At present about the only magazine printed for the blind is the Zeigler magazine, which has very little religious matter. Not one of the leading denominations of the United States issues a single page of religious reading for the blind. This literature is necessarily expensive, and the suggestion is made that united Protestantism might well unite to give the blind a religious journal. Surely this would be a welcome boon!

A Correction.

The date for the unveiling of the Dock marker in the Lower Skippack Mennonite cemetery, Montgomery Co., Pa., has been changed from Oct. 23 to Oct. 24 at 3:30 p. m. This change is made to suit the governor of the state, who could not be present on the 23rd. This is to serve as an invitation and notice to all.

The Committee.

APPEAL FOR A MILLION NEW SIGNERS

To Lincoln's Historic Pledge on World's Temperance Sunday, Nov. 14, 1916, in the Sunday Schools of the States Along Lincoln Highway.

Most of our readers have noticed the accounts of the first "water wagon" tour over the Lincoln Highway, conducted by Dr. Howard H. Russell, founder of the Anti-Saloone League and the Lincoln-Lee Legion, the past summer. Dr. Russell was accompanied by the "Rail Splitter" male quartet of Ohio Wesleyan university. The party started from Mt. Vernon, New York, on July 4, traveling in two high-power Cadillac automobiles, and reached San Francisco on scheduled time without a mishap September 5. More than one hundred meetings were addressed en route and, as a rule, standing room was at a premium.

Now, as the crowning achievement of this historic coast-to-coast "water wagon" tour, Dr. Russell appeals for a million new signers to Lincoln's pledge in the Sunday schools of the states through which the Lincoln Highway passes, on World's Temperance Sunday, Nov. 14. About three and one-half millions of these pledges have been signed during the past dozen years or so, and now to add another million in a single day would be a magnificent achievement. In the creation

of this vast enrollment of total abstainers running up into the millions, committed to Lincoln's pledge, we are building for him a monument even more lasting than those of marble that today in various parts of our great country have been erected to his memory.

The Lincoln-Lee Legion has prepared a splendid program for the observance of this day, also a newly designed Lincoln-Lee Legion pledge card, having on it pictures of both Lincoln and Lee, a representation of the Lincoln Highway with sections of states through which it passes, and the Lincoln pledge—all artistically arranged and printed in two colors. Leaflets, giving the up-to-the-minute, nation-wide Anti-Saloon situation, will also be furnished for general distribution, also the picture of Lincoln pledging the boy Breckenridge or the picture of Lincoln and Lee, and a wall roll, will be furnished to all schools that do not now have them. Apply to the Lincoln-Lee Legion, Westerville, Ohio.

THE CHRIST OF THE ANDES

The peace movement is simply an attempt to persuade nations to settle their disputes as all respectable men settle theirs—by peaceable methods instead of by war and force, writes Fr. Lynch.

Several nations have already agreed to do this. Norway and Sweden have a treaty wherein they agree to arbitrate their disputes before The Hague. But the most striking instance of all is the treaty signed several years ago by Argentine and Chile. It is striking because it was signed just when they were on the verge of war, and because of the celebration of its signing.

The two nations were ready to go to war over a boundary line. Millions of dollars were being spent in preparation. Feeling was running high. Just then the British ministers to Argentine and Chile, supported by the bishops of the two countries, said to the two governments: "How much better it would be instead of going into a long and cruel war over this question, and wasting all your money and thousands of lives, if you would ask an impartial group of men from other nations to examine into the case, and decide it. War will not determine who is right—only who is strongest."

The two nations were persuaded, the case was arbitrated by a board of jurists appointed by King Edward of England, and the decision was perfectly satisfactory to both nations. The two nations immediately concluded a treaty in which they agreed to submit all controversies arising between them to arbitration.

In celebration of the happy outcome of the arbitration and of the signing of the new treaty, one of the most remarkable statues ever made was placed in one of the most unique places—namely, high up in the Andes, on the road from one country to the other. It was carried by rail in huge crates from Buenos Ayres to Mendoza, then on gun carriages up the mountains, the soldiers and sailors themselves taking the ropes in critical places, where there was danger of the mules stumbling. Hundreds of persons had come up the night before and encamped on the ground, to be present at the ceremony. The Argentines ranged themselves on the soil of Chile, and the Chileans on the Argentine side. There was music and the booming guns, whose echoes resounded through the mountains. The moment of unveiling, after the parts had been placed in position, was one of solemn silence. The statue was then dedicated to the whole world as a practical lesson of peace and good will. The ceremonies of the day, March 13, 1904, were closed, as the sun went down, with a prayer that love and kindness might penetrate the hearts of men everywhere.

The base of the statue is granite. On this is a granite sphere, weighing some fourteen tons, on which the outlines of the world are sketched, resting upon a granite column twenty-two feet high. The figure of the Christ above, in bronze, is twenty-six feet in height. The cross, supported in his left hand, is five feet higher. The right hand is stretched out in blessing. On the granite base are two bronze tablets, one of them given by the Workingmen's Union of Buenos Ayres, the other by the workingwomen. One of them gives the record of the creation and erection of the statue; on the other are inscribed the words: "Sooner shall these mountains crumble into dust than Argentines and Chileans break peace to which they have pledged themselves at the feet of Christ, the Redeemer."

THE PURE IN HEART SEE GOD IN ALL THINGS

The pure in heart see all things full of God. They see Him in the firmament of heaven, in the moon walking in brightness, in the sun when he rejoiceth as a giant to run his course. They see Him making the clouds His chariots, and walking upon the wings of the wind. They see Him preparing rain for the earth, and blessing the increase of it; giving grass for the cattle, and green herb for the use of man. They see the Creator of all, wisely governing all, and upholding all things by the word of His power. O, Lord, our governor! How excellent is Thy name in all the world!

In all His providences relating to themselves, to their souls or bodies, the pure in heart do more particularly see God. They see His hand ever over them for good; giving them all things in weight and measure, numbering the hairs of their head, making a hedge round about them and all that they have, and disposing all the circumstances of their life, according to the depth both of His wisdom and mercy.

But in a more special manner, they see God in His ordinances. Whether they appear in the great congregation, to pay Him the honor due unto His name, and worship Him in the beauty of holiness; or enter into their closets, and there pour out their souls before their Father which is in secret; whether they search the oracles of God, or hear the ambassadors of Christ proclaiming glad tidings of salvation; or by eating of that bread, and drinking of that cup, "show forth His death till He come" in the clouds of heaven; in all these His appointed ways, they find such a near approach as cannot be expressed. They see Him as it were, face to face; and "talk with Him as a man talketh with His friend"; a fit preparation for those mansions above, wherein they shall see him as he is.—John Wesley.

TURKS EXTERMINATE ARMENIANS

"It is Enver Pasha's boast that he killed more Armenians in thirty days than Abdul Hamid did in thirty years. And Abdul Hamid was known as the 'great butcher' and the 'red Sultan'."

This statement was made by Miss Emily C. Wheeler, secretary of the National Armenian and India Relief Association, an organization which since 1907 has been active in mission work in Turkish Armenia. Information on which this statement was based was given her by a missionary, an American physician, just returned from Turkey. Miss Wheeler herself spent sixteen years in Armenia and was there during the massacre of 1895.

"Certain classes of Turks are not in sympathy with the horrible outrages, but they dare not protest, as massacres are directed from Constantinople. It is estimated that of 1,500,000 people, 800,000 have been killed or deported. The Ottoman government is waging a campaign of extermination. This is evident from the slaughter and is further indicated by the statement of the government of Van in 1914, that the government intended to kill every Armenian, even down to the babies, to rid Turkey forever of the 'Armenian question'.

"They have succeeded so well in some villages, there is not even a sign of life left. The entire district of Tiflis has been leveled by fire. Women have been scorched, scalded and beaten to death. Even orphans in our missions have been deported. In the Van district alone 57,000 Armenians were killed in August.

"One of the young women attached to the Van mission has been missing since July. She is a Miss McLaren, an American, who volunteered to serve in the Red Crescent, the Turkish Red Cross. She disappeared when the Turks fled before the Russian soldiers. She probably is dead. Another instance is that of Sister Martha, a German woman, who fled with fifty orphans from the savage Kurds in July. Nothing has been heard of them.

"Those who managed to escape death are suffering indescribable tortures from starvation. The government hinders all outside aid and will do nothing itself to relieve conditions.

"Of the 270,000 Armenians who started for Russia, more than 100,000 died of typhus. There are 60,000 Armenians serving in the Russian army. This and the fact that there is a handful of Armenian revolutionists stirring up trouble, are the excuses offered by the government for the persecutions."

ETHICS OF THE DANCE

Text: "And Miriam, the prophetess, sister of Aaron, took a timbrel in her hand and all the women went out after her with timbrels and dances."—Exod. 15:20.

"And when the daughter of the said Herodias came in and danced * * *—Mark 6:22.

Dancing takes its origin from the ancient Egyptians, who ascribed it to an invention of their god, Thoth. It was only a religious ceremony and was never called a social amusement, so Plato states. It was sometimes perverted from its sacred and religious use; but those who did so were considered "profane and infamous". The dance degenerated in the days of Roman greatness and luxury, as it did in other countries, into a social amusement. The sexes, however, never danced together. In Egypt, India, and Rome there were girls who danced on public occasions, but it was taken for granted that they were women of disreputable character. The haughty Roman

nobility held themselves aloof from participating in such an exercise. Cicero said: "No one dances unless he is either drunk or crazy." A Latin inscription in Rome reads: "It was disgraceful both to dance and for a virgin to come into the banquet hall." Among the Greeks, like the theater, the dance started in the feast of Bacchus, the wine god, and ever since that these three—the dance, the theater and the wine cup—have never parted company, but have come down the centuries as the allied foes of home, religion and sobriety.

The Bible says: "There is a time to dance." So there was. "Miriam, the sister of Aaron, took a timbrel in her hand and all the women went out after her with timbrels and dances. And Miriam answered them, 'Sing ye to the Lord, for He hath triumphed gloriously; the horse and his rider are thrown into the sea'." This was an expression of joy and thanksgiving after Israel had crossed the Red Sea. It is said of King David that he "danced with all his might before the Lord" on the occasion of the ark being brought up to Jerusalem. Whenever recognized in the Scriptures, it is a religious ceremony, and nowhere as a social amusement. The prodigal son's reception was strictly a religious act, an expression of religious joy. The only mention in connection with social diversion is in the feast of Herod, where the dancing of the daughter of Herodias resulted in one of the darkest crimes in history—the beheading of John the Baptist.

It is very evident that the dance as strictly a religious ceremony, was unknown among the Israelites prior to their sojourn in Egypt. There they learned it, as they did many other things of which God did not approve. The Lord never gave the Israelites any instructions on dancing. Jesus Christ never thought that His disciples needed this added grace. He went apart with them to pray, not to dance.

The Modern Dances.

Dancing in itself is not condemned in the Bible. The rhythmic movement to music is natural, and if it could be limited to girls and women alone, or boys and men alone, there would be no reason for condemnation. Even the old-fashioned Virginia reel and the square dance if kept on the square, are not nearly so objectionable as the modern dance.

The modern dance is a social institution for amusement, always engaged in by both sexes, and is never a religious ceremony. What is known as the "round dance" prevailed for years and established for itself a character well known. Rev. A. T. Pierson, D.D., while supplying in Spurgeon's tabernacle, London, was asked by the officials of the church to give his mature convictions upon the ethics of the dance. His article in answer to this request appeared later in the London Baptist. Dr. Pierson traced the origin of the round dance to a brothel connected with a German grog-shop—hence the name "German", and evidently established for prostitution. He spoke at length of its evils and said, "The modern dance is to me especially abhorrent. It trifles with and even desecrates the holy mystery of virtue. The modern dance simply licenses or makes lawful what outside of the customs of the dance is regarded improper, immoral, and insulting.

The round dance, however, today is entirely too tame. We now have the most modern dances, officially known as the Turkey-Trot, Grizzly Bear, Bunny Hug and Tango. This most modern dance had its origin on the Barbary coast. A leading dancing master sums them all up in these words: "All those dances, very much alike, covering a wide range as to names, are merely new terms for that disgusting dance which first became known to America during the World's Fair in Chicago." The very names are slander upon "Bre'r Rabbit", Mr. Turkey, and old Grizzly. They are evidently an invention of the devil, introduced into society in the name of amusement in order to advance his own kingdom.

The common indictments of the dance are (1) a wasteful expenditure of money; (2) it destroys the health of many; (3) it hinders intellectual improvement. Mr. Thackeray said, "When a man confesses himself fond of dancing, I set him down as a fool." Daniel Webster, when pressed to give his reason for not dancing, replied: "I have not brains enough." (4) The dance precludes the highest social enjoyment. It is claimed that the dance is a social amusement, but the social life of man consists in the contact of soul with soul, and commerce of mutual thought and experience, not in the contact of strange hands and shoulders.

But there are severer indictments to be brought against the modern dance: (1) It destroys the sacredness of woman's person. It is not natural. Dr. Pierson said in his paper, "Now let me ask you if you had a family of children, how long would you tolerate in your house a man who, perhaps immediately upon introduction to your daughter, should lay hands upon her person with the familiarity and freedom of the modern dance?" Society wisely regulates the ordinary social gathering of men and women in the parlor, even when they are well acquainted, by wholesome barriers of restraint. A man who would, at first or later, violate these restrictions, as he may do in the dance, would be kicked out of doors as a scoundrel. But the devil has invented in the modern dance a polite and popular method of making such gross familiarities allowable under the sanction of fashionable custom. Hence, their attraction to the people of the world. In the public dance hall, they are called gentlemen; in the private parlor, they would be called villains.

This close contact in the modern dance puts aside womanly dignity. Dignity as used here is something indescribable which God has thrown around every pure woman and it is her safeguard. It is what commands respect. This dignity makes men chivalrous, and when in the presence of a womanly woman, he realizes that he stands before an order in creation really higher and nobler than himself. Take away this most delicate bloom of all human delight by the gross and common touch in the dance, and woman sinks at once lower than man in the estimation of man. The dance destroys womanly dignity. The words of Byron in "Don Juan" should be recorded here:

"The breast that in public yields to man,
In private, may resist him if it can."

(2) Its accompaniment is champagne, wine and sometimes liquor. It is a well known fact that men and women drink freely together during the public dance, and sometimes in private dances. It is also a well known fact that many women as well as men are frequently carried home drunk. No woman under the influence of strong drink is capable of protecting herself against a designing man.

(3) The modern dance destroys domestic happiness. It is a fruitful source of jealousy, of alienation of affections which lead to divorce. Mrs. Ralph Herz, of New York City, the wife of a multi-millionaire, and teacher of dancing, has announced herself as through with the tango forever. The severest charge that she brings against it is that it is "the worst wrecker of homes". She declares that women are forgetting their husbands and children in the merry whirl; that the American wife means about as much in the life of her dance-mad husband as a white linen suit does to the Arctic explorer. Her advice to married couples is this, "Shun the modern dance. If you must shake your feet do as your fathers and mothers did—dance the Virginia reel. The modern dance is doing as much harm to homes as liquor."

(4) It is dangerous to social purity. All that I have said leads to this. I regret to emphasize this fact, but since the social dance in its influence is what it is, it is necessary to speak frankly and plainly. I will give you the testimony of others. Horace Bushnell said: "The dance is the contrived possibilities of license which belong to high society only when it runs low." Gail Hamilton vehemently exclaimed, "The thing in its very nature is unclean and cannot be washed. The very pose of the parties suggests impurity." It is evident that the attraction of the modern dance is sex, and because of that fact, its popularity is dangerous. Dr. W. C. Wilkinson says, "It mingles the sexes in such closeness of personal contact that, outside of the dance, is nowhere tolerated in reputable society."

The history of the dance is one of wrecks and ruins of character and lives. Bishop Coxe, of New York, stated officially to the clergy and laity of his diocese, "The gross, debasing dance would not be tolerated for another year if Christian mothers in our communion would only set their faces against it, and remove our daughters from its contaminations, and their sons from that contempt of womanliness and womanly modesty which it begets. Alas! that women professing to follow Christ and godliness should not rally for the honor of their sex and drive these shameless dances from society."

—Christian Conservator.

The first letter written in English by a native of the Congo was written to the Archbishop of Canterbury. It was this, and surely there is a lesson in it for Christendom: "Great and Good Chief of the Tribe of Christ, Greeting: The humblest of your servants kisses the hem of your garment, and begs you to send to his fellow-servants more gospel and less rum. In the bond of Christ, Ugalla."—"The Expositor."

—Christian Workers' Magazine.

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EDITORIAL

The Roman Catholic church insists that it does not believe in divorces, nor the re-marriage of divorced persons. Yet, the rich mine owner, Mr. Guggenheim, was re-married by the Roman Catholic church. How does it explain this inconsistancy? Easy enough. Mr. Guggenheim only joined the Catholic church after his divorce and that is made a sufficient excuse for breaking its iron-clad rule for a rich patron. If the Roman church would not be so anxious to accommodate its wealthy people, even at the cost of consistancy, we might have greater respect for some of its claims to excellency.

For several years past the public has been amused by a series of comic pictures appearing in the columns of the daily press over the signature of Bud Fisher. These absurd "Mutt and Jeff" pictures have made millions smile with their harmless satires on life, but after all they are only two pictures crudely drawn which display no artistic value. Were it not for the fact that a recent law-suit brought out the information that Mr. Fisher will receive $104,000 per annum from the syndicate handling his sketches they would hardly be remembered from one day to the next and we certainly should not make mention of them. But $104,000, and for what? The product of an artist's hand and the crowning effort of his life? Hardly that. Most first-class works of art have not brought their creators one-half that sum and here this newspaper clown carries off a fortune in exchange for the drawing of two hideously impossible creatures some three hundred or more times within the space of a year. To say the least, the artistic taste of the public has degenerated or it would not call for such a diet. Or, are we mistaken, and is the public becoming appreciative of the feeble and clumsy efforts of some one at being funny?

The liquor people are by no means modest in the claims they make for the saloon. One would, upon hearing some of their spokesmen, suppose that it was the vestibule of heaven. A sample of the absurd claims, made by them, comes to us from an address by Albert J. Nock at the annual convention of the United States Brewers' Association, recently held in Springfield, Ill. Among other things said by this shameless defender of the worst institution that civilization, home and Christianity have to meet, the following is perhaps the most striking and brazen: "The American saloon has the advantage over the English 'pub', he said, because it is performing some very important lines of social service in a wholly democratic spirit. As a matter of fact, in such particulars as food, rent, labor exchange, banking, toilet facilities, shelter, etc., he asserted, the saloon is performing more direct and valuable social service in a purely democratic way, than the churches and organized charities put together." To be sure the saloon has no connection with poverty, crime, insanity, desease and spiritual, moral and intellectual degeneration! We suppose the apologists, such as Mr. Nock, would blame that all on the churches.

In commenting on the great amount of money involved in the playing World's Series of Baseball in Philadelphia last week an exchange suggests that the stopping of the pay of those who participate would put the whole thing out of commission and then it goes out of the way to take a sling at salaried ministers by asserting that they, too, would be put out of commission if their pay stopped. We do not know by what authority any one is permitted to sit in judgment on the ministry of this country and make the suggestion that many of them are kept in their places by their pay alone. Perhaps the writer has reliable statistics at his command which would warrant the assertion and if so we venture the observation that they would make interesting reading. As for ourselves we are convinced that the class of persons who are in the ministry for the pay there is in it, is too small to be noticed. The pay of the ministry in all denominations is so small compared to what is expected of the minister that the one who is after money alone will not be attracted, knowing very well that there are other and more profitable fields. We hold that those who are in the ministry are not called to the pulpit and congregational activities alone. One, who, for example, edits a religious paper and, as such, takes upon himself the position of a Christian teacher is in the ministry and has the opportunity to serve a large parish with his ministry. Does such an editor serve for nothing? Would the stopping of his pay put him out of commission? And, if he is getting pay for his serious efforts, does he deserve to be classed with those who live by furnishing amusement for the world and get rich by doing so? Charity is a big word in the lexicon of the church and brethren in the ministry, even though they differ in thought and circumstance, may reasonably expect it to be applied to others whose conscience is the judge in matters of income. From the way the Spirit of God has blessed the work of numberless salaried ministers we must conclude that there is nothing inconsistent in their taking the living that God has provided for them. In opposition to the assertion that the loss of pay would put out of commission many who are now in the ministry, we believe that if salaries were to stop tomorrow, the cause of Christianity would not suffer and there would remain enough consecrated men of God in the ministry to care for all the needs of the church.

On receipt of $2.00 we will renew your own subscription and send the Mennonite to a new subscriber from now until January, 1917.

PECK, THE PIONEER MISSIONARY

His Youth.—John Mason Peck spent the first eighteen years of his life in the same county in Connecticut in which the Beecher family lived. His parents were poor Puritans. When they were ageing John was their main support although he was only a boy.

He received very little education in the common schools, studying only reading, writing, spelling and arithmetic.

While he was very young he felt that he ought to give his life to building up God's kingdom, but he would always say to himself, "No, no, this can never be, for I cannot prepare for the ministry." Then he would hear a voice say, "If thou lovest Me, feed My sheep." From the moment of his conversion this subject was on his mind.

Entered the Ministry.—When twenty-two years of age he and his wife were attending a covenant meeting in a schoolhouse in Durham, New York. He was asked to give his views about his obligation to preach the Gospel. He then told the church his experiences and impressions and asked the church to pray about the matter. After prayer the church asked him to conduct a meeting the next afternoon and speak to the congregation. He did so, using Mark 16:15 for his text and at the close of this, his first sermon, he was very sure that God had called him to the ministry. The Baptist church at New Durham, N. Y., then licensed him to preach.

Entered the Mission Field.—He became more and more interested in real missionary work. After reading the life of David Brainerd he said he was not only willing to endure the hardships of a missionary life, but really longed to enter into such a life. He was appointed as a missionary to the Missouri territory in 1817. His parting from parents was pathetic. He and his family knelt in prayer with his parents after reading the closing part of the 20th chapter of Acts. His mother said, "If the Lord hath need of him—only son as he is, and we are growing old, let His will be done." His father, too, yielded to the Master's will.

After four months of hard travel the Pecks reached St. Louis. They found the moral condition of the people awful. Religion was despised. The worst forms of profanity were practiced. The Sabbath day was one of drinking, dancing and fighting. Mr. Peck and his helper, Mr. Welsh, organized a Sunday school for negro children, many of whom were converted. They organized a church and secured $3,000 for a building. They established many schools and secured good teachers for them. They visited in the destitute homes reading the Bible and praying. Often they found eight or ten people living in one room where godliness and cleanliness were unknown. They organized Bible societies.

His Trials.—He wrote: "Ours is destined to be a life of privation, trial and hardship. I again begin to feel the same devotion to

the cause, and the same willingness to be a sufferer which used to animate me." He was never discouraged because of hardships but always looked on the bright side. He had many trials such as being away from home, exposure to sickness, cold, mud, storms and swimming rivers, but he said, "To live and labor for Him who died for the redemption of man is the highest favor which we have need to seek after in this life." Oftentimes he would endure the hardships of travel in those days to meet his appointment for a service and upon arrival would find that the local officers had failed to make the necessary arrangements for the meeting. Many times he was strongly opposed in his earnest efforts to distribute Bibles.

His Triumphs.—His missionary labors were crowned with rich fruitage. He encouraged many missionary friends in the West. He led ministers into more faithful service. He organized churches in many leading towns and cities. He influenced church members to support their own pastors. He raised up ministers. He promoted revivals. After his seventeen years of service in the Missouri territory he traveled in the East inciting churches to missionary enterprises. Later he returned to the West and spent his last days in evangelistic service. Throughout his whole life his one aim was "to show the glory of God in his redemption of men."—Watchword.

AFTER 100 YEARS

1. A century ago, nearly every country in Asia and Africa was closed to the Gospel; there were practically no missionaries; now there are 22,000 missionaries.

2. Then, the Bible had been translated into sixty-five languages or dialects; now, into more than 500.

3. Then, there were contributed a few thousands of dollars a year; now, $25,000,000.

4. Then, there was no native ministry; now, nearly 93,000 native pastors, evangelists, etc.

5. Then, there were no single women missionaries; now, there are over 6,000.

6. Then, there were just a few mission schools started; now, there are over 30,000 Protestant schools and colleges.

7. Then, there were no mission presses; now, there are 160 publishing houses and mission presses, and 400 Christian periodicals published on the mission field.

8. Then, no Protestant denomination, as such, committed to missions, excepting the Moravians; now, every respectable denomination has its missions.

9. Then, not a solitary mission or charitable institution; now, 400 mission hospitals and over 500 orphanages and asylums.

10. Then, Judson, Carey and Morrison had to labor from seven to ten years for a first convert; now, there are more than 2,000,000 Protestant Christians in heathen lands, besides all who have passed on.—Dr. H. C. Mabie.

CORRESPONDENCE

Second Church, Philadelphia.—Now, that the summer season is over, the work of our church is again beginning to find itself and things are commencing to take their normal shape. Our last communion was well attended and the day was one of great blessedness. Such occasions not only are rich in the sweet Christian fellowship that the memorial feast of the Lord's suffering and death inspires but they become a day of home-coming for the scattered ones. It seems to us, however, if a special effort can bring a large proportion of the membership to participate in a special event, Christians should make every Sabbath day one of special effort.

In a city church the fact that there is a falling off in the number attending service during the summer is not always an evidence of spiritual decline. People do not generally take prolonged vacations as they once did. It has become a habit, instead, for many to spend their week's end out of town, away from the wearing heat and bustle of the city. This custom has become more general since many business houses do not open their places on Saturday during the hot season, thus encouraging their employees to make use of the opportunity to recuperate in the country and at the sea-shore. Not all who go away spend their Sunday from home in a worldly fashion. The many certificates of attendance at Sunday school elsewhere brought back by the Sunday school scholars in order not to break their record for Sunday school regularity, is one of the proofs that at least some do attend divine service while away from home.

Our Sunday school has had the best summer in years; there were not so many away from the sessions as is usually the case, and with rally day there has been an awakening that is truly remarkable. On that occasion Professor Salvin Althouse of our city high schools, a friend of the pastor, made an address that was full of enthusiasm and practical suggestion. Prof. Althouse has a remarkable command of language and is always interesting to children and grown-ups. The Men's Bible class, which gave such a remarkable demonstration of interest last spring, has not lost in interest or enthusiasm. They plan to make the coming winter the best yet.

The First church's jubilee meant much to many of our people and they entered into the celebration with as much pleasure as the people of the First church. The Second church is the child of the First and a considerable proportion of our older members came out of it into the Second.

The serious illness of several of our people caused a want to be felt in the services that is hard to fill, but at the present writing the patients are on the fair way toward recovery.

The Ladies' Aid society, which is always a strong financial factor in the church is now preparing plans for assisting the trustees meet the financial obligations. The financing of a church, always a difficult matter, is particularly so when there are no wealthy members to give the church the benefit of their liberality. When all of the church, however, are doing their little part as faithfully as they know how, there exists a condition that is better than one in which the bulk of the burden rests upon a few.

The results of the Sunday campaign are still being felt in Philadelphia. From every quarter there come reports of increased church activity and larger interest in spiritual matters. While a large campaign, such as the Sunday meetings, does not please or satisfy everyone in everything, and while things are sure to arise which, to say the least, do not add to the good of the cause, the general result is good. In Philadelphia it is better than anything since Moody and Sankey stirred the city shortly after the civil war.

One of the discouraging conditions we had to meet was the tearing-up of the streets about the church building in order to lay a sewer twelve feet in diameter 25 feet under ground. When it is remembered that most of the way had to be blasted through solid rock and that the job required nine months, one can see that conditions about the church were, to say the least, uninviting. To have one's church practically cut off from everything else by derricks, tool houses and piles of material, means that special efforts must be made to get the people to come. We are glad, now that it is all over, to report that things were not as bad as many thought they would be.

THE POOR AND THE GOSPEL

"My field is just getting ripe for the Gospel" enthusiastically exclaimed one of our pastors as he reviewed his rich experience during the Lenten season, "but I need more room for my concregation and my Sunday-school." The field in question happens to be exceptionally fruitful. The people are mostly humble and poor, but all the more responsive. They have no automobiles to entice them away from Sunday services, nor do they have enough means to take them to some world's "vanity fair" like the seashore on Easter Sunday. They belong to that large class whom the Saviour loved because of their responsiveness and of whom he said: "Unto the poor the Gospel is preached." Poverty does not necessarily imply a willingness to hear the Gospel just as wealth does not necessarily imply unwillingness; but who will deny that as a class the poor respond most readily to the appeals of the Gospel? The reason for it is easily to understand. They are not the spoiled children of luxury; they have very few earthly props to lean upon; their very leanness in earthly things prepares them for an appreciation of heavenly values. It is joy to labor among them.—The Lutheran.

FAITH LIKE A ROCK.

George Muller went to Birmingham when a young man, and God put upon his heart a burden for the welfare of the orphans. He never asked a living man or woman for money but when he needed it he called mightily to God and, after caring for thousands of orphans and spending millions of dollars he was summoned to report to his Creator at the end of a marvelous career. You cannot account for the wonderful life he lived upon any other possible basis than that he, by saving faith, was brought into vital relationship with God. His work was a modern miracle, and the great institution he established still moves forward, supported by faith and in answer to effectual fervent prayer. Thank God there is such a tower as Saving Faith in Zion, which sheds its beams of light upon the whole relationship of man to his Creator and to his fellows in this world.—The Christian Herald.

Your own renewal for 1916 and a new subscriber from now until January, 1917, and a copy of Krehbiel's History of the General Conference, postpaid to each for $3.00.

THE S S. LESSON

Oct. 31.

The Boy Joash Crowned King.
II Kings 11:4-12.

Golden Text—Prov. 14:11.

Athaliah was the daughter of Ahab and Jezebel and the mother of Ahaziah, king of Judah, who was slain by Jehu. After Ahaziah's death this wicked queen mother destroyed all of her grandchildren but one, a babe named Joash, who fortunately was saved by Jehosheba, the aunt of the young prince and the wife of the high priest, Jehoiada. Athaliah possessed all the cunning and blood-thirsty wickedness as well as the ability she might have inherited from her parents, Ahab and Jezebel. The period during which she held power in Judah was one of the darkest in the history of God's people, not only the house of David, but the worship of Jehovah was near extinction because of her. Women have seldom interested themselves in the affairs of nations, but when they have their influence was on the side of either of two extremes, the very best and the very worst. Not only did she inherit the cruelty and wickedness of her parents, but from her mother she also inherited a fanatical devotion to Baal worship, which she introduced and supported in Judah.

The terrible condition in which Judah found itself under Athaliah was the result of a serious error made by a former king, Jehoshaphat, who, though a good king in other respects, arranged for the mariage of his son and heir with the daughter of Ahab. Nothing ever comes but evil from mixed marriages where one of the party is a godless person. Some foolish people have thought to reform those whom they married, but only realized, when too late, that if reform doesn't come first, it won't come afterwards. This mistake of Jehoshaphat nearly cost the whole house of David and the worship of Jehovah. Even the sins of good people (for marrying a heathen was a sin and forbidden in the law of Jehovah) will bring their evil consequences. The family of the king was not the only one to suffer, every family in Judah suffered because of this sin. The faults and wrongs of our lives come back to us in many strange ways, but they also bring harm to others who are innocent of our short-comings.

The wickedness of one person, such as Athaliah, may bring anguish to a multitude and may seem to succeed so well that the case of those who are wronged seems utterly hopeless, but there is one power which the wicked neglect to consider and that is God. Athaliah did not take into account that there was a mighty God who in His own proper time would interfere. God had promised to preserve the throne of David and all the success of all the wicked ones on earth could not make Him change His promise.

In the wife of Jehoiada we see a woman of character, bravery and faith. She was ready to undertake the rescue of God's prince in the face of danger. She had faith to believe that the Lord would preserve her ward until the proper time. Her husband's part was one requiring confidence in God and tact, but they were equal to the occasion because they knew they were doing God's work. The years during which Joab was in the secret care of their high priest and his wife were the most important years for him and Judah. For it was at that time that he was receiving the instruction and the godly example of his guardians that was to make a good king of him both to his and Judah's benefit.

Growing up in the temple was an advantage to the child Joash that children in our time might benefit by. When there is an absence of little ones in the service, there is something the matter with the parents; later, when they have no more delight in the house of God, parents may wonder why it is so.

It was Jehoiada, the high priest, who championed the cause of the legitimate king. As the priest of God he could not remain active when the powers of Baal were ruining his country; but his activity was blended with patient wisdom. He did his part by the young prince, and when the moment was ready for final and decisive action his plans were made and carried out without a hitch. Work for God often requires patient preparation and a mighty faith, but when one is faithful and ready when the proper time comes the plans of God will not miscarry.

The coronation exercises consisted in crowning the lad, putting the law into his hands and annointing him. Every one is crowned to be king or ruler of his own fate. With the word of God in his hand for a guide and the anointing of the Spirit, which God gives to those who want it, the rule is bound to be a fortunate and eternally happy one.

THE C. E. TOPIC

Oct. 31.

Increase and Efficiency — Two Permanent Christian Ideals.
Eph. 4:1-16.

It has always been the purpose of the church to grow and give to the world all that it can possibly give. Like the church, the individual should grow in the service of his Master and his service should include the greatest degree of efficiency, that is, he should be as satisfactory in his life and work for his Lord as it is possible for him to be.

Increase in all spiritual activities, as in natural things, is an evidence of life. The tree that quits growing begins to die. The church that is satisfied to just hold its own will soon discover that it is going backward and the C. E. society which shows no increase is in an alarming condition that indicates a going backward. A flying-machine can only remain in the air while its engines are going. A stop anywhere means an immediate, if not a fatal, descent. In our Christian rise we must always be going onward and upward; a move in any other direction is dangerously near a fall.

Now we are commanded to grow. Our ideal is the Christ. Our lives will never attain to His perfection and goodness in this life but so long as they are developing in His direction there is safety. We can only grow toward Christ and be right. Growing away from Him is always wrong. Our growth is to be a growth in all the Christian virtues, such as grace, love, service, sacrifice, faith and fruit-bearing. The possibilities for every individual are immense, but unlike inanimate things, we can either help or hinder our growth. All depends upon our individual attitude.

The church must grow in numbers. Jesus sent His disciples out into the world to win men to Him and they were given to understand that so long as there were Christless men, they were to be won. This task has been inherited by the faithful in all ages. The ideal church is always one that seeks to evangelize the world. It is only in an age of evangelization that a live church can possibly exist. When men neglected the crying needs of the heathens and the salvation of those without the opportunities their religion became a selfish formal one into which all sorts of corruptions crept. The best way to battle with sickness in the body is to so nourish it that it will grow and drive off the disease. A growing church is one that has the vigor that will drive off corruptions.

Growth is a power. Increase prepares the way for greater increases. There is a proverb which says: "The best way to succeed is to succeed," meaning that success insures other successes. We see this illustrated in the business world. The successful business man is the one to whom the trade naturally comes. When the church more than holds its own, the world becomes convinced that it has something advantageous to give it and is prepared to listen, but a failing cause seldom gets anything, even sympathy being withheld from it. It is the business of the Christian to do all in his power to keep the cause of the church-going to its fullest limit.

No one will deny that opposition may be dangerous to the cause of Christ. It discourages the weak and puts the strong to the severest tests but to give way to opposition is to lose faith and abandon the greatest and best cause men may know. The answer of the church to the world's opposition must be success. That success shows itself in growth not only in numbers, but in useful helpfulness and especially in the growth of character.

An increase in the church will not be accomplished without harmony. One dissatisfied individual may undo the work of many. The work must go on in love and brotherhood. But while harmony is important, help is necessary. Everybody should help. Like the tree growing at every branch, the church must show its growth in the efforts made by every individual. Besides increase in numbers, which, while important is not everything, there should be increasing efforts to increase interest in every branch of the work, in home and foreign missions, in temperance and social reforms, etc. Last, but not least, is the sign of life and interest that one finds in the contributions of money made to the cause. The pocket-book is one of the best indicators of the willingness of the people to "make things grow".

Though space does not permit a lengthy discussion of efficiency, it is as necessary and as important as increase. Fruit-bearing is demanded. In the vine and the branches we have an illustration of the necessity of doing everything possible to compel an efficient fruit-bearing. Efficiency may be cultivated by doing the things today better than we did them yesterday. We need to learn by the past how to be efficient, we may profit by our successes and avoid repeating our failures. The efficient church, and this is also true of the society and the individual member, makes a survey of the field to discover how he can do the best work there; it takes account of its resources and applies them where they can do the most good; it studies opportunities and gets all it possibly can out of them.

NEWS OF THE WEEK

WILSON CASTS HIS VOTE FOR SUFFRAGE

Princeton, N. J., Oct. 19. — President Wilson came to his legal residence here today and voted for woman suffrage. In common with other electors of his home state he went to the polls to cast his ballot on a constitutional amendment submitted to the people by the legislature.

The President arrived here shortly after noon, after an uneventful trip from Washington. He left immediately after voting and expected to arrive in Washington at 6:30 o'clock this evening. On the trip here he was accompanied by Secretary Tumulty, Dr. Cary T. Grayson his physician, his stenographer and several White House employes, who also vote in New Jersey.

Indications shortly after midnight were that the white and yellow banners of "votes for women" had fluttered down to defeat in each of the state's twenty-one counties and that the majority against adoption of the constitutional amendment to enfranchise women was between 50,000 and 60,000.

BRITAIN WATCHING CABINET IN CRISIS

London, Oct. 19. — Britain is waiting anxiously to learn whether the cabinet ministers will be able to compose their differences and continue the government without swapping horses in the mid-stream. The military difficulties which confront the allies have taken a position of secondary importance for the time being.

The cabinet has been holding long and frequent meetings since the Balkan crisis developed. Both newspapers and politicians agree that vital differences of opinion have arisen over the conscription issue and the near east question. In the meantime, party newspapers are carrying on a bitter debate and exchanging accusations of lack of patriotism and of placing party and private interests above those of the country.

The resignation of Sir Edward Carson, attorney-general, was the first proof of differences in the cabinet. The reason assigned for his withdrawal is disagreement with the cabinet's policy in regard to the near east, but the specific point of division is withheld, as in the case of the retirement of Foreign Minister Delcasse, of France, in whose footsteps Sir Edward appears to follow.

ITALY DECLARES WAR AGAINST BULGARIA

London, Oct. 19. — Italy has declared war against Bulgaria, but the question whether she will send troops to join the British and French forces in Serbia remains as obscure as the results of the fighting raging on Serbia's eastern frontier. The Austro-German armies which occupied Belgrade appear to have advanced more than fifteen miles south of the city, but the outcome of the fighting between Bulgarians and Serbians along the important Salonica-Nish railway can not be summed up so easily.

At two points, the northernmost of which is Vranya, the Bulgarians assert they have captured this railroad, while the Serbians are reported to have driven back the invaders.

Bulgarian troops have captured the Serbian town of Vranya, on the Nish-Salonica railroad line, it was announced by German army headquarters today. Cutting of this line means the stoppage of a rapid advance of allied reinforcements for the Serbians from Salonica. Vranya is about fifty miles south of Nish, where the arrival of French and British troops to aid the struggling Serbian army in the north has been anxiously awaited.

Berlin also announces the capture by the Austrians of the town of Obrenovatz, on the Save front of the Serbian war theater, and a farther advance of the Teutonic forces south of Belgrade. The Austrians in the Obrenovatz district had apparently been virtually at a standstill since shortly after the opening of the Serbian campaign.

DIPLOMATIC RELATIONS RE-ESTABLISHED WITH MEXICO

Washington, Oct. 19. — Formal recognition by the United States of the de facto government in Mexico of General Venustiano Carranza as chief executive was accomplished at noon today by the delivery to General Carranza's representative, Eliseo Arredondo, at the Mexican embassy, of a letter from Secretary of State Lansing. Recognition letters from the Pan-American conferees, similar in tone, also were received by Mr. Arrdondo.

The communication from Secretary Lansing was sent by messenger, and later Mr. Arredondo was invited to the state department by the secretary for a general conference on Mexican affairs.

Tomorrow Mr. Arredondo will start for Saltillo, Mexico, to meet General Carranza and present to him the letters and notes of recognition from the several governments of Central and South America, which arrived during the day, in accordance with the decision of the Pan-American conference yesterday.

Recognition by other nations than those represented in the Pan-American conference is expected to follow soon, now that the United States has made known its policy. Great Britain probably will be one of the first of these.

BIRTH OF THE AUTO TO BE CELEBRATED

Kokomo, Ind., October 19. — Kokomo will have a distinctive celebration next year that should attract national attention. While the remainder of Indiana is celebrating the centennial of statehood in various ways from the rebirth of Indiana at Corydon, to the return of Mad Anthony Wayne to his fort, Kokomo will celebrate man's emancipation from the plodding horse.

Kokomo is the cradle of the American gasoline driven automobile. There is in the Smithsonian institution at Washington an odd looking relic labeled "the first gasoline automobile." It is the machine which Elwood Haynes and Elmer Apperson—the first having the idea, and the latter the machanical ability—built here in Kokomo in the winter of 1893; the machine they towed out into the country near Kokomo by two horses; and that they there, on July 3, 1894, put into operation. That was the beginning of the disappearance of the horse, the beginning of the disappearance of bad roads, the beginning of a complete economic and social change in American life. These are the things that Kokomo, "the cradle", will celebrate next year in a great carnival or pageant that will probably be called "The Birth of the American Automobile."

$15,200 WORTH OF WAR STAMPS TAKEN

Evansville, Ind., October 18.—Robbers entered the office of the collector of internal revenue here some time Sunday night, on the second floor of the Federal building, in Second street, and obtained $15,200 in adhesive stamps known as emergency war stamps, but refused to take several thousand dollars' worth of beer and cigar stamps.

The robbers evidently climbed to a second-story window and entered the building, as the entrance downstairs leading upstairs was locked all night. Once on the second floor they used a skeleton key and got into the revenue office. The robbery was discovered today when the collector in charge, Walter E. Foley, opened the office. He found the door of the fireproof safe used by the government in the keeping of the stamps had been opened. Tools were scattered all over the floor. There was a jimmy, a pair of nippers, augur and drills that were used in opening the safe door.

No explosives of any kind were used by the men. The safe is about 4x5 feet in size and was regarded as impregnable. After the first door had been removed it was easy to open the inner door.

CALIFORNIA IS HIT BY TARIFF

A San Francisco dispatch states that the most talked-about subject in California is the tariff. The following is a portion of the dope contained in the dispatch.

The Democratic tariff is so unpopular that even the President's European policy does not shield it, as is the case just now in the northern states. California is seeing a great crop of olives left, for the most part, rotting on the trees. Whether justly or not, this condition is being laid to a Democratic "for revenue only" tariff policy which has thrown down the bars on the eastern seaboard and permits the "ammunition ships" to bring back from Spain and Italy about all of the olives and olive oil that this country needs; California declares that it can not compete with the low labor costs nor with the low transportation charges.

The lemon growers have been getting what they call "red ink" reports that their shipments to the East have not brought cost. The lemon market this year at best has been bad, because of weather conditions in the eastern states, which have reduced the consumption of lemons and lemonade and other lemon products. It is true that the European importations are said to be smaller than usual. They have, however, been sufficient to controll the market in the East and lower prices have been the result. California lemon growers are up against heavy losses and the crops of whole orchards may be abandoned. It is charged that the fault lies in a Democratic policy which reduced the tariff on the average box of lemons from $1.05 to about 35 cents.

Favored by cheap water transportation, the tariff permits the Italian, Spanish and Island lemons to come in and absorb the market. One large lemon ranch that cleaned up $1,200,000 in 1912, may take in only about $40,000 a year. **This would mean** an actual loss. A small grower who cleaned up $58,000 on twenty-three acres in 1912 —which, by the way, was an unusual year—says she will lose money this year. And so the stories of disaster go.

NEGRO HANGED

At Murphysboro, Ill., a negro was hanged legally from a scaffold in a stockade in the public square Saturday for having killed the wife of a local attorney. The last thing the negro did was to smoke a "10-center", which the sheriff gave him in compliance with his last request. 3000 witnessed the hanging.

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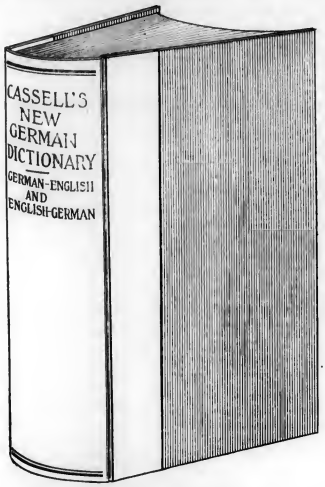

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"It has long been the honored custom of our people to turn in the fruitful autumn of the year in praise and thanksgiving to almighty God for His many blessings and mercies to us as a nation. The year that is now drawing to a close since we last observed our day of national Thanksgiving, has been, while a year of discipline because of the mighty forces of war and of changes which have disturbed the world, also a year of special blessings for us.

"Another year of space has been vouchsafed us; another year in which not only to take thought of our duty to ourselves and to mankind but also to adjust ourselves to the many responsibilities thrust upon us by a war which has involved almost the world of Europe. We have been able to assert our rights and the rights of mankind without breach of friendship with the great nations with whom we have had to deal, and while we have asserted rights, we have been able also to perform duties and exercise privileges of succor and helpfulness which should serve to demonstrate our desire to make the offices of friendship the means of truly disinterested and unselfish service.

"Our ability to serve all who could avail themselves of our services in the midst of crisis has been increased by a gracious Providence, by more and more abundant crops; our ample resources have enabled us to steady the markets of the world and facilitate necessary movement of commerce which the war might otherwise have rendered impossible; and our people have come more and more to a sober realization of the part they have been called upon to play in a time when all the world is shaken by unparalleled distresses and disasters.

"The extraordinary circumstances of such a time have done much to quicken our national consciousness and deepen and confirm our confidence in the principle of peace and freedom by which we have always sought to be guided. Out of darkness and perplexities have come firmer counsels of policy and clearer perceptions of the essential welfare of the nation. We have prospered while other peoples were at war, but our prosperity has been vouchsafed us as, we believe, only that we might the better perform the functions which war rendered it impossible for them to perform.

"Now, therefore, I, Woodrow Wilson, President of the United States of America, do hereby designate Thursday, the 25th of November next, as a day of Thanksgiving and prayer, and invite the people throughout the land to cease from their wonted occupations and in their several homes and places of worship render thanks to almighty God.

"In witness whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

"Done at the city of Washington this 20th day of October, in the year of our Lord, one-thousand-nine-hundred-and-fifteen, and of the independence of the United States of America, one-hundred-and-fortieth.

By the President,

"WOODROW WILSON,

"Robert Lansing,

Secretary of State."

NOTES AND COMMENTS

The Choral society of the Berne (Ind.) church is preparing to sing Gaul's "Holy City" on the evening of Thanksgiving Day.

The historic Hamburg-Altoona congregation recently held its last service on the site where for 200 years it has been worshipping. The new building, just erected, was first used for service on October 17.

The church at Roaring Spring, Pa., rejoices at the re-opening and re-dedication of its building, which was closed for some time on account of the repairs being made. The building now is a pleasant and comfortable house of worship with a seating capacity of 200 in the main audience room. This capacity may be doubled on special occasions by opening the class rooms adjoining. The basement has been fitted up for a Sunday school, prayer meeting and class purposes. Special services preparatory to the opening were held on Wednesday, Thursday, Friday and Saturday evenings of last week. At the formal re-dedicatory service last Sunday Rev. W. S. Gottshall of Bluffton, Pa., was the principal speaker, the music being furnished by a male quartet and a number of musicians from the Y. M. C. A. of Altoona, Pa. The indebtedness incurred by these improvements amounts to $1,250, nearly $500 of which was already subscribed before the Sunday service.

The ladies of the Eastern District Conference, interested in orphan work, met in convention in the First church, Philadelphia, on the afternoon and evening of the 21st to discuss various phases of the work.

According to information presented by the "Mennonitische Blätter" the property losses on account of the war, by the small Mennonite community in Galicia, thus far amounts to $1,250,000. But money cannot estimate the suffering and hardships involved in the loss of homes, banishments, separation of families, not to mention the loss of dear ones compelled to serve in the ranks. With cummunities of brethren in nearly all of the countries involved in the war we will only know how much they have had to endure when peace finally comes — and peace seems a long way off just now.

Doctor Zwemer, the brilliant leader of the world's Christian propaganda among Moslems, said in an address in New York the other day that there are 80,000,000 Moslem children to be reckoned with, whose present unsocial condition will be intolerable in the made-over world, after the war. The mortality among them, he said, is from 80 to 90 per cent. More than 90 per cent. of Moslems are illiterate. "Mohammed could not say, 'Suffer little children to come unto me'." He told a story of a little girl in a mission school in Arabia who left school at 11 years of age to be married—and returned, six months later, a divorced woman. "This war of the kings", declared Doctor Zwemer, "is of minor consideration, as compared with the war of the King."

Words in the Bible printed in italics indicate that the words so printed do not rightly form a part of the original text, but were adopted by the translators to make the sense of the original clear, remarks an exchange. As used in the Bible, italics have no relation to the common practice of using them for the purpose of emphasizing certain words. In the early history of printing those portions of a book not properly belonging to the main work, such as introductions, prefaces, indexes and foot notes were printed in italics, the text itself being in roman.

It has been said of one of William McKinley's campaigns that a reporter followed him incessantly, and improved every occasion to misrepresent and defeat him. On one occasion Mr. McKinley was on his way to make a speech in a nearby town. The night was fearful, and he was riding in a closed hack. The reporter was on his track, albeit the reporter had been sick for some time. Mr. McKinley had not gone far when he heard that cough, and knew that the reporter was riding with the driver in the exposed seat. The major called to the driver to stop, and alighted. "Get down off that seat, young man," he said. The reporter obeyed, thinking the time for the major's vengeance had come. "Here," said Mr. McKinley, taking off his overcoat, "you put on this overcoat and get into the carriage." "But, Major McKinley," said the reporter. "I guess you don't know who I am. I have been with you the whole campaign, giving it to you every time you spoke, and I am going over tonight to rip you to pieces if I can." "I know," said Mr. McKinley, "but you put on this coat, and get inside and get warm, so that you can do a good job."

To leave a wicked life is in itself a heroic deed. It takes a real hero to throw off the yoke of evil, writes Byron Stauffer in the Christian Guardian. On my first appointment was an Irish tanner with a periodical mania for drink. He had a fair wage, but his four ragged girls looked like waifs of the slums, although they lived out in the healthy open country. He was like the demoniac of Gadara. His children would run from him like frightened fawn when they saw their father come staggering across the fields on pay day. I remember, when he told me of his decision to lead a Christian life, my own doubts regarding his ability to hold out, and the incredulity with which some of my best church people received the news. The next Sunday evening Drunken Ed. (for that was his name even long after his reformation) went into the village store to buy five coats. He explained to the salesman he wanted to take his wife and children to church next

day. The sympathetic merchant threw into the bargain a warm coat for the father. The tavern habitues saw a sight to talk about on Sunday morning. Drunken Ed. and the whole family were going up to church! Thus did he literally walk away from his besotted associates. A man who saw the strange spectacle said he would never again laugh at the crude old revival hymn, "My old companions, fare you well; I will not go with you to hell."

HOME MISSION

The following reports from our city missions indicate that the Master's work carried on at these places is encouraging.

Los Angeles Mission.

On October 3 we observed the first anniversary of the Whosoever Will Mission church, it being one year since the chapel was dedicated at our present location.

In this year we have held about 400 public meetings; in these meetings about 40 persons have professed conversion. We have ministered in many ways to many people: have preached, taught, advised, fed the hungry, clothed the needy; looking back over the work done and at apparent results we feel like saying, "Were not ten cleansed? where are the nine?" Luke 17:17.

At our anniversary service we baptized one boy and received into church membership this boy and his mother We held communion service and there were 36 communicants. In the afternoon we had the anniversary program for which our Mennonite friends in the city furnished the material.

The care of the poor will be a problem this winter. Not only is there lack of material things but we are among those who lack mental capacity to provide and manage; so many are in poverty who one time had plenty; these are a care to us. Then some are poor through misfortune or mistrust. We have the care of a lady and her two children who a year ago was deserted by her husband; since she has had no fixed abode; she has gone to various houses and asked for the privilege of sleeping on the porch; she has worked as she could find work; we gave her shelter and food in the mission house for two weeks and helped to get a little cottage to be her home for a time.

We have another case in mind: the man of the house is blind; his wife is not able to work; there is one daughter, 17 years of age, who has had work part of the time at thirty cents a day! Yet, her wages is the sole income for the family except what almost equally poor neighbors share. These are not the only extreme cases; as soon as the cold weather sets in we shall know of many more.

Let me give one figure to show the spiritual need of the people: Of every 100 people living in the state of California, 90 of them never go to Sunday school; talk about education, civilization and gold in this western state—what does it all amount to when there is no knowledge of God and His Word? Certainly there is reason for mission work in California.

Yours in the work,
E. F. Grubb.

Chicago Mission.
October, 1915.

The second quarter's mission work at 7130 Ashland Ave., just concluded with our hearts beating in gratitude to Him for the way in which He has led us during these days of privilege and responsibility. We have reason to be encouraged. We had an average attendance at our Sunday school during this quarter of over forty, with more than seventy enrolled. Our Wednesday evening meetings are to be devoted to an expositional study of the Scriptures, making it evangelistic as much as is necessary, which will be strengthening to the workers and certainly helpful and uplifting to those who may come in, often, we trust, the means of leading some to seek salvation. Our Sunday evening services are quite well attended, considering the fact that we are here so short a time. We were privileged a few weeks since to baptize two who were recently saved, heads of families. We have organized a women's meeting, to be held on the first Thursday of each month. Had a good meeting October 7. By this service we hope to interest the mothers in Gospel truths and get many of them turned "right about face". On the 31st of October we hope to have our first Christian Endeavor society; through this movement we are expecting to interest some of the young men in the vicinity in Gospel work. We are spending our time largely in getting hold of the children, so that our work during the week is to call at the homes, get in touch with the children and the parents, but more especially for the purpos of getting the children to our Sunday school. The slogan for our school is that each scholar shall come himself and endeavor to bring others. The parents are constantly urged to attend our various services, and I think the longer we are here, and the better they become acquainted with us and our work the more can we expect from them. So many indiscreet and unspiritual things are done in the name of religion that many look with no little suspicion upon a newly organized mission, hence the slowness of the work. The great need of the people here in this part of the city is salvation in Jesus Christ. Some of our people have shown their willingness to send clothing, apples, etc., but very few need to be helped in this way, so that I have advised them not to send at present. Salvation is the need and nothing in a material way would so help out at present as a regular church building, inviting them to come, instead of simply a hall right on the side-walk, thus inviting every kind of disturbance. I know the board has not the means, but am persuaded to believe that if some of our people whom God has so richly blessed materially knew the needs as they really exist, would come to the rescue at once. We only shall continue to hope and pray that such may be the case.

Yours for larger service,
W. W. Miller.

Note: — Contributions toward the support of the cause of home missions should be sent only to the treasurer of the home mission board, G. A. Haury, Newton, Kan. The work is steadily assuming larger proportions. Through this home mission work the Lord is leading us ever deeper into the labors in His vineyard. The blessed results already vouchsafed of the Lord may well encourage us to more earnest prayer and increased giving.

H. P. Krehbiel, Sec'y.

FACTS ABOUT SOUTH AMERICA

South America is nearly 5,000 miles long and 3,000 miles wide in the widest part.

There are ten republics, exclusive of Panama and the Guianas.

It has the largest rivers, greatest mountain ranges, and the densest forests of any continent in the world. The Amazon river has 60,000 miles navigable waterway.

The River de la Plata is 150 miles wide at its mouth, and it is thirty miles wide in front of the city of Buenos Aires, situated 150 miles up the river. It is notable that a high degree of material progress has been made only where there is a large influence exercised by the outside world. Towns left to themselves make little progress.

In nine of the ten republics Spanish is the chief language, in the tenth, Brazil, Portuguese is spoken.

In most of the countries there are tribes of Indians who speak different languages.

South America has over 300 tribes of Indians, some of whom have come under the domination of the Roman Catholic church, but many have not yet been reached by either Roman Catholics or Protestants.

The population is about 50,000,000, out of which number probably 40,000,000 have not heard the gospel sufficiently intelligently for them to understand. At least they do not give evidence of it in their lives.

South America is exceedingly rich in natural resources. Material prosperity is advancing rapidly, and education is being pushed in most of the republics.

Nine of the republics have granted religious toleration, and the tenth, Peru, is expected to pass the final stage before very long.

From the beginning of Rome's denomination of South America every effort has been made by the priests to prevent the spread of evangelical truth.

The Bible is pronounced an immoral book which will corrupt the minds of those who read it, consequently the priests seize every opportunity to destroy it.

A large percentage of the men are opposed to the church and do not believe in the priests or in their teaching.

In Brazil there is no state church, though the Roman Catholic church is generally recognized.

The most bitter opposition comes from the priests. As a rule the governmental authorities encourage, rather than otherwise, all evangelical work. The progress of evangelical work is not limited by law or by opposition, but by the paucity of workers and the lack of sufficient means.

In some parts is to be seen the most polished civilization, and in other parts there exist degrading forms of slavery and diabolical atrocities.—The Missionary Review.

BIBLE PRAYERS.

Personal Prayers.

I. For Guidance.—In Ex. 17:4 we read: "Moses cried unto the Lord, saying, What shall I do unto this people? They be almost ready to stone me?" The great leader is at his wits' end. He does not know how to appease the wrathful murmurings of the people, so he appeals to God for wisdom; and God answers directly, telling him to take his rod, go to Horeb, and strike the rock from which the water would flow. There are times when leaders of God's people know not what to do. They are helpless, but they always have within reach the resource of prayer. God is always within speaking distance, and the promise never fails: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not."

II. For Permission.—God tells Lot to leave Sodom, and flee to the mountains. But Lot is afraid to venture into the lonely places, so he says: "Oh! not so, my Lord! Behold, now, this city is near to flee unto, and it is a little one: oh, let me escape thither, and my soul shall live." Gen. 19:18, 20.

A truly obedient spirit would have gone to the moutain without asking any questions, and trusted God for protection. But God pities His weak, fearful children. In this case He yielded to the infirmity of Lot, and gave him permission to go to the city of Zoar. It might have been better for him if he had gone to the mountain. It is dangerous to make wilful, selfish prayers. God may hear, and with the answer send chastisement for disobedience.

III. For Refreshment. — Samson, weary with the battle which brings him victory, is sore athirst, and says: "Thou hast given this great deliverance by the hand of Thy servant, and now shall I die for thirst? But God clave the hollow place that was in Lehi (R. V.), and there came water thereout; . . wherefore the name thereof was called Enhakkore which is in Lehi unto this day." Jud. 15:18. En-hakkore means, "The well of him that called." The fountain of fresh water springs up in response to the prayer of Samson, and his thirst is quenched. How many times we have experiences like this. Wearied with our toil, we cry to God for refreshment of spirit, and he opens a fountain in some precious promise or striking providence which refreshes our souls!

IV. For safety.—Jacob, who a few years before had fled from the wrath of Esau, whom he had robbed of his birthright, is returning with his family and his herds about him. The report comes that Esau is coming with armed soldiers, and Jacob fears the wrath of his injured brother. Unable to sleep, he goes across the Brook Jabbok, where he meets an angel who wrestles with him to the break of day. Crippled, exhausted, helpless, he hangs on to him with the pathetic prayer: "I will not let thee go, except thou bless me." Gen. 32:26. And the blessing comes. Esau's wrath is turned away, and, what is better still, Jacob the Supplanter, becomes Israel, the Prince of God. The man who prays and turns to God in great emergencies will find that in his importunate and helpless beseeching there will come a transformation of character, which will be in itself a protection against dangers which may follow.

Many of us can look back to our Jabbok experiences when we withdrew to be alone with God, and the battle with Him was fought to a finish. We resisted. It was a wrestling indeed, God wrestling with us instead of our wrestling with Him; but finally the will was conquered, and victory was complete. From such an experience we pass into a higher spiritual realm, and ever afterward live on a higher plane. Jacob becomes Israel.

V. For Forgiveness.—The personal prayers of David are pathetic. The fifty-first Psalm is the unveiling of his heart to God, in penitential confession of personal sin and earnest prayer for personal forgiveness. Until we have confessed our own sins, and realized that they are put away, we are in a poor condition to intercede for others.

Intercessory Prayer.

I. For the Ungodly.—In Gen. 20:7 we read: "Now, therefore, restore the man his wife; for he is a prophet, and he shall pray for thee, and thou shalt live." Here we have God's estimate of Abraham. He is a prophet, one who speaks to men for God; and he is an intercessor, one who speaks to God for men. God saves and blesses the ungodly in answer to the prayer of the righteous. He would encourage such to approach Christians, and ask an interest in their prayers.

II. For Loved Ones.—Abraham says to God: "Oh, that Ishmael might live before Thee!" Gen. 17:18. Ishmael was a child of sin, but Abraham is anxious that he should truly live before God. This is more than a prayer for mere existence or subsistence. The Patriarch wishes for his child a life that is life indeed. May every Christian parent be able to make the same prayer for the wayward boy or girl. God will answer it!

Miriam has done wrong, and is stricken with leprosy. Then Moses cries unto the Lord, saying: "Heal her now, O God, I beseech Thee" (Num. 12:13); and the "The prayer of faith shall save the sick, and the Lord shall raise him up." But the prayer of faith commits to God his method of doing it. He can heal without remedies, or with them; and when a Christian becomes ill, he should turn to the Lord for the healing, and do just what God tells him with a view to cure. If it is plain that surgical skill is needed, that may be God's method. If it is plain that a change of climate is needed, that may be God's method. If it is plain that rest is needed, that may be God's method. But if God sees it, he can heal without any agency or instrument. The mistake that many make is in insisting that God shall heal by only one method.

III. For the City. — Abraham prays that, for the sake of the righteous, the wicked in Sodom may be spared; and God answers his prayer, so far as he goes. The question, "Shall not the Judge of all the earth do right?" (Gen. 18:25) is very suggestive.

God is a friend, and it is right for one friend to hear and answer the appeal of another friend. Abraham approaches God as friend goes to friend. God is a father, and it is right for a father to hear and answer the cry of his child.

IV. For the People. — "Therefore the people came to Moses, and said, We have sinned; for we have spoken against the Lord and against thee: pray unto the Lord, that He take away the serpents from us." Num. 21:7. The people ask Moses to pray for them, and this is another instance of Scriptural authority for asking people to pray for us. In Deut. 9:25 Moses says: "I fell down before the Lord forty days and forty nights." This is just after the tragedy of the golden calf; Moses is so broken-hearted over it that he spends forty days and nights in prayer for the people. The measure of his earnestness is seen in the words: "This people have sinned a great sin . . . yet now, if Thou wilt forgive their sin—and if not, blot me, I pray Thee, out of Thy book which Thou hast written." Someone has defined real prayer as "need packed till it takes fire." And the spirit of intercession in Moses is so intense that it almost consumes him.

Union in Prayer.

In I Sam. 7:5 we read: "Samuel said, Gather all Israel to Mizpeh, and I will pray for you unto the Lord." Samuel believes in doing things by prayer. He might have instituted a reform, and organized a great party for carrying out his plans; but he believes that the most effective way to reform the people is by praying for them, so he appoints this day of prayer, and calls the people together for the purpose.

Pentecost comes while the early church is at prayer. In Ex. 17:11 are the words: "It came to pass, when Moses held up his hand, that Israel prevailed; and when he let down his hands, Amalek prevailed." Victory or defeat depends on intercessory prayer. While God's people really pray, there is no power that can conquer them, and when they cease to pray they are easily overcome. —A. C. Dixon, in the (London) Christian.

CHARITY BEGINS AT HOME

The American people are not indifferent to the needs of men all about them. Take the country over, there are about 200,000 Protestant churches. Saint Louis has one church to 2,800 population; Chicago, one for 2,081; Boston one for 1,400, and Minneapolis, one for 1 054.

Look at our army of Christian workers in the midst of our population of less than 100,000,000. There are no less than 1,000,000 doing distinctive Christian service. There are more than 150,000 ministers. For every missionary the churches send abroad they hold fifty-four at home.

Take the matter of money expended. The running expenses of all the churches in 1900 was $158,000,000. It is much more now. In that year the Protestant Episcopal Church spent $14,606 000 for running expenses; the Presbyterian, $20,375.00; Baptist, $12,348,000; Methodist, $28 269,000; Roman Catholics, $31,185,000. Our own churches, in the neighborhood of $10,000,000.

These figures do not include the fabulous sums given colleges and libraries, etc. In general the American churches spent 94 cents at home for every 6 cents they spent for the evangelization of the non-Christian world.

In the light of these facts, the statement that "the church cannot see the misery which is under its own nose at home," appears rather absurd.

It is true that there are unconverted people at home; but what would be thought of a business man who declined to sell goods outside his own city until all its inhabitants used them? The fact that some Americans are irreligious does not lessen our obligation to give the gospel to the world. If the early church had refused to go to other nations until its own people were converted, Christianity would have died in its cradle, for the land in which it originated was never really Christianized and is today Mohammedan.—Extract from Missionary Intelligencer.

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EDITORIAL

It is more than amusing to listen to the arguments that "gang" politicians have to offer to the people for their election to office or for their continuance in office. Usually when local affairs need a decided shake-up and crooked officials are to be thrown out, the people are appealed to to remember how much national policies are endangered if they don't support the "ins" or the "outs" as the case may be. When there is graft in its boldest form, or when the rum element is overstepping itself and there is a need for immediate action, citizens are appealed to to "keep in power the party that saved the nation", or "to put into power the only party that is the workingman's friend." "As goes the state, so goes the nation," etc.

We said, the arguments are amusing, and so they are, because of the evasion of issues they show and the "dust they throw" into the eyes of the voters. Most voters are wearing the "party-collar" and politicians are never fool enough to ignore that fact. To speak the name of party is to utter a magic word that too often wins men from their conscience and the side of right to those who commit the basest crimes against the state in the name of government.

It is the Christian voter's business to vote. His vote counts one in the community and if he fails to use it on the side of righteousness and good government, he is as much a wrong-doer as was the man who hid his talent in a napkin and, like him, he deserves having it taken away from him. There can be no greater crime against society than permitting wrongs to go on unchecked when one has in his hands the power that may check them.

Besides using his right to vote and voting right, it is the Christian citizen's business to use his citizenship prayerfully. The inconsistant man who doesn't act as he prays in public—and possibly doesn't pray in private at all—he is no consideration in this article. The Christian citizen prays and votes, voting as he prays and praying as he votes. There is absolutely no use in one praying for God to do for our country when one doesn't do as God gives power to do. The non-voting Christian is as much a slave to the politician as the one who does his bidding for, generally, a vote not cast counts most on the side that is not for decency and righteousness.

It is as necessary to exercise ones thinking powers in matters of citizenship as in business or anything else. The excuse, "I didn't think," is the one made by those who confess failure. It's our business to think. Here is a matter always to think about: "Are you for or against the men whom the liquor people, the corruptors of the state and the backers of immorality are for?" In every case a Christian is safe in saying: "I am against the man whom the booze crowd, the grafters and the white-slavers are for."

It has become the custom with a number of business houses to place cards in prominent places in their offices announcing to any one who breaks in with the purpose of robbing that the desks and drawers are not locked and, would the burglar please shut the door and windows when he goes out. "Such signs," explained a prominent business man, "are no joke. Money is generally kept in banks or in vaults where there is a watchman to protect it. A visit by the average burglar results in greater damage to the furniture and safe than the value of the booty he may find there to carry away." Smashed desks, broken locks, etc., are an unnecessary barrier between a thief and nothing and when he knows what is on the other side or has a chance to see, without much difficulty he will go away, not satisfied, of course, but convinced of the uselessness of carrying on his efforts in that particular quarter.

The man, bent in a career of crime, if he will only stop and reckon up the results to be secured by his efforts, will seldom commence. The day has long passed when there is a possibility of successfully "pulling off a big thing". Most people have sense enough to know this, but now and then some one is found who wants "to take a chance". The chance is a poor one indeed. In the first place there is no booty laying around waiting for the burglar to come around and carry it off. Business men are no more such fools as to throw chances in the way of any one whose inclinations are in the direction of thievery. In the next place the one who "takes a chance" to enrich himself dishonestly is giving the policeman an excellent chance for distinguishing himself. Society is offering better protecton to life and property than ever before and alert officers of the law "take no chances" at everybody remaining good and orderly citizens. In the last place, "taking a chance" is inviting calamity. A fool would not even "take a chance" at lighting his pipe on a powder barrel and the criminal is living over something more uncertain and more dangerous than a barrel of powder. The end of a criminal's career is one of the best proofs in the world that, after all, there is no such a thing as chance. Whatsoever a man sows that he must certainly reap; a criminal's carreer means a criminal's end; a "chance" at something wrong means the wrong kind of a chance.

On receipt of $2.00 we will renew your own subscription and send the Mennonite to a new subscriber from now until January, 1917.

HOW SHIPS TALK

Admiral Richard Kempenfelt was the son of a Swedish gentleman. Born in Westminster in October, 1718, he was drowned August 29, 1782, on board the Royal George at Spithead, the vessel, when careened for repairs, being struck by a squall, when

"Brave Kempenfelt went down
With twice four hundred men."

He is remembered as a devoted follower of the Savior, and associate of Whitefield, the Wesleys, and other faithful ministers, and is known as the author of that most solemn and thrilling lyric,

"Hark! 'tis the trump of God,
Sounds through the realms abroad,
Time is no more!"

(Songs of Pilgrimage, Nos. 1171, 1172.

He is also known as the inventor of a system of signaling, by which ships at sea, too far apart to speak or to read, and in too much haste to delay, can yet talk with each other as they speed on their watery way. William Abbott thus describes the process of sea signaling:

When two ships meet on the Atlantic they do not stop for the captain of either to say, "How d'ye do?" or "What's the news from Boston?" to the other. Time is too valuable at sea for that, so they talk by hoisting flags. I suppose Kempenfelt's plan was a very incomplete one—most great inventions are at first—but he was the real inventor, and England has since made it almost perfect.

What is called the "International Code" dates from 1855. Every vessel of every civilized nation now carries a set of the flags and a signal book, which explains the meaning of each and of each combination of them. There are only eighteen flags in all, but they can be combined by hoisting not less than two nor more than four at once, so as to express more than seventy-eight thousand different sentences. So two ships can do as much talking as they have time for to each other, or to a lighthouse or lightship—for these also have flags and signal books to use.

The "Code" set of flags is made up of a swallow-tailed red flag called the burgee, four triangular pennents, and thirteen square flags. Each represents a consonant letter; no vowels are used. The burgee means B; and C, D. F, and G are pennants. C has a red ball on white ground, D a white on blue, F white on red. G is half yellow, half blue, perpendicularly. So on through the list, red stripes on white, white stripes on red, blue and white checks, etc.

Suppose you are on a steamer, bound for Liverpool. A ship is sighted too far away to speak to her with a trumpet, even if the steamer were not going too fast for that. She is too far off for the captain to make out her name from the name-board on her bow, even through a telescope, so the quartermaster hoists to the masthead the red burgee, and under it on the same rope the penant showing the white ball on the blue ground. These two stand for BD, and that means, "What ship is that?" then the other hoists her flags in reply. The name is entered on the log-book, and when the steamer reaches Liverpool, among the marine news of the newspapers next morning will appear the fact that such and such a ship was "spoken" in such and such a latitude and longitude. Sometimes a ship or steamer is seen which seems to be in trouble —she is "hove to", which means she has stopped, or nearly so. The ship you are on hoists the red burgee, under it the yellow and blue, and under that again the red and white, both square flags. The whole row reads BGH, and means, "Has any accident happened?"

I have heard that a steamer on the Red Sea was passing the lonely island of Perim, on which is a light-house. From the lighthouse was shown first four flags, reading, FDKN, "When shall I," then three. QCP, "be", then four again, DQLW, "relieved?" Now, what did that mean? Why, the keeper, who no doubt was very tired of his small quarters and lonely life, was expecting a vacation, and wanted to know when the other fellow was coming to take his place. How disappointed he must have been when the signal was hoisted on the steamer, RWQ, "Don't know!"

Sometimes signals are shown that mean a great deal to the ship and the passengers, but the signaler does not know the vessels, nor do the passengers know him, nor perhaps even see him. Such are those often shown from the shore by our life-saving service men. Here is one in the report of the Service for 1888: "Nov. 8. The signal JD, 'You are standing into danger,' was hoisted by the lookout at the False Cape Station, coast of Virginia, to warn a steamer in danger of stranding on the beach. She immediately changed her course and stood off shore." Dou you think many of the passengers realized that signal may have saved their lives?

Now, if you are fortunate enough to make a voyage, look out for the signal flags when any other vessel is in sight. I hope your vessel will always be able to hoist the signal BRC, "All well on board!"—(Sel.)

WILL MORMONISM FALL?

From time to time the Christian press has found it important to warn the public against the frauds which the Mormons are committing in the name of religion, but in spite of frauds Mormons are drawing recruits from all parts of the world and have large settlements in Mexico and Canada as well as in the United States. So long as foolish people will be moved by fanatics to accept all kinds of improbabilities as facts we may expect that the Mormons will get their share of them. Mormonism, like all other foolish or dangerous cults, will only disappear when those who hold to them loose faith in them. The recent examination by competent scholars of the plates in ancient Egyptian characters, upon which the truth or sham of Mormonism rests, and the results of that investigation, which are now known to the world, go to prove what everybody knew must be true, namely that Mormonism is one big fraud. The facts, as the "Guardian" gives them, makes one feel that the time certainly must be near when the Mormon people themselves will throw off the terrible yoke which binds them to treason, sham and lust.

"About two years ago the Mormon leaders in Salt Lake City, in the interest of their cult, committed a short-sighted act when they complied with the late Bishop Spalding's suggestion and permitted the Egyptian scholars to see the inscriptions from which the supposed translations were made by Joseph Smith, and which are known as the "Book of Abraham" in the volume entitled "The Pearl of Great Price," one of the three sacred books peculiar to the Mormons.

"The leaders, nothing doubting but that Joseph Smith's translation was bona fide, furnished Bishop Spalding with a copy of the Egyptian hieroglyphics. When Joseph Smith claimed that he had a special dispensation to read these inscriptions, scholarship had not yet found the key that has since unlocked the door and made the deciphering of them a very simple matter on the part of the Egyptologist.

"As claimed by the founder of the Mormon propaganda, these wonderful records, it was asserted, were the writings of Abraham while he was in Egypt, written by his own hand on papyrus. To the dismay of the Mormon hierarchy, these much prized and sacred writings are not on papyrus, but on clay objects, and prove to be simply short prayers to the sun-god, which were placed in tombs. Such objects can still be easily obtained in Cairo. But not a reference or word about Abraham.

"Of course this exposure created consternation in the tent of the Mormon hierarchy at the time, but to all appearances the matter was forgotten, and the hope was that the question would not again be resurrected. However, seed had been sown that is beginning to bear fruit. The younger generation has been aroused, and students of the Utah University are asking questions, and claiming needed reforms. Prof. Edgar James Banks says: "Those most familiar with the present Mormon church describe it as a great financial institution, as soulless as any other corporation. It is a business which, under the name of religion, collects a tithe or tenth of the income of all its members, and that revenue is enormous. The progressive Mormons have long demanded that a financial statement of the annual tithes be made public, and recently, for the first time, a statement appeared. The tithes for the last year, according to the statement, amounted to more han $1,500,000, and probably the real figures were much greater. In addition to the tithes were enormous revenues from various investments and interests, for the Mormon church is one of the largest business concerns in the world, controlling railroads, manufactories, stores, hotels and vast tracts of lands in many states, and even in foreign countries. These properties, however, are not held in the name of the church, but in the name of a prominent member of the church. The men who control the vast fonds of the church are loath to relinquish them . . . It is the enlightenment of the rising generation that they fear."

"The progressive spirit in the Utah University must be met and every effort made to eradicate it. In accordance with this silent ultimatum on the part of the board of regents, four of the Gentile professors have been dismissed, without a reason being given for such action. As a protest against the board's action fourteen of the professors of the faculty resigned.

"Light is the revealer, and those who are in a position to judge predict that Mormonism has had its death-blow. For a few years it may have a name, and through the missionaries get supporters among the ignorant from other lands. Let us hope that the unrest now being displayed may be the beginning of the end of this, to women especially, most degrading cult."

INSTRUCTIONAL PREACHING

The college and the little red schoolhouse are not the only educational agencies. They are not even the most important. The public school is indispensable. The college is an absolute necessity. But it is not in these institutions that all of education is received, nor the best of it. How many things there are in our social institutions and relationships that help to expand the mind and fill it with useful knowledge. Among these the pulpit is, or ought to be, an educational force.

Is it true that instructional preaching has come to be one of the lost arts and that the pulpit has lost its primacy as an educational force? Has the newspaper editor come to wield a bigger influence in shaping public opinion and in giving direction to the intellectual development of the community than the preacher? Perhaps so. But it need not be so if the preacher cares to retain his old place of influence, and will avail himself of all possibilities of his pulpit. The average sermon could be made more informing. The people perish for lack of knowledge. There is place for the sermon that is composed of pious reflections and searching questions and inspirational appeals. But there is need also for the instructional sermon that opens the truth and fills the mind with well approved facts and with the great doctrinal statements of our faith.

Jesus was a great preacher, but he was also the great Teacher. His disciples called him "Teacher". When he went up into the mountain and saw the multitudes he opened his mouth and taught them. To the two on the way to Emmaus he interpreted in all the Scriptures the things concerning Himself. He concerned Himself with the real facts and the true knowledge. His pulpit was a mighty educational force. His preaching was always informing.

It has seemed to us that there is too little instructional preaching. It takes knowledge to get conduct. They that know the truth are free; ignorant of the truth they are in all sorts of bondage. A well instructed congregation will be ready unto every good work. But often enough the preacher is discouraged over the small fruitage or the little zeal, when he himself is really to blame. The great facts of the faith and of the kingdom of God have not been explained and emphasized and reiterated in ever fresh settings until they become the very substance of the people's thinking. No great zeal can be fairly expected until the people are informed. The gifts brought to the altar are likely to be few and shabby unless the facts of a great need are brought impressively to the mind.

It takes work to prepare a sermon that will be instructive. It is rather easy to string a list of pious platitudes together and hitch them loosely to some text. It must be confessed that sometimes ministers, like other folks, are not as friendly to hard work as they might be. Perhaps the virile type of doctrinal and instructional preaching threatens to go out of fashion because few are willing to expend the time and effort necessary to prepare that type of pulpit discourse. Let the preacher remember that no success can be achieved without hard work. And there is no kind of work which promises larger returns and for which there is a more pressing call than that which is expended in the preparation of sermons that will be instructive.

The pulpit must stand with the college. It must share in the educational work. If is loses its instructional aim it will lose its power. The famous doctrinal preachers of Scotland sent forth some great men into the work of the kingdom, men well furnished unto every good work. That kind of preaching counts. It has been our privilege to sit under the ministry of some men who were great teaching-preachers. Their work abides. It was effective. It was far-reaching. The influence these men had on their communities was remarkable. Their congregations were foremost in all the activities of the kingdom. And when the voice of the preacher was stilled, the congregation did not disintegrate. It did not scatter and lose its organization and name. On the contrary, it went on from strength to strength. The

people who have been indoctrinated well have something higher than love for a human leader to inspire them.

The conservation of our faith calls for a fresh emphasis on the importance of instructional preaching. The faith once delivered to the saints is likely to be lost out of our hands unless the masses of the people are thoroughly instructed in its essential elements. And the salvation of America depends upon the pulpit, upon the pulpit that gives out a full rounded and articulated gospel that will knit itself into the thought and become the daily inspiration of our citizenship.

—Pittsburg Christian Advocate.

THE C. E. TOPIC

Nov. 7.

Tasks That Are Waiting for the Church of Christ.

Luke 4:14-21.

Though Jesus was not in sympathy with all that was done by the persons He came in contact with in the synagog, He set an example in church-going. It is the business of the church to offer a place where all are welcomed to religious instruction and where the Gospel of salvation is preached to the sinner. Perhaps one of the reasons why the church has lost its hold upon the public and the masses have ceased to come, is because the church, by its attitude, has not made the non-Christian feel welcome. He has gotten the impression that church is no place for him. Another reason may lie in the message. Those churches which seek to make the pulpit a place of entertainment and do not make the preaching of the Gospel their chief effort, are in opposition to the world's amusement places and, as such, make miserable failures of themselves. The church has a mighty task before it now-a-days; it must work at two ends. At the one there must be an open door, at the other there must be a messenger of salvation.

Jesus and those attending the synagog with Him on that memorable morning in His home town were intent upon the study of the Word. The church is an institution of one book. It is its business to get the masses to know that book and to find in it the remedy for all their miseries. It is not to be denied that in all ages of the church the Bible has had the most prominent place in the church service, but the task during all that time was, and now is, that men get that book into their hearts and live it in their lives.

Jesus recognized that the poor had a special claim upon Him. Since His time this has always been the task of the church. If the church will not concern itself about them, nothing will. It is the opportunity of the church to tell the poor that the greatest, purest and holiest being was poor like themselves, and was familiar with all the problems that misery, affliction and poverty impose. While on earth He chose His friends from among the poor and was pleased to live their lives with them, and now, that He has finished His work as a man on earth, He still regards the cry of the needy and distressed and has laid the opportunity for relieving them upon those on earth who confess His name and profess to be His followers. The church may get great respect as an influence for culture and education from the world; it may have great credit for the reforms it has compelled, but the task that endears it to the hearts of men and best fulfills the purpose for which it was established is the one which makes it bring succor to the poor—the poor in body, mind and spirit. Jesus says that whatever it does for these, His little ones, is done unto Him.

Among those who are poor, we must class not only those who have no money but those who are unfortunate.

In the early days of the church, in the midst of a terrible persecution which the Christians of North Africa were enduring in the city of Carthage, the plague suddenly broke out and everybody fled but the Christians. These stayed to care for the sick and bury the dead and fight the plague generally No wonder that that was the last persecution that broke out in Carthage. It is by caring for the distressed that the church may endear itself to the hearts of men and women and thus be a means of pointing them to Christ.

Jesus announced that He had come to set free the captive as the prophecy declared He would. Nothing has been a greater factor in setting free those who were in bondage than the religion of Jesus. Slavery cannot exist where Christianity flourishes. Tyranny and the Gospel are always opposing one another and the Gospel is winning the fight. Women under Christ become men's helper and equal instead of his slave. Superstitions can not abide the light of the Gospel. The slaves of habit find that by the power He gives them they may become free. Those whom Satan binds, become strong enough to break their bondage under Christ. Liberty and quality are always the watchwords of the Christians that inspire them to overthrow the powers of iniquity.

Jesus healed the blind, as well as cured the sick. The blind are always the special concern of those who see, but there is a spiritual blindness—a blindness that knows not God; that does not admit being a sinner. It is this blindness which the church may cure by bringing the light to the heathen and the infidel and conviction to the sinner.

THE S. S. LESSON.

Nov. 7.

Ioash Repairs the Temple.

II Kings 12:4-15.

Golden Text—II Cor. 9:7.

Joash had spent some of the earlier years of his life in the temple and was naturally familiar with the bad state into which it had fallen on account of the neglect of the people and the sins of their rulers. He was under the influence of his uncle, the high priest, and eventually surpassed him in enthusiasm for the work of the Lord's house.

The reason the house of the Lord came to be in such bad shape was because it had been neglected by the people for such a long time. Neglect wears out many other things besides churches. Had the people been active in their religious duties, they would certainly have not allowed the temple to go to rack and ruin. Great and costly buildings are not now called for as places of worship. Such buildings are apt to be more the expression of pride than devotion, but the house in which people assemble to worship God should at least be as neat and clean as their own homes and the care they take of it is an evidence of the interest they have in the religion for which it stands.

One of the saddest sights in all the land is an abandoned house of worship. It makes one wonder if God has been forgotten and if the community is at all anxious about its spiritual welfare. An abandoned church is one of the surest evidences that the evil one is getting things pretty much his own way in the community. The people who consecrate a building to the worship of God should always remember that by so doing they take upon themselves the duty of sustaining worship in that particular place. The secret of the temple's ruin in Jerusalem was its idols. The secret of the abandoned churches of this land are the idols of pleasure and self-righteousness which people set up in their hearts.

Our bodies are compared to a temple in Scripture and we are reminded that they are holy. We should care for them to the best of our ability so that they may ever remain a glory to our Creator. A defiled or neglected body is a sin against the body's Creator. It should be clean and kept so by a clean life. It should be kept in the highest state of efficiency because it is to be an instrument to God's glory. It should be consecrated to Him because it belongs to Him and He provides for all its needs.

Jehovah gave orders that the money should be raised by voluntary contribution. There is nothing more distasteful than to feel that one is compelled to pay what he gives to God and it is not God's way to so receive offerings. Unless a gift is brought to Him as a free-will offering, prompted by love and devotion, it had better be left ungiven.

It is sad to note that the high priest, who was so earnest in other things concerning the service of Jehovah, should have neglected his duty in this particular and when he did the cause made no progress. The leaders of the people must be in earnest about their work, when they set an example of carelessness in the Lord's work nothing but carelessness is to be expected from the people. The most loyal people of God have always been those who have had loyal and earnest leaders who kept themselves to the front all the time.

The whole nation was urged to have a part in the work and they responded cheerfully because they were taken into the confidence of the king and by his example were led to show their earnestness. The shams resorted to in raising money for God's work in our day are frequently enough to make one blush that such things are done in the name of religion.

The workmen dealt fairly, it is said to their credit. Such work is always a credit to workmen and an honor to God.

MARRIAGES

Habegger-Sprunger. — On Sunday, October 17, in the Berne Mennonite church, Arman Habegger and Hilegunda Sprunger, by the pastor, Rev. P. R. Schroeder.

Lehman-Lehman.—On Sunday, October 17, in the Berne Mennonite church, Leo E. Lehman and Alice Lehman, by the pastor, Rev. P. R. Schroeder.

CONTRIBUTIONS

For the Mission in Los Angeles.

Received in July, August and Sept.

"Friend", Paso Robles $5; Sale of papers, 75 Cts.; July offerings, $1.05; August, ditto, $2.20; September, ditto $1.25; Ina Feighner, $3; Abr. Reimer, $58; "Friend" Aberdeen, Idaho. $2; Anna Albrecht, $5; "Friend" per N. B. Grubb, $1; Cornelius Jantz, $1. Peter Gering, $2.50; Mrs. Grubb $7.50. Clothing has been received from F. Williams, Jacob Albrecht.

Gratefully yours, **E. F. Grubb.**
4900 Aldama Street.

NEWS OF THE WEEK

GERMAN OFFICER WITH BOMBS ARRESTED.

New York, October 24.—In the arrest of Robert Fay, a lieutenant in the German army and connetced with the foreign office of the Wilhelmstrasse, and Walter Sholz, his brother-in-law, tonight, police and federal secret service agents believe they have detained leaders in a plot to wreck American munition plants and ships carrying munitions.

According to Captain Tunney, of the New York "anarchist" squad, Fay confessed that he came here to work out a plan for stopping the shipment of munitions. He said, Tunney avers, that he was supplied with $2,000 for carrrying out his operations. Papers found in his room showed he was a German secret service agent.

A vast quantity of high explosives and survey maps of New York harbor were found in the prisoner's room in Weehawken, N. J., where the arrests were made. Both are held on technical charges for disorderly conduct. An additional charge of attempted bribery may be made against Fay. He is said to have offered a police officer $1,000 to release him and made an advance payment of $60 when the officer agreed to this proposition.

MAY CAUSE BREAK WITH GERMANY

Washington, Oct. 26.—If the state department determines that Robert Fay is telling the truth in his story to the New York police of how he, a lieutenant in the German army, was sent to this country by the German secret service for the purpose of disabling by explosives steamships leaving American ports for Europe, the matter probably will be made the subject of vigorous representations to the German government.

State department officials were much interested today in press accounts of the confession said to have been made to Police Commissioner Woods and it was said that a report on the case was expected tomorrow from agents of the secret service who assisted in arresting Fay and his alleged accomplices.

The American government, the officials said, would regard such an action as Fay attributes to the German secret service as an offense against the United States of grave character.

U. S. SOLDIERS AND MEXICANS CLASH.

Brownsville, Texas, Oct. 24.—Soldiers of the Fourth United States infantry and Mexican bandits engaged in a skirmish tonight shortly after eight o'clock at the scene of the train robbery and murders last Monday. One American soldier, Private Herman E. Moore, was wounded, according to reports received at Fort Brown

Sergeant Arthur Estridge, of Company C, Fourth infantry, was in command of the detachment attacked. He reported to Fort Brown that five Mexicans were seen to cross the railroad track just beyond where the infantry was stationed. Mexicans and soldiers promptly opened fire, apparently about the same moment, while Estridge gave the alarm to headquarters. When the Mexicans returned the fire it seemed evident they numbered more than five, he said.

The firing lasted about five minutes. Probably 100 shots were fired. Private Moore was wounded in the abdomen and is not expected to live. There were no Mexicans killed so far as known.

FOURTEEN GIRLS AND ONE MAN DIE IN FIRE

Pittsburg, Oct. 25.—Fourteen girls and one man employed in the factory of the Union Paper Box Company on the north side are known to be dead, eight girls are badly injured and a number of others are missing as the result of a fire which this afternoon started in the feed store of James Brown & Co. and spread to the factory. Firemen searching the ruins of the three-story building recovered eleven bodies, and, reinforced by the entire city department, continued their search in the dense smoke.

Joseph L. Bash, employed as salesman by a stove company on the second floor of the building, saw flames shooting up the elevator shaft. Running to a window to give the alarm, he noticed a number of girls from the box factory leaning out of an upper window. Calling on them to jump, he caught them one after the other, lowering them to the ground until eight were safe.

Five girls were taken down a rope and three jumped from the third story. Two of the girls were injured severely by jumping to the street. Others escaped by making a desperate leap across a space more than four feet wide to an adjoining building.

NOTED BLACK HORSE TROOP IS WIPED OUT

Culver, Ind., October 25.—Sixty-four horses of the famous Culver Military academy Black Horse troop perished in a fire which swept the stables, of the academy early today. The fire evidently started between the two-hour visits of the night watchman and was beyond control when the alarm was given.

Sixty tons of hay in the mows above the horses made a huge furnace as the flames swept through the hay. The origin of the fire is unknown, but electric wires were in the stables and faulty insulation may be responsible. The trustees had recently announced a new brick stable among the improvements for the spring of 1916.

The sixty-four horses comprised all except three or four of the cavalry troop, which had for years been of country-wide note because of its excellence in military training. The horses died in their stalls.

SEVEN KILLED IN AUTO AND TRAIN COLLISION

Detroit, Oct. 24.—Seven members of one family were instantly killed and an eighth was fatally injured today by a Grand Trunk passenger train which struck an automobile at Frazer, Mich., sixteen miles from Detroit.

The dead are, Mrs. Rachel Stoldt, her five daughters and her sister, Miss Minnie Engel. William Stoldt, a farmer of Troy, Mich., the husband and father, was badly mangled.

There were no witnesses of the accident. Apparently Stoldt, who was driving the automobile, did not see or hear the approaching train and drove the machine on the crossing directly in front of the locomotive. The train was stopped and the crew gathered up the bodies which were scattered along the right-of-way, a distance of a quarter of a mile. Stoldt was the only member of the family left and he was unconscious.

BULGARIAN TROOPS BLOCK ALLIES' ROUTE

London, October 24.—The Bulgarians, according to their official report issued today, have reached Uskup, an important junction on the Saloniki-Nish railway, and have thus placed themselves across the route by which the allies' reinforcements for the Serbs would travel. The Austro-Germans, in the north have begun a more vigorous offensive and have crossed the Danube near Orsova. This brings much nearer the linking up of the armies of the Germanic allies and those of Bulgaria, and the opening of the way through Bulgaria to Constantinople.

Success is not being achieved without heavy losses, as the Serbian veterans, well entrenched in the mountains, are offering stubborn resistance and are making the invaders pay a big price for every mile of country invaded.

French troops are fighting beside the Serbians in the southeastern section and reports from Athens say that other steps are being taken by the allies to help their small partner.

FRENCH BEAT OFF BULGARIAN FORCE

London, October 25.—French troops, working up the railroad line from Salonika and beating off Bulgarian forces in southern Serbia, have gained possession of the line as far as Negotin, about fifty miles southeast of Uskup, it is stated in a dspatch from Gradek, Serbia.

It is denied in the Gradek advices, under Saturday's date, that the line had been cut at Veles, the Bulgarian attack on that place having been defeated.

Three divisions of Bulgarians were routed by French troops on Saturday on the front of Gradek-Volandova-Rabrovo, in southeastern Serbia, according to a dispatch filed at Salonica yesterday to the Havas News Agency. The Bulgarian forces, the dispatch adds, were decimated.

MINISTER KAI FU SHAH IS RECALLED TO PEKING

Peking, October 25.—President Yuan Shih-k'ai today announced the appointment of Dr. Wellington Koo, minister to Mexico, Peru and Cuba, to be Chinese minister to the United States in succession to Kai Fu Shah, who is recalled to Peking.

Dr. Koo was an under-secretary in the Chinese foreign office until recently, and as such was a member of a diplomatic commission which conducted the negotiations in Peking with the Japanese minister. He speaks Eglish perfectly, and is a graduate of Columbia university, where he received his doctorate.

Dr. Koo is a close friend of President Yuan Shih-k'ai and is strongly sympathetic with the latter's plan for the conversion of the Chinese republic into a parliamentary monarchy.

KING GEORGE AT THE FRONT

London, Oct. 25.—King George is now in France whither he has gone to visit the British army. He hopes also to see some of the allied troops.

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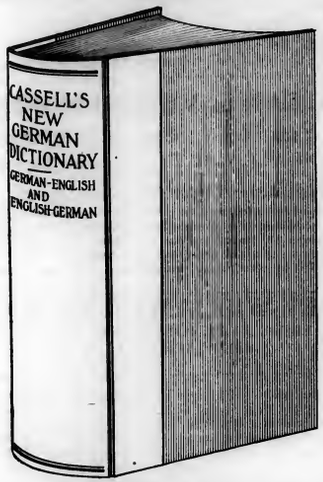

Every German-American who realizes the enormous advantage which a knowledge of the two languages—both German and English—gives to its possessor, will be eager that his children and he reap the benefit which will accrue from constant reference to this book in the home. Every patriotic German will feel in duty bound to further and encourage a knowledge of the language of the Fatherland among the sons and daughters of Germany who are growing up in America.

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VOL. XXX. BERNE, INDIANA, NOVEMBER 4, 1915. No. 43.

NOTES AND COMMENTS

Rev. P. R. Schroeder of Berne, Ind., is holding evangelistic services in Dalton, Ohio.

A series of meetings, held in the Smith's Corner (Pa.) church under the leadership of Bro. Harvey Miller, resulted in an encouraging number of confessions.

The Roaring Springs (Pa.) church announces its annual Bible conference for Nov. 27-29.

Bluffton college announces a special Bible course, to be given from Jan. 4 to Feb. 12 ,1916. This special Bible course is offered especially for those who cannot come for an entire year, or even for an entire semester, but who would lik to have some of the advantages for their work which are offered by a school. There are many ministers, Sunday school and Christian Endeavor workers who long for an opportunity to get definite training for their share in the upbuilding of the kingdom of God, but who are limited as to time or means. This course offers them the desired opportunity. The expense is small; the time needed is brief and comes at a period when the usual duties are least pressing, and the opportunities for the greatest amount of helpful and instructive work are at their best. Persons interested should write to the dean, Rev. J. H. Langenwalter, for a circular of information.

The installation of Rev. D. J. Brand as pastor of the Hereford (Pa.) congregations took place last Sunday, October 31. Rev. N. B. Grubb of Philadelphia conducted the installation. In his absence Prof. S. M. Rosenberger conducted services in the First church.

Information comes from the Holy Land through missionaries who have succeeded in escaping that the economic conditions there are deplorable, for there is no commerce, no communication with the outside world and there are no tourists. All the men who are of fighting age have been forced into the Turkish army, leaving at home only women and children and old men unable to till the soil. The sufferings of these poor people have been increased by a plague of locusts, which has been the worst scourge of its kind in the memory of those who live there.

The Mennonitische Blätter of September contains a number of letters written by different Mennonites there describing the awful havoc wrought and the suffering inflicted by the Russians by their invasion into Galicia, where several Mennonite congregations are found, with only a small membership. Their loss of property is estimated at $1,250,000. Among those taken prisoners and carried to Russia, some to Siberia, are the familiar names of Miller, Bachman, Stauffer, Bechtel, Brubaker. One writer closes his letter with "terrible times and great dearth and famine". The letters were written in July and August of this year.

The "Safety First" idea is bearing fruit on the railroads where, above anywhere else, there is a possibility of great calamities coming upon many not only by their own carelessness but by the neglect of one or a few as well. The first three months of 1915 made a remarkable record. Two hundred million passengers were carried nearly seven billion miles. The loss of life, which includes passengers, employees and trespassers, numbers only sixty-five. The last quarter for 1914 was almost as good, it having only had seventy-eight fatalities.

A Baltimore paper bemoans the loss to that city of $100,000,000 of trade because of the activity of the Society for the Prevention of Cruelty to Animals. The export trade in horses for the foreign war would have been just about that much greater had not the society, by its insistence upon having the horses shipped from that port treated humanely, driven the shippers to Norfolk and Newport News. All honor to the Baltimore society. If these poor horses must be sent to their doom, no effort can be too painstaking to see that they experience no unnecessary suffering.

The opportunities which Chicago furnishes for training in evangelism was illustrated by the fact that the students of the Bible Institute conducted or attended 40,895 meetings for men, women and children, in churches, missions, factories, industrial clubs, and in the open air. They taught 16,838 Sunday school and mission-study classes. They made 20,404 personal calls in homes, lodging-houses, and hospitals. They talked individually about salvation with 63,552 persons and reported 9,638 as professing conversion to Jesus Christ. They distributed 70,770 tracts and 3,332 copies of the Gospels.

The Mennonite Brethren in Christ who for a number of years have been successfully conducting missionary work among the Armenians, like all other bodies at work among these people, have upon them the sad burden of knowing something of what appears to be the bitter end of this ancient church which seems to be bravely testifying in a persecution that overshadows those of the ancient Roman empire. The Gospel Banner, the organ of the Mennonite Brethren in Christ, while compelled to take a gloomy view of the situation, sees an opportunity for work among the Armenians fortunate enough to be living in this country. It goes on to say: "From present indications it looks very doubtful whether we will ever be permitted to conduct missionary work among the poor dying Armenians in Turkey. Since we have a number of missionaries who have acquired the Armenian language, and who would be eminently fitted to take up work among Armenian speaking people, are there no Armenian colonies in some of the large cities of America to whom these workers could be sent. If so, their souls would be worth as much in America as in Asia; and if we have sent missionaries to them there we should cheerfully send them missionaries here. It would appear that our missionaries who can speak the Armenian language, and who have proved their interest in and love for them by laboring among them in their oppression in Turkey, would be received graciously by them, if Armenian colonies could be found in America. If such colonies exist, the very qualification of our missionaries to go to them would constitute a loud call from God to take to them the Gospel of Christ."

The plight of the Jewish people in Poland is indeed pitiful just now and may be better expressed in the words of Nahum Sokolow, the celebrated Zionistic author and editor, who has seen it all, than by one who only gets the echoes that now and then succeed in getting across the borders of that stricken country: "I have not words enough left to express my feelings about this martyr country—the once "fair land of Poland". What took place in Belgium and in the north of France is nothing in comparison to the agonies, woes and sufferings of our people, "the tribe with the wandering feet and weary breasts". Oh! the weepings and the wailings, the moanings and the groanings, the desolations and the devastations due to the crossing and recrossing of mighty armies to and fro. The Polish peasants must have suffered very much indeed; several thousand villages are destroyed, brought to ruin, and now merely mouldering heaps of ashes. Still, they have the soil left them to console them with hopes of reconstructing their economic life again. But 2,000,000 of the Polish Jews have no soil. To combine a nation without a land is to compound the formula of an inferno. Though the bulk of them have been poor, their occupations were those of little shop-keepers, pedlars, artisans, etc., and they earned their livelihood with the honest sweat of their brow. All these old congregations, centers of virtue and charity, lived their own lives, supporting each other in their old way, in their old, religious communal life of synagogs, chevras, philanthropic and friendly societies, with their rabbis and schools, governed by hoary traditions centuries old, with all the peculiarities of Jewsh psychology and deep religious belief, with purity and strength of family life and morality generally. This is to them a second destruction of Jerusalem. These millions

have been uprooted from the soil and cast to the winds."

A PARTING MESSAGE

On Board the S. S. "Chiyo Marn", Oct. 4, 1915.

Dear Brothers and Sisters in the Lord:—The Lord has been very good to us in that He has given us the joy which comes to those who are about to enter their appointed field of labor. "Hitherto hath the Lord helped us"; and surely He will always take care of His own. The strains of the song, "God will take care of you", which was sung by a number who had bidden goodby to friends on board the steamer, still ring in our ears. We have left the shores of our native land, we shall soon be separated by the Pacific ocean, still we feel nearer to you than ever before. We go at Christ's command, and as your representatives to souls in China who are in need of Christ.

It is with heartfelt gratitude that we think of the days of blessing spent with you, dear people, in Pennsylvania, Ohio, Indiana, Illinois, Minnesota, So. Dakota, Nebraska, Kansas and California; everywhere we received only the best. God reward you for all you have done for us during the days previous to our sailing. God give us more such parents who are willing to give their children in service to Christ in lands as needy as China.

How glad we would have been to visit all of our brethren, but time and health did not permit. We are sure that you will forgive us if we have disappointed you. Believe us, we are co-laborers with you—everyone of you—and we want your prayers. Already we are over 700 miles at sea; with the exception of a little boisterous weather the voyage thus far has been very pleasant. May it please our heavenly Father to bring us safely to our field, and may our lives be ever more fully His, is the prayer of your co-workers,

Jennie and B. J. Boehr.

Even the darkness has a message of cheer. The shadows point to the dawn. As I wake in the twilight of the morning, I often see the glimmer of the street-lamps falling upon the walls of my chamber, but in a little while the lamplighter passes by and turns out one after another, leaving the room in deeper darkness than it has been at any time during the whole night. Yet, I know that he is only putting out the street-lamps because the sun is about to rise and flood all the heavens with its light. So the darkness heralds the dawn.—A. J. Gordon.

THE DOCK MEMORIAL

"To the memory of Christopher Dock, who in 1750 wrote the earliest American essay on pedagogy, taught school and here, in 1771, he died on his knees in prayer," so reads the granite marker which was unveiled in the graveyard of the Lower Skippack meeting house last Sunday, October 24, in the presence of the governor of Pennsylvania, Martin Brumbaugh, ex-Governor Pennypacker and a gathering of several thousand people.

The stone is located on the site of the school, long since razed, and over the grave of Dock, or in proximity thereto, near the oldest tombstone, that of Paul Engle, who died in 1723. He had been elected Burgomaster of Germantown against his wish and, refusing to take the oath, removed to Skippack.

Rev. J. T. Schantz, of the Schwenksville Mennonite church, where Governor Brumbaugh preached in the morning, before being dined by ex-Governor Pennypacker, presided at today's exercises. Rev. Amos K. Bean read a Dock hymn in German. Then a choir sang it. Rev. N. B. Grubb of the First Mennonite church, Philadelphia, offered prayer after the black covering was removed from the monument and the inscription read.

Governor Brumbaugh spoke. He said he deemed it an honor and a privilege, as governor, to come to do honor to the memory of the marvelous pious schoolmaster of the Skippack. The governor declared that the piety of Dock might, with profit, be emulated by school teachers of today. "Piety must go hand in hand with knowledge, or knowledge is valueless," said Governor Brumbaugh. He said the true Spirit of God permeated Dock's teachings, and instanced the fact that Christopher Sower, second, who had been a pupil of Dock, became a bishop of the Dunkard church and his remains lie a few miles to the south in the little Dunkard graveyard at Fairview Village. The governor extolled the teachings of Dock and those of Sower, through his publications in Germantown, and then asserted that these men were forebearers of Judge Pennypacker and himself, governors of Pennsylvania. He declared that Pennsylvanians should realize and exploit the greatness that is theirs, and the Keystone state would receive its due among the states of the Union because she is second to none.

Governor Brumbaugh told how it was the custom of Dock to daily take his pupils to God in prayer and plead for light and guidance to instruct them as it was God's will they should be, and it was while on his knees doing this, after school, that his end came. After imploring God to bless the memory of Dock to every resident of Pennsylvania, the governor thanked the Almighty that he was born in Pennsylvania.

Judge Penypacker, after tracing the origin of the Mennonites to Menno Simon, born in Germany in 1492, declared that no people suffered more religious persecution than they. The English Quakers were Mennonites, he said, and the people of this little sect played the leading part in the settlement of Pennsylvania. Menno Simon first advocated the separation of church and state, and this principle was written into the Constitution of the United States. Dock was an example of the Mennonites. His uppermost thoughts were to do good for the children entrusted to him. He shunned worldly power and notoriety. Hence, when he was induced to write his book on pedagogy, he insisted that it be not published during his lifetime. It wasn't until twenty years after his death. Judge Pennypacker exhibited three manuscripts of Dock's hymns, two never published. He gave translations to show the quality of his composition and high thought. He said of Dock's essay on education that no book on education or pedagogy is published today that doesn't have reference to the work of Dock, the pious schoolmaster on the Skippack.

In presenting the stone in behalf of the committee, Rev. Jacob Snyder of Roaring Spring, Pa., said:

"It affords me a great deal of pleasure at this time to turn over the magnificent memorial which has been erected here to the memory of the pious schoolmaster of the Skippack, Christopher Dock, and in so doing realize that there rests upon us the sacred duty concerning the memory of those who have gone before, and, as Longfellow said, "Departing leave behind them foot-prints on the sands of time." This memorial, we believe, is a fitting tribute, humble as the effort may seem, to one whose life was given largely to the task of preparing the young for life's activities, standing, as it does, upon the sacred ground entrusted to the Mennonite church, is a memorial, not only of the last resting place of Christopher Dock, but marks as well the place of his activity as a teacher, and also the place where upon bended knees he fought the last enemy—death.

It is in behalf of the united Mennonite church, as well as her institutions of learning and her learned doctors, professors and teachers that I give unto you this memorial to guard and keep and, like the great leader of men who was divinely appointed to lead the Children of Israel from bondage unto the land of promise, he was told to set a memorial that, when in after-years their children and children's children should come and say to them, "What mean ye by this stone?" that they would say, "Our fathers dwelled in a strange land under cruel taskmasters and the Lord by a strong hand lead them out"; and I believe it is the duty of these magnificent organizations, corporations, congregations, teachers and preachers, to be able to say to those who come and ask. "What mean ye by this memorial?", that here lies the pious schoolmaster of the Skippack. And may you ever keep the minds of the rising generation greet and fragrant with the thoughts and acts of him who was the first to teach and prepare the young for their active duties in life in the great state of Pennsylvania, and the greatest state of the Union and a part of the greatest nation upon which the sun shines today. And may we all keep in mind the service of His Excellency, the Governor of this great state, as well as his worthy predecessor, Governor Pennypacker, for the valuable service rendered to bring to the attention and memory of the church and the Historical Society of Pennsylvania the life and activities of this God-fearing sainted teacher.

May you guard and keep his memory until Gabriel shall sound the blast of his trumpet, until the dead in Christ shall rise, when we believe that He shall again stand upon the earth and hear it said unto him, "Come ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the earth."

With kind appreciation and thanks for the co-operation of all who gave unto you to keep and to your successor in office, this memorial forever."

For nearly 200 years seven trustees have ben in charge of the church property, which consists of 100 acres, 40 acres woodland, given by Matthew von Bebber, to be held forever for the uses of education, religion and burial.

Most of those present came in automobiles and the churchyard and grounds were crowded.

A $3.00 Conklin Self-Filling Fountain Pen, your own renewal and a new subscriber for $4.50. The new subscriber will receive the paper from now until Jan. 1917.

WHY SHOULD WE LIVE A HOLY LIFE?

"The times of ignorance God winked at, but now He commandeth men everywhere to repent." In this enlightened age we ought to be willing to walk in the light of God's truth as it is in His Word. When He says, "Be ye holy, for I am holy," it does not mean that we can do as we please and get to heaven. "Without holiness no man shall see God," is in my Bible. How can we say we do not need holiness? "For God hath not called us unto uncleanness, but unto holiness." Paul says, "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." Oh! we need to be renewed in heart and mind. Oh! how we need to search ourselves to see if we walk sober and honest before God. Are we thoroughly cleansed from filthiness of the flesh, or are we taking our own way? Do we long to walk in God's way, and to be filled only with His righteousness, not our own righteousness, which, says the Word, is as filthy rags? Do we cling to our own ideas or will we take God at His word and consecrate ourselves wholly to Jesus, spirit, soul and body? Oh, how I need to look in God's mirror to see if I am clean and every whit whole, so that He has a clean temple to dwell in. "He that defileth the temple of God, which is our body, him shall God destroy."

Now, is it right for me, with all this light, to oppose or disregard the sanctification, which is ever commanded in the Word, so I can take my own way, or use the filthy weed, or take a social glass, or dress like the foolishly attired worldlings, or indulge in any of the pleasures which so many so-called Christians are enjoying to the hindrance of spiritual life or growth? There is no standing still. Jesus said, "He that is not with Me is against Me. He that gathereth not with Me, scattereth abroad." How can I gather if I oppose the teaching of Jesus in the Word He is the living Word for us to obey. He is the way and the truth and the life. He leads in the highway of holiness, which is the way for the redeemed and blood-washed saints, who are walking the strait and narrow way. No place, no time for quarreling or disputing, for all is love. The time is short; Jesus is coming soon according to the signs of the times. It behooves us to watch and pray, to walk in love, to examine ourselves, not others. We will have to give an account of ourselves. If we are truly holy, we will walk humbly before God. We may make mistakes unknowingly, but if we are humble and repentant, they are covered by the blood of Jesus. We must keep under the blood to keep clean and holy and bring forth fruits of the Spirit. Then we will not be high-minded or self-satisfied, but learners at Jesus' feet. We will fare the same as Jesus if we walk in the way of holiness. Those who ought to stand with us in the truth will oppose us. A few thoughts from I John 3:1. The world or worldly Christians will not know us or own us. Read to V. 3: "And every man that hath this hope in him purifieth himself even as He (Jesus) is pure." Read to V. 6: "Whosoever abideth in Him sinneth not: whosoever sinneth hath not seen Him nor known Him" (not saved wholly). Read to V. 8: "He that committeth sin is of the devil, for the devil sinneth from the beginning. For this purpose the Son of God was manifested that He might destroy the works of the devil." V. 9: "Whosoever is born of God doth not commit sin, for His seed remaineth in him, and he cannot sin because he is born of God." When we are filled with the love of God, we will want to labor and sacrifice to help our needy brethren—that means any one in need temporally, and more so to help bring them the blessed love of Jesus. V. 17. How can we when filled with His love, refrain from helping the needy and unfortunate? Missionaries in the mountains of the United States tell us that they are so thickly populated and people so very poor that many go hungry to bed. I hear the same conditions exist in foreign fields, like India and China. Yet, their spiritual need is greater than the temporal. Should we not desire and help and sacrifice to help, like the old German farmer and wife of Kansas (we read of in the Mennonite), who lived poor, yet gave large gifts for the unfortunate lepers. How should our hearts be bestirred to help all these needy places in their greater spiritual need, by going ourselves, or sending some one in our stead, for Jesus gave the command to each one of us to go into all the world and preach the Gospel to the whole creation. V. 18. It is told us by Jesus to confess Him and to tell it out what He has done for us; but our deeds and life must be in truth with our tongues. It is better to show by our life that we are born of God and living a sanctified life, than tell it and not live it. On to end V. 24. If we keep His commandments and dwell in Him, we will know that He abides in us by the Holy Spirit which He gives to all who obey Him.

Anna R. Fretz.

Perkasie, Pa.

THE BUSINESS OF THE PREACHER

We refer to the one who wants to be popular in these wonderful modern days. The preacher must remember that he is in a serious business, but he must be careful not to take it too seriously. He must study to please his people, and thus secure an audience and make a reputation. Then he must take up popular subjects; them that are sufficiently sensational that they will surprise and attract people, and give him sufficient leeway not to be too definite in his theology. He must denounce sin in its abstract form, and that which is unpopular, but he must be broad and generous enough to treat lightly the sins that prevail in his congregation. He must not say that it is wrong to play cards, to dance, to indulge in worldly amusements. That is a matter of private judgment and it is improper if not actually insolent for him to have an opinion on such subjects. Preach on the loveliness of virtue and the glory of heaven, but a man is almost a monster who will disturb the repose of a sinner by talking about sin and the terrors of hell. It is well enough to reprove the sins of the absent and the distant, but those present must be pleased. They are in the church "to enjoy" the sermon, and they must not have their feelings hurt. The supreme motive must be popularity and salary. Indeed, the salary determines the standing and reputation of the preacher.

It is important to leave the impression on worldly church-members that God is too good to send anybody to hell, even if there is a hell at all. If men will live peaceably and behave properly, they are all right. This thing of repentance and regeneration is just theological moonshine, invented by preachers. When you have the Fatherhood of God and the brotherhood of man, no second birth is needed. It is not safe to rebuke the worldliness of the church. It is not wise to make Christians a "peculiar people" If they fall in with the amusement heresy and the cook-stove apostasy, they will be jolly good fellows and some of the girls will say, "They are just too cute for anything." It is well to avoid seriousness, which would alarm, with the effort to pull sinners out of the fire. The old-time religion is not good enough for these days. The idea that the church is a rescue mission is played out in these modern days of culture and propriety. Preach much on poetry, that is truly harmless. Preach on civic righteousness, on sanitary regulations, on government ownership of public utilities. Work for city improvement. Heaven is a long way off and we may as well take one world at a time. Do not contend over-much for the faith. Have union meetings often, and invite Jews and Romanists, Unitarians and Christian Scientists, Musselmans and Mormons, and after they have come do not say anything about Christ as a Messiah, or the divine Son of God. You must be careful that your guests are not offended by any dogmatic statements of your faith. Just tell them plainly that it does not matter what men believe if they are only sincere about it. To make religion attractive, and the church progressive, up-to-date as it were, it is necessary to build halls and guilds for rolling ten-pins, and occasional harmless dances, for clubs, and societies, for banquets and sociables. If anybody suggests a prayer-meeting, kindly admonish him that it is far easier to get the young people to a sociable or a game of whist and the young people must have fun. And then don't forget to flatter. If a man is morally loose don't make him feel bad by telling him, just encourage him by saying he is a good fellow, and there are lots of people worse than he is. Flattery is a great asset in acquiring popularity. It is a sort of net that easily catches the unwary. All in all, the supreme business of the preacher is to be popular. Then he will be invited to public functions, he will be quoted in the papers, he will be put forward for president or bishop and he will leave the mossback, who tries to walk in the old paths, so far back that he will be lost in the chase.—Methodist Protestant.

You believe that Christ is present with you, nearer than your nearest and truest friend. You believe that He sympathizes with you, that He loves you, that He is not looking at you to blame you or criticize you, but to help you, to give you cheer and encouragement. You believe Him when He says: "I am with you all the days." Now practice that faith. Act as if you believed it. Make the fact real by faith and then do just precisely as you would do if you looked up and saw His face beaming upon yours.—Dr. J. R. Miller.

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EDITORIAL

Although Wyoming has given women the right to vote since 1869, and Colorado in 1893, and ten other western states have fallen in line, New Jersey by a vote of four to three rejected the measure last week. This, while a great disappointment to those advocating the measure, is not to be understood as finally settling the question in that state. The women announce that they have only just begun to fight and since they recognize that the liquor interests have thrown their influence on the side that opposes the enlargment of the privilege of voting, it is no wonder that they, the class who have had to bear the severest trials of the injustice that the liquor evil brings about, are more determined than ever to secure what they are convinced is their right.

The movement for equal sufferage began in this country before the civil war in connection with the propaganda against slavery and intemperance, but was overshadowed by the civil war just as today in England the war has temporarily forced the question to the background.

Woman suffrage is not an American or English "fad". It has existed in Australia and New Zealand for some time and the Scandinavian countries of Sweden, Norway, Denmark, Finland and Iceland now have it. The rejection of the measure in New Jersey and its possible defeat in Pennsylvania this week makes one wonder what is the matter with the women of these states whom so large a number of voters will not trust with the ballot when in the other places named they are cheerfully allowed to the right of its use. Or, is it that something is the matter with the men of these states that they are afraid of the votes their mothers, wives and daughters might cast? We may rest satisfied that the women will never give their support as a class to the men and measures for which the rum-sellers, the grafters and the white-slavers are in favor. When men are in favor of men and measures that stand for such interests it is about time that they either lose their ballot or get them snowed under by the ballots of those whose righteous indignation is aroused. True, the old saying holds that "woman's place is in the home," but when the saloon, the gambling den and the brothel endanger the home, those whose business it is to make home have the right to go forth and put them out of business.

The Canadian church papers are making considerable over the fact that a large proportion of the sons of Canadian ministers are under arms for the Empire and many of them have already sealed their patriotism with their blood. Ministers' children do not form a distinct class in the community in which they live, they are just like other men and women who have to bear their share of the duties imposed upon them by society. The ministry is generally drawn from the ranks of the common people and the great majority of their children go back to the ranks with this possible exception, that the child brought up in the parsonage, because of the influences of education, refinement and religion goes from the parsonage as a person who is apt to array himself on the side of righteousness and, because of his training, is almost certain to contribute something of worth to the world by his efforts and life. The proverbial "minister's son turning out bad," can hardly be said to exist at all. Ministers' sons have sat in our president's chair and we have no occasion to be ashamed of them there; they have become financiers of great ability; they have written great books; they have distinguished themselves along the lines of science and invention; many of them have become great educators, skillful lawyers and splendid physicians, not to mention the hundreds of other professions and callings into which they have gone. And so, while not claiming the right of a special caste for the child of the parsonage, we nevertheless see that the struggles, the privations and the trials of a minister and his good wife, who generally bears the brunt of the burden, bear fruit in the good citizenship and virtue that is imparted to the little ones whom God sends to brighten the dreary parsonage and demand the loving sacrifices and attentions of their parents.

It is a marvel that ministers' children do get along in the world as well as they do. More of them graduate from colleges than of any other class, but most of them must get through under a terrible financial hardship. They are in a position to see follies and shams in human nature that are hidden from the view of others, but with it all they do not loose faith in humanity. Theirs is one long struggle at making ends meet, but it fits them for bringing things together in a larger way out in the world. The glory of the success of the minister's son in the world generally rests less with him than it does with the good sense of the father and sacrificing devotion of the mother.

In the beautiful Germantown section of Philadelphia there still remain not only the numerous houses erected by our Mennonite ancestors which are today used as models of colonial taste and good sense in a type of building which has become popular the country over, but the old church itself which, though small and plain, is a sample of dignity and stability in church building. Of the many visitors to historic Germantown, attracted thither because of the great number of historical locations identified with the period in our country's history before the Revolutionary war, few would be satisfied with their visit if they were to return without an inspection of the quaint old Mennonite meeting house. The original cost of the building would not put a pipe organ or a memorial window in a very modest church of today, but added to the money cost were the contributions in labor that cheerfully broke out the stones along the banks of the Wissahickon that went into its walls, or squared off the oak rafters that were needed. The structure represents the simple needs of a plain people who cheerfully did their part with heart, hand and purse toward meeting these needs, but it sets a standard of style indicative of those who worshipped there. It is "plain, but good". A building not for show or luxury, but for the worship of God.

For a long time the standard set by the Germantown church in church-building remained. Forty years ago there was not a Mennonite church in the whole country that was not a re-creation of the old meeting house as far as material and situation permitted. Changes came slowly. The old iron stove, built into the wall, which had to be fed with fuel from the outside, disappeared and more modern ones were introduced; the broad pulpits that extended across the front of the building gradually narrowed as the number of ministers and deacons who occupied them decreased; the plain benches had backs built to them and the shingle roofs gave way to the more substantial ones of slate; then, after a long while, some of the newer meeting houses were built with arched windows. This was a very radical change and provoked considerable comment. Bells and steeples came with the Swiss settlements and stained-glass windows came later. When the first organs were used in some churches there was as much objection from some quarters as there was in Scotland over the "kist of whistles", but so the type of churches progressed (in our Conference) until now in many places Mennonite churches resemble the churches of other denominations. We have been asked if this change in meeting houses means the surrender of our original simplicity. Well, if the original simplicity which we are supposed to have inherited, consists in a peculiar type of meeting house and a still more peculiar type of clothing, then we must admit that considerable of it has disappeared. But the true Mennonite simplicity has a greater depth than the clothing and meeting houses of the Mennonite people. It is the simplicity of worship and doctrine that is prepared to apply the plain letter of Scripture to daily life; it is the simplicity of doctrine that does not rise or fall with some formal creed invented by a body of theologians more interested in the proper statement of their opinions than in the accurate and complete statement of what the Word teaches; it is the simplicity of worship that is not in slavery to a liturgical service or other external arrangements, and above all, it is the simplicity that stands for the preaching of the Gospel according to the needs of the people in language they can understand and appreciate.

HOW TO STAY YOUNG

Some one once asked a woman how it was she kept her youth so wonderfully. Her hair was snowy white, she was eighty years old, and her energy was waning; but she never impressed one with the idea of age, for her heart was still young in sympathy and interest. And this was her answer:

"I learned how to forget disagreeable things. I tried to master the art of saying pleasant things. I did not expect too much of my friends. I kept my nerves well in hand, and did not allow them to bore people. I tried to find any work that came to hand congenial."

This is good advice, but it is of value only to those who are still young. Will they heed it?

A WEAK BROTHER

Paul has much to say about the weak brother. The substance of his teaching is that those who are strong ought to be careful not to harm the weak brother in any way. They should be willing for his sake to make sacrifices of personal rights and privileges. We may not ignore him in the asserting of our own liberty. The great ship in the channel may not go plowing on its way with no regard for the smaller ship pursuing its course in the same channel. The great man in pursuing his course must think of the little men that are in his way. We may not live for ourselves alone. If you are one in a company of men traveling together, and are strong and swift-footed, you may not set the pace for the party; you must hold your strength in restraint to accommodate your speed to the weak and slow-stepping members. The strong must help the weak, must be gentle toward them, patient with them.

There are men of ambition who harden their hearts against every appeal of human weakness, frailty or suffering. They pay no attention to the needs that come before their eyes. They run their business on lines of strict justice, perhaps, but justice untempered by love or mercy. They put no kindness into their dealings. They pay smallest wages and exact the utmost of toil and service. They never turn aside to help a fainting one. They tell you there is no room for sentiment in business. They reach their goal—they become rich and great; but they have crushed the weak under their feet.

There are other men who turn aside continually to help the feeble and the fainting, to be a comfort to the weak. They may not get along so well in the competition for power, money or fame, but no weak brother perishes through their ambition. They leave no wreckage of little boats behind them in the water as they move on in majestic course.

There are a great many weak brothers in the world. Some have feeble health. Some suffer from the infirmities of age. But is not the strong man strong for the very purpose of helping the brother who is weak? The mountains minister to the plains below, to every little valley, to every flower and blade of grass, to every beast and bird. "The Alps were not uplifted merely to be gazed at and admired by pleasure-loving tourists, but to feed the Rhine and to nourish the teeming cities on its banks." God does not give certain men strength and position, fine personality and great influence, merely that they may stand up high among their fellows, towering above them, to be admired and honored. They have their strength and their ability that they may be a blessing to those who are less highly favored.

In almost every community there is one who is intellectually weak, a foolish boy or man, or a girl or woman who lacks ability to take her place among her sisters. Sometimes such a person is made the sport of neighbors, of those who are bright and talented, laughed at, even treated cruelly. It is a pitiable sight to see one who is feeble-minded, who has not wit enough to take his place among others, buffeted and abused by those to whom God has given good mental abilities. It is beautiful to see a bright, manly boy become the champion and friend of another boy who is almost imbecile, protecting him from the sport of others. It is told of Edward Eggleston that in his boyhood he and his companions were forming a literary society. The membership they determined should include only the best boys and young men of the place. None who were undesirable should be admitted. There was one boy in the neighborhood who was mentally defective, who greatly desired to join the society, that he might learn to "speak pieces", he said. Most of the boys laughed at the suggestion that he should be admitted. But young Eggleston, with a manly earnestness, favored receiving him. "We have no right," he said, "to keep all our good things to ourselves. This poor boy will do us no harm, and it will please him, and it may do him good." He pleaded so earnestly for the boy that he was admitted. It made him very happy, and he became fairly bright.

This was a Christly thing to do. Jesus would have done just what Edward Eggleston did. We should seek to get the lesson into all our conduct. If there is a bashful girl in the neighborhood, or a shy, retiring boy, these are the ones to whom Jesus would have the young people show the greatest attention in their social life. Those for whom most persons do not care are the ones for whom Jesus would care the most tenderly, if he were here. Those who need the most help are the ones Jesus Himself helps the most.

Some people are weak in their character. The Master was infinitely patient with those who stumbled and fell. On His ears, as He stood in the place of trial, wearing the thorn crown, fell the words of bitter denial from the lips of His chief disciple, piercing His heart like thorns. But He spoke not one condemning word. He only looked toward Peter with grief, not with anger, winning him back to loyalty. Think what would have been the result if Jesus had not been thus loving and patient with Peter in those terrible hours! Peter never would have been restored. What a loss it would have been to the church in all ages if he had perished!

Some men say, "I cannot care for my weak brother. I cannot like him. I cannot have any patience with him. He is narrow and bigoted and has so many scruples that there is no getting along with him. Or, he is not bright, and I cannot enjoy being with him or doing anything for him. Or, he is rude and low in his tastes. I cannot be the weak brother's friend."

"For whose sake Christ died," seems to answer all these difficulties. Since Christ loved the weak brother enough to die for him, we ought to love him enough to be kind to him, to be his friend, at least not to cause him to perish. This is a tremendous motive. The fact that Jesus died for the weak brother suggests his worth in the sight of God.

This is the vision we have in Paul's words: "The weak brother perisheth for whom Christ died, —perisheth through thy strength, thy goodness." He is weak, and perisheth for want of your love, he, for whom Christ died. How the thought startles us! Surely we cannot think unkindly, harshly, or neglectfully any more of the weak brother when we remember that he is the man for whom Christ died.

They are all about us — these weak brothers. They are unable to stand in the front rank, to do great things. They are weak in their disposition, full of scruples, not easy to get along with. They are weak in their character,—easily tempted, falling back readily into the old, bad ways. They are weak in their business life—never getting on. We need more and more to become helpers of the weak. Let them find love in us, if they have never found it in any one else. Let the sweetest and the strongest be the gentlest. Let us go slower, because they cannot go fast. Do not get vexed with their scruples or unreasonable ways. Be sure that no weak brother shall ever perish through your superior strength and knowledge. Remember always that Christ died for the weak brother.—Sunday School Times.

On receipt of $2.00 we will renew your own subscription and send the Mennonite to a new subscriber from now until January, 1917.

CHASTISEMENT

I was walking once in the early spring along the country road. Just over the stone fence yonder there was a broad field, smooth as a floor, and most exquisitely arrayed in the fresh spring greenness of its grass. It seemed to me my eyes had rarely fallen on a sight so lovely. But ripping right through that smooth and pleasant greenness there was being dragged a plow, and the fresh beauty of the fair sward was being turned under from the sun and air, and only the ugly brown soil was being turned outward, and all the fair and radiant scene was being changed and scarred. "Why?" I asked myself. I do not have to wait long for an answer. The "chastisement" of the fair field was in order that the autumn might find it golden with the more precious harvest of the wheat. Well, God's plowshare cuts; but never for the simple sake of cutting; always for the sake of results of character—fairer, sweeter, nobler. There is benign design behind our chastisement. "Wherefore lift up the hands which hang down, and the feeble knees."—Wayland Hoyt.

If all the men who spend their time complaining of the badness and wrongness of things in general and particular would only begin at once the much more sensible and worthy task of trying to make a great step forward toward perfection and happiness. The trouble is that when we have seen, or fancied we have seen, something wrong, and have talked eloquently and at length about it, we develop a real virtuous feeling and imagine that we have quite done our duty touching the matter. Of course great evils need to be preached against in order that a public conscience touching them may be developed, but the great majority of us would be better employed in doing something to right a little wrong than in making eloquent speeches against big ones. Most big wrongs are just little ones multiplied, and the best way to get at them is to get at them in pieces. And talking, no matter in what fashion, against evil things is a long way from being a substitute for tackling them. —The Christian Guardian.

THE C. E. TOPIC

Nov. 14.

How the Denomination May Be United in Service. Isa. 52:7, 8.

Not only is the Mennonite church divided into a great number of sub-divisions, the fault is common with most denominations. A glance at the statistical report of the U. S. which may be had by asking your congressman for it, will show a surprising num-

ber of divisions among many of other denominations. There are more or as many kinds of Methodists, Lutherans, Presbyterians and Baptists as there are Mennonites and the reasons for their divisions are just as trivial.

One naturally asks, why were denominations divided? The answers must be as numerous as the number of divisions, but, upon amining the reasons, one is amazed to find how seldom the separations occur for reasons in which fundamental things were involved. In a general way separations occur in denominations because of the stubbornness or self-seeking of some leaders or their followers. They are permitted to go on in their bitterness because in the strife the fundamentals are either lost sight of or ignored. They continue to exist because the bitterness of old strifes is not forgotten and non-essentials are magnified while the essentials are placed in the back-ground.

The story of dis-united churches is never a pleasant one to report and things are not improved by dwelling too much upon them. By-gones should be by-gones. The better way is to ask not, Why are we divided? but, How may we become re-united and give our whole united strength to the cause?

Denominational organizations of today take up the work of the church that the individual churches are not in a position to handle; or, at least, if they undertake to do it independently they are not in a position to do it effectively. When the denomination unites its voice with the voice of other denominations in such a movement as the Federal Council of Churches, it adds to the strength of protests against such sins as intemperance or to the call to Christians everywhere to take up the responsibility of bringing the Gospel to the Christless. A single denomination would make a comparatively small impression, but the united denominations become a mighty consideration. In the same way the individual churches in a denomination must act unitedly. No one church in any denomination is strong enough to carry on the various phases of home and foreign missions, social service, the publication interest and the various educational and benevolent undertakings necessary for promoting the cause of Christ, but when the churches as a whole takes up these various interests they become the more effective in doing the Savior's work among men.

The first thing needed in uniting a denomination in service is a church paper—a real church paper—one that gets into every family and is read by every member of that family. Such a paper not only needs the loyalty of the people, it needs their active interest in its affairs. Every minister, church officer, Sunday school teacher and worker should consider himself or herself an agent for it. They should also regard it a necessary equipment for their work. The church paper comes first as an influence that unites for service because it is the only means by which information can be secured concerning the church, it fosters fellowship, and it is in a position to accurately state and intelligently defend just what the church stands for.

If the church paper is needed for what we have to get from the denomination, mission and benevolent work is needed for what the church has to give. The church that is not a missionary church is not very anxious to bless the world because, having the "pearl of greatest price", the thing which men most need for their eternal happiness, there is but one thing to do, and that is, bring it to those who need it. When the church knows that without there are multitudes of Christless ones, and it does know that, it is its business to bring them the Gospel. The efforts of individuals or single churches along this line may accomplish a little, but experience has long ago shown that the most effective missionary effort is that which can be done by the body having the support of the greatest number of Christians behind it. Besides all this the duty of bringing Christ to the Christless was a burden which the Master laid upon the entire church from the very beginning.

There is a call for the united sympathy of Christians everywhere from those who are in bodily affliction, in poverty, in ignorance or in misery of any kind. The Christian is always to be the brother to the one who needs help and the united Christian church, in the same way, is to be the big brother, the Good Samaritan, the tender shepherd and the good teacher to the whole world of ignorance, need and distress. When parents don't get along well together, the children will suffer and so when Christians don't live and work well together, the blame for those whom God has entrusted to their care rests with them.

THE S. S. LESSON

Nov. 14.

Daniel in the King's Court.

Dan. 1:8-16.

Golden Text—I Cor. 16:13.

Daniel and his companions were the victims of the sins of their fathers. Because Judah had forsaken God, they were now prisoners—yes, worse than that—they were slaves in exile from their beloved Jerusalem. Although all of them were good men, they were reaping the harvest their fathers had sown—the sins of the fathers visited upon the children. In our day men must not act as though their unbelief, their pride and their success will go unnoticed. Future generations, no matter how good their lives will happen to be lived, will have to reap the evil their fathers sowed.

None of the youths appear to have been embittered by the misfortunes overtaking them. They were making the best of a bad situation and in the end they found themselves better situated than before. The mistake of giving over to dispair, or becoming embittered when trouble overtakes one only unfits that one for opportunities which are before him and may be infinitely better than those he has lost.

Neither did they complain against God. The first thing some people think to do, when the road becomes harder than they think it should be, is to ask, What have I done that God is punishing me so? The chances are He is not punishing at all, but opening the way for unsuspected opportunities.

Daniel and his friends were far from the temple, but, even though in a land filled with false gods and their temples, they were not far from God. It is possible to live close to God in the most wicked places when duty sends one there, but he who would be near to Him should not seek out the wicked places he should wait until God sends him. There is a danger like that of the flame to the moth in hovering about dangerous places where one has not been sent, but there is glory like that of the hero in battle for the one who goes into dangerous places because God is leading him there.

"Daniel purposed." In those two words there has been a world of encouragement to the one who was in the face of glittering temptation, but in the end "dared to be a Daniel". It was a case of make up his mind and stick to it. Many make up their minds, but to the wrong things and at the wrong time, others, again, determine but don't hold out. In Daniel's case it was a matter of "Be sure you are right and then go ahead." Why was he sure that he was right? This incident is not an argument against the eating of meat, but the meat set before him and his companions had been offered to idols and the eating of it was a kind of service to that idol. To one with a keen conscience, like Daniel had, any thing that partook of the nature of an honor to an idol was an insult to the true God whose place the idol had usurped. A risk went with this purpose, he risked the wrath of the king who might kill him in his anger, at any rate to so affront the king might mean the closing up against himself and his companions of every avenue for advancement. But that mattered nothing to them, they feared a king mightier than the king of Babylon whom alone it was worth while to fear and serve.

This determination then involved risk, but risk proves loyalty and character. If there is no test for even the purest thing on earth there is no way of knowing that it is pure. God often allows His people to be tried, but if they trust and obey Him He takes care of them.

One of the tmptations to which we all are exposed is to "do as the Romans do when you are in Rome." Here was Daniel; he might have been tempted to do as the Babylonians were doing. Most of us are so silly in our sinning that we want to enter into them because others do. But with Daniel, when it came to sinning he refused to be an imitator. He and his associates would obey their conscience, though they were the only ones in all the world to do so. It is the example of fearless right-doing that encourages and gives strength to many weaker ones.

In asserting what he purposed to do, Daniel was modest, but firm. It is not necessary to make a great display of our stand for the right, but in taking it we must prove our determination; he was not afraid because he knew the power and the faithfulness of the One into whose hands he gave himself.

The reward of his faithfulness was the gaining of the favor of both God and the king and the opening of greater chances for the display of his bravery and faith in the future. Wisdom was one of the special gifts God gave him. It was a gift for a special purpose. There is a gift of wisdom possible for all who will have it. "The fear of the Lord is the beginning of wisdom."

MARRIAGES

Wheeler-Lugibihl.—Miss Edna Lugibihl of Pandora, Ohio, to Mr. Ernest R. Wheeler, of Nortonville, Kan., at the home of the bride's parents, Tuesday, October 19, Rev Albert Shumaker officiating.

Rohrer-Braun. — Ira D. Rohrer and Vera Braun were married Sunday, October 24, at the home of the bride by Bro. P. R. Schroeder.

NEWS OF THE WEEK

ELECTIONS HELD TUESDAY

OHIO REMAINS WET, BUT DECREASES "WET" MAJORITY

Woman's Suffrage Loses in Three States—New York Defeats New Constitution—Republicans Gain.

The voters of the Empire state gave suffrage emphatical denial in the voting Tuesday. A majority of well over 200,000 New Yorkers voted against the proposed amendment to the state constitution to this end.

At the same time they defeated even more unequivocally the proposal to adopt a new state constitution. The vote against the measure was estimated at a late hour Tuesday night at least 250,000.

Republicans retained their majority in the assembly, naming 98 of the 150 members. They also won all of the congressional elections, made necessary by deaths in three districts, the 26th, 31st and 36th.

The voters of Massachusetts denied women the right to vote, by a majority of over 100,000.

Samuel W. McCall, republican, defeated Governor David I. Walsh, democrat, in the race for the governorship. Mr. Walsh was seeking re-election for a third term. The vote was close.

It was apparent also that the republicans had elected the whole of the state ticket below governor. The republicans, furthermore, gained twelve seats in the legislature.

The progressive vote in the state was a most negligible, but the prohibition candidate for governor got a comparatively heavy vote.

Pennsylvania administered another severe defeat in the aspirations of women to exercise the suffrage. The majority against this measure was estimated at 150,000. The republicans elected a mayor at Philadelphia, Thomas B. Smith.

In Maryland, another state electing a governor, incomplete returns to a late hour indicated a democratic victory. E. C. Harrington was leading the republican nominee, O. E. Weller, by a margin which indicated a final majority of from 5,000 to 7,000. The country vote was very late. Albert C. Ritchie (dem.), for attorney-general was far ahead of the ticket and the legislature doubtless will be democratic.

Prohibition measures were passed on in Ohio and Virginia. The returns from the first state showed the defeat of the measure by a majority of about 40,000, while Virginia on the other hand elected a state legislature pledged to enact measures in 1916 prohibiting the sale of intoxicants.

In New Jersey the next house of the assembly will have thirty-seven republicans and twenty-three democratic members. The republicans gained two state senators in yesterday's contest, and the next senate will be republicans, thirteen; democrats, eight.

Kentucky, voting for a governor, showed no decisive result up to a late hour. Both sides claimed the victory, but unofficial returns from ninety-two counties out of 119 in the state showed A. O. Stanley (dem.) some 13,000 votes in advance of E. H. Morrow, (rep.) Several republican districts still were missing. The republican gains in this state were appreciable.

Democratic successes were recorded in Mississippi. All the candidates of this party for both branches of the state legislature were returned.

HERMAN RIDDER, LEADING GERMAN, DEAD

New York, Nov. 1.—Herman Ridder, former treasurer of the democratic national committee and publisher of the New York Staats Zeitung, died suddenly late today at his home in this city.

The cause of Mr. Ridder's death was kidney trouble in an acute form. He had been ill about ten months and for two weeks past his condition had been critical. He was in his sixty-fifth year.

Members of his family were summoned to the bedside late today when it was seen that he could last but little longer and were with him when he died.

Among a large number of prominent German-American citizens of the United States Herman Ridder was one of the most conspicuous figures in the newspaper publishing business and in politics. His associates in the publishing business had honored him at one time with the presidency of the American Newspaper Publishers' association.

Mr. Ridder was owner and editor of the New York Staats Zeitung, one of the foremost German newspapers in the United States, and through this he was particularly conspicuous recently in his ardent defense of the German position in the European war.

Although Mr. Ridder championed Germany's cause in the present war, he was always a loyal American. His motto was "our country, right or wrong. If right, to be kept right, if wrong, to be set right."

TWELVE PERISH IN NEW YORK TENEMENT FIRE

New York, Nov. 1.—Twelve persons were burned to death in a fire which destroyed a three-story tenement house at No. 66 North Sixth street, Brooklyn, tonight. More bodies are believed to be in the ruins.

The fire started in the lower part of the building and spread rapidly to the upper floors, cutting off means of escape. Nearly all the occupants were asleep when the blaze was discoved but quick work by the police and firemen enabled them to rescue many.

The bodies of six adults and four children were among the first recovered. These were found clad in night clothes in bedrooms and in hall ways. The positions of several of the dead indicated that an attempt had been made to reach places of safety when overcome by the smoke.

WILSON-GALT WEDDING NEXT MONTH.

Washington, November 1.—It was formally announced today at the White House that the marriage of President Wilson and Mrs. Norman Galt will take place near the close of December. Their plans are for a very simple ceremony. It will be quietly performed at Mrs. Galt's residence. No invitations will be issued and it is expected that the only guests will be the members of the two families.

GENERAL VILLA SAYS HE WILL FIGHT U. S. ARMY

Douglas, Arizona, Oct. 31. — Villa troops invading Sonora, arrived today within striking distance of Agua Prieta. Advance cavalry of the invaders halted late today, 31½ miles east of Agua Prieta. General Francisco Villa, who arrived at the international border several miles farther east, a few hours earlier, talked with Americans across the boundary and announced that he intended to attack the Carranza garrison, regardless of any action the United States troops might take.

"If necessary I will fight the United States army assembled along the border," he said. General Villa learned for the first time this afternoon that permission had been given General Carranza by the United States government to move troops through American territory to re-enforce the Agua Prieta garrison. Villa is personally supervising the placing of his troops for attack on the town.

VILLA ATTACKS CARRANZA GARRISON.

Douglas, Arizona, November 1.—General Villa delivered his long expected attack on the Carranza garrison of Agua Prieta late today and within two hours after the first gun was fired, machine gun bullets and shell fragments showered over American territory seriously wounding Louis F. Taylor, a restaurant waiter, and endangering scores of American soldiers in trenches south of the United States army camp, two miles east of Douglas.

VILLA ARMY WHIPPED IN BORDER WAR

Douglas, Ariz., Nov. 2.—Defeated, the Villista army retired to the eastward from Agua Prieta today leaving 400 dead and wounded on the battle field.

The Villista forces seemed to be disintegrating. Many were thought to be deserting to go in search of food and water.

With the retirement of the Villa forces came great relief to the 6000 U. S. troops drawn up in trenches on the border, to prevent invasion of U. S. territory and possibly interference with the Villa attack, which sent bullets and parts of shells whistling into this city.

BRITISH ARMY MAY QUIT DARDANELLES

London, Nov. 2.—The first official hint that the Allies may abandon the attempt to force the Dardanelles fell from the lips of Premier Asquith in the House of Commons today.

The Prime Minister practially admitted that the withdrawal of the forces on Gallipoli Peninsula to halt the Austro-German march on Constantinople is under serious consideration.

Commenting on the fact that the Anglo-French forces had tied up 200,000 Turks by the war in Gallipoli, the Prime Minister said after a brief pause:

"But the situation at the Dardanelles is now receiving anxious consideration in connection with the large requisitions of troops for the eastern theater of war."

On all sides this declaration was taken to mean the Government is now considering concentrating all available forces in the eastern theater in a determined aim to check the central empires on the way through Serbia and deliver a decisive stroke of the war.

TEUTONIC ARMIES DRAWING RING AROUND THE SERBS

London, Oct. 31. — The Serbian fortress of Piroi, described as the key to Nish, is in the hands of the Bulgarians while the Austro-Germans, advancing from the north are endeavoring to form a ring around Kraguyevatz, where the Serbian arsenal is situated. Thus, besides endangering both the Serbian war capital and the town where the Serbian munitions are manufactured, the central powers with Bulgaria, are narrowing the gap through which the Serbian army in the northeast must escape.

Simultaneously the Austrians are attacking Montenegro to prevent, if possible, the danger of having an enemy army on their flank. Little has been said about the fighting between the Austrians and Montenegrins along the Drina river, but apparently it is of a most sanguinary character, as it took the Austrians with far superior equipment more than a week to force a crossing of the river at one point alone, that south of Vishegrad.

SERBS LOSE ARSENAL TOWN

London, Nov. 1.—The Germans have occupied Kraguyevatz, the arsenal town of Serbia, while their Bulgarian allies are pushing their way through the mountains to Nish, Serbia's war capital.

From all sides the Germans, Austrians and Bulgarians are slowly closing in on Serbian armies, the position of which grows graver daily. They are fighting fiercely, however, to save their country and have inflicted such losses on Field Marshal von Mackensen's force that he has been compelled to send for reinforcements and leave the more serious work of invading the eastern and southern part of the country to the Bulgarians who have had more experience in mountain warfare such as the Serbians are waging.

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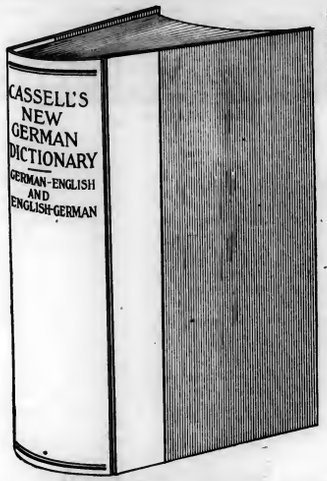

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VOL. XXX. BERNE, INDIANA, NOVEMBER 11, 1915. No. 44.

NOTES AND COMMENTS

Missionary Petter, having completed the gigantic work of editing a dictionary of the Cheyenne language, left Kettle Falls for Oklahoma.

Owing to scarlet fever in the family, Missionary Wiens and his wife are under quarantine and have been compelled to cancel their engagements.

In connection with its fall communion on Nov. 7, the church of Trenton, Ohio, received a class of twelve young people into its fellowship.

President Wilson, sitting as a representative of the Presbyterian church, in a meeting of the executive committee of the Federal Council of Churches in Columbus, Ohio, on Dec. 8, 9, 10, is expected to address the council in the interest of the rural church.

Rev. M. M. Horsch, the representative of our home and foreign missionary boards, spent Nov. 7 with the brethren in Trenton, Ohio. He is expected to be in Philadelphia, Pa., on the 14th and from there he plans to visit the churches of the Eastern District Conference.

A letter from Hong Kong, China, dated Sept. 13, written by Sister Tabitha Neufeld on her way to our mission field in India, which was recently received by the president of our mission board, Rev. J. W. Kliewer, brings the information that the English authorities there refused to permit her to proceed because she appeared to them to be "too German". Her return to America seemed necessary. Later, however, plans were made for her to join Bro. and Sister Braun, our missionaries in China.

In an iron foundry in Lansdale, Pa., the following rules are displayed:

1. Persons of intemperate habits are not wanted.
2. Persons using profane language are not wanted.
3. Persons using profane language or indecency, especially when visitors are about, will be suspended at once.
4. Honesty and rightness should be practiced by everyone.
5. Believe in our Lord Jesus Christ and our labor will be easier.
6. Christian people will be given the preference in our works as to employment. Get busy.

In these rules, it will be observed, that in one place of employment at least the life of a Christian and a gentleman counts for most on the part of both employer and employee.

To the Churches of America:

Dear Brethren:—The cry from the near-East at this moment not only reaches the heart of our humanity, but profoundly stirs our sense of obligation and responsibility. Our Christian brothers and sisters bear inexpressible suffering for the faith which our own churches have sought to confirm within them. Believing in the power of united intercession, and with the assured authority of the constituent bodies of the Council, we hereby appoint Sunday, Nov. 14, for the expression of our common sympathy and our earnest prayer in behalf of our Armenian brethren and those of the other races and religions who innocently bear a suffering, the measure of which the human mind can scarcely conceive. It is earnestly recommended that on the same day, both by general contributions and by personal gifts, our churches express their fellowship and affection. The peril of the Armenians in Turkey being the most immediate and dire need, we commend that cause at this time.

Chas. S. Macfarland.
Gen. Sec'y. of the Federal Council of Churches.

Onward, Christian Soldiers.

From time to time it has been noted that American missionaries are going out to the remoter fields of countries directly involved or indirectly affected by the European conflict. The records meanwhile disclose increased contributions to missionary funds and greater zeal and larger effort among missionaries stationed in far-distant lands.

It is evident that, despite misgivings entertained at the outbreak of war concerning the state of religion, and in confutation of the sneers of unbelievers, the watchword still is, Onward, Christian Soldiers? The ideals of civilization may be shattered, the armies of nations may be decimated or defeated, but the army of the cross marches on! It knows no such word as failure. The Bible continues to be the chart of the soul and the guide to a land that is fairer than day. Churches were staggered for a time last year, and minister for the Master were groping their way for a few weeks or months in the maze of events, but it was soon realized that there was a work to do more enduring and important than the conspiracies and conquests of kings, and so the mightiest of all movements goes forward undaunted. Its leaders are inspired by the living Word. They are heartened by the illustrious example of the great men of old "who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens."

In all this there is profound consolation and high hope. The map of the world may be changed, frontiers may be forced to new positions, and national identities may be destroyed, but the range of the kingdom for which consecrated men and women are battling knows no boundaries. It is worth, moreover, whatever of toil and sacrifice it entails, and its rewards are as sure as they are everlasting.

—Pittsburg Gazette-Times.

Dr. Clark on The Campaign for Millions.

At the World's Christian Endeavor convention in Chicago last July, the Endeavorers adopted a campaign which, we trust, will be of vast benefit to the churches of all denominations and to the cause of missions in all lands.

The campaign has for its goal during these next two years, a million new converts brought into the churches of Christ, a million new Christian Endeavorers, and a million new dollars for missions.

Most heartily and enthusiastically have the young people of America and some other lands undertaken this campaign. They have apportioned to every state, and in many states to every local and district union and individual society, the proportion of the gains to be made, and some of these states and local unions have decided to strive for twice their apportionment.

In all these years of the existence of the Christian Endeavor movement, I never have seen such earnest devotion or such eager determination on the part of the Endeavorers everywhere to do their share as in this evangelistic effort which will, we hope and believe, mean a quiet revival in thousands of churches, a revival not only that will seek to win souls for Christ, but to win support for the cause of Christ at home and abroad.

These are not the only goals set. One effort that I am sure will appeal to all is the determination, with God's help, to secure at least five thousand life work recruits, which means that we hope that five thousand young people in the societies, during the next two years, will dedicate themselves definitely to the Lord's service, either in the ministry, the mission field, at home or abroad, or in some other definite form of Christian service as their life work. Already no less than fourteen hundred Endeavorers have enrolled themselves as life work recruits, and we believe that the ranks of the ministry and of missionary service soon will be recruited nobly by this effort.

Some years ago, the Endeavorers set before themselves the goal of securing within two years a million new members and ten thousand new societies. Though this seemed an impossible task at first, it was accomplished, and the goal was more than reached within twenty-four months. So we may believe that this far larger effort, not chiefly for the society but for the church and the kingdom of God, may, with His blessing, succeed in equal measure.

If I may add a personal word concerning my own plans, I will

say that after a period of convalescence in Hawaii from a long and serious illness, I hope to be able to go to Japan and China to attend Christian Endeavor conventions, with the hope of doing something to stimulate still further the interest of the tens of thousands of Christian Endeavorers in those lands in this effort of the young people to win their part of the world for Christ.—Francis E. Clark.

BETHEL DEACONESS HOME AND HOSPITAL
(Newton, Kansas)

For several months we had been looking forward with happy and grateful harts to this year's festivity in connection with the joyful occasion, when the five sisters, who had completed their first year's probation with us, should receive the deaconess garb of the institution. It was the first time since six years that we could receive such a large number into our midst at one time—no wonder we were grateful, for the greatest wealth and endowment of a deaconess mother-house are the sisters connected with it.

On the evening of the 14th of October the officers of the institution, some relatives and friends of the sisters gathered in the chapel of the deaconess home, to praise the Lord with us and to ask His blessing in particular upon these who were to enter more definitely into His service from now on.

At the appointed hour the sisters gathered in the hall and while the organ pealed forth soft strains of the music of prayerful supplication, the procession of deaconesses, led by the president of the institution, Rev. J. W. Regier, and by Prof. H. D. Penner, our superintendent of the deaconess department, moved slowly into the chapel. After the sisters had arrived at their places they remained standing, while they sang a verse of prayer for the divine presence of the Savior of man for the evening.

Rev. J. C. Entz read Psa. 92 and led in prayer, after which Prof. H. D. Penner delivered the message of the evening, based upon the words of Paul in Phil. 2:5: "Let this mind be in you, which was also in Christ Jesus." Clearly and convincingly he showed us that the Christ spirit must be the highest ideal of every Christian and especially of a true deaconess, and his sermon showed thorough insight and a good understanding of the spiritual endowment necessary for this vocation.

The vestment service proper, which is very beautiful, now followed. It consisted of questions, asked by the superintendent, which were answered in concert by the candidates; then those sisters who have received the garb took part in the service with responsive reading and singing of suitable passages from the Psalms. Now the sister-in-charge presented each new sister with the white cap of the deaconess with the words, "Wear this garment to the glory of God, your calling and your mother-house." The deaconesses again joined in a hearty song of welcome to the new members of their sisterhood, "Have not I commanded thee? Be strong and of good courage!" This was a selection from a hymnal used in the deaconess mother-houses of Germany for similar occasions, as also were the responsive selections of Psalms, mentioned before.

Prof. J. W. Kliewer of Bethel College gave a very instructive and helpful message to the sisters from Gal. 5:13: "By love serve one another." He called our attention to the fact that the two great central truths of Christian life and fellowship with Christ were contained in this short passage, "love" and "service". Oh, the depth of these words, their meaning and value for the kingdom of God and the happiness of the world! The work of the deaconess must be centered in them, if her life shall count for the glory of God.

After a very beautiful and earnest prayer by Rev. H. P. Krehbiel for further divine guidance and blessing for the sisters, opportunity was given to the friends present to meet them and to wish them God's help and sustaining power for their future career.

Of the 23 deaconesses who belong to this institution, 20 were present. The five new sisters are: Marie Richert of Burrton, Kan., Frieda Sprunger of Berne, Ind., Marie Becker of Meno, Okla., Anna Dirks of Mt. Lake, Minn., and Marie Jantzen of Dalmeny, Sask., Canada.

Two other special occasions of praise and thanksgiving to the Lord were granted to us during the past weeks. On the 27th of September Sister Catherine Voth looked back upon ten years of service in the deaconess work, and on the 24th of October Sister Ida Epp was privileged to commemorate the same event for herself. On both anniversary days our large dining room presented a very festive appearance, being decorated with long garlands of green. Beautiful flowers, dear friends, messages in poems and songs, and passages from God's Word helped to make these two days occasions of happy and blessed hours long to be remembered. How blessed is the fellowship of service, how precious are these hours of hearty rejoicing in the Lord for all His goodness and mercy, His wonderful ways with the children of men!

Sister Catherine Voth is the director of the Educational department of our institution as far as the training of nurses is concerned; she also does our laboratory work and assists in the X-ray and the operating rooms. Sister Ida Epp has returned to our branch hospital in Mt. Lake, Minnesota, of which she is in charge. Everyone who knows the two sisters will, no doubt, rejoice with them in spirit for having been permitted to reach this mile-stone in their vocation, both in good health and happy in the work, looking forward to larger and better service by the help of God.

May there be ever more young women ready to consecrate their lives to God's work and may His Spirit work in us and through us all, to the upbuilding of His kingdom, to the honor and glory of His name. **Sister Frieda.**

CORRESPONDENCE

Souderton, Pa., Nov. 4, 1915. The last time you heard from Souderton you was told that the congregation here had decided to change the interior of their church and that this change was to be made the past summer. In this article we want to tell you that the change has been made and the remodeled building re-dedicated to the Lord.

We now have pews where we had chairs before; the Sunday school now meets in the main church auditorium, which has a seating capacity of about 500.

The last week of October, 1915, will be a week long remembered by the members and friends of Zion church on account of the feast of good things and the blessings received during the week of services. We had preaching services on Tuesday, Wednesday and Friday evening, Saturday afternoon and three services on Sunday.

Tuesday evening the Brethren Rev. Fred Bowers of the River Brethren church of town and Rev. Geo. Light of the Brethren church of Hatfield preached and the Lutheran choir of town had charge of the singing.

Wednesday evening the Brethren Rev. B. F. Luckenbill of the Reformed church and Rev. Warren Nickel of the Lutheran church of town preached, and the Reformed choir of town had charge of the singing.

Friday evening the Brethren Rev. H. E. Horner of the Evangelical church and Rev. G. M. Smith of the Reformed church of Telford preached, and the Reformed choir of Telford had charge of the singing.

All these evening services were very well attended, and everyone concerned about the Master's business received new inspiration to go forward and work in unity and harmony with Christ's children, endeavoring to win souls for the Master.

Saturday afternoon, during the preparatory service, the pastor baptized ten young people upon their confession of faith, and received three into the church by the right hand of fellowship; this makes a total of 36 souls added to our congregation and to the church of Jesus Christ during the year 1915.

On Sunday morning the Lord's supper was celebrated when 233 partook of the emblems. It being a most beautiful fall day, the members and friends came from far and near to enjoy the blessings that naturally are showered upon us during such occasions.

Sunday school in the afternoon at 2 o'clock had an attendance of 334. The Men's organized Bible class, with 68 men enrolled, decided several weeks before to have 100 men in their class room on this day, the result of their organized efforts was 115 men in the class room during the lesson period. Rally services by the Sunday school followed at 3 o'clock. Mr. Harry Curtis, secretary of the Y. M. C. A. of Morristown, addressed this assemblage; the other feature of this service was a men's chorus of 75 men, singing, "Jesus Is Calling".

Sunday evening the remodeled church was dedicated, when the Brethren Rev. N. B. Grubb of the First church, Philadelphia, and Rev. Victor Boyer of the First church of Allentown delivered the sermons, and the pastor having charge of the dedication service.

The offering for the day was $226. May it please almighty God to continue to bless our efforts and create within us a desire to do more efficient work for the Master here and everywhere.

H. A. A.

Schwenksville, Pa. — Sunday, October 24, marked a banner day for the Eden church. The Governor of this great state was our guest and preached a powerful and learned sermon from the text, Luke 4:16-22. The points which he developed were:

1. Christ started His mission at home.

2. Christ made His declaration at the beginning at His home.

3. He took His choice on side of the poor.

These three points he developed in a masterful, logical and Christian way.

He laid stress on the fact that Christ spent 30 years to prepare for His life work which was only three years upon this earth and Christ knew that. He referred to His preaching as being not loud, but quiet, impressive, simple, without any external commotion.

The Governor said the church of today needs a ministry of courage, piety, preparedness. Evidently the Governor thinks a minister needs preparation for the pulpit, so that his talks are not only exhortations and rehearsing of Bible stories but to develop the exegesis of the text. He said, "If you wish to be successful in this world you must be willing to pay the price of preparedness.

"Many young men evidently are not willing to do this. Christ lived for the poor. He lived like a beggar to allow beggars to live like men." These are only a few of the many good things He said. A quartet, composed of Misses Kremer, Weida and Messrs. Schmoyer and Wallace Markley rendered a beautiful selection. Ex-Governor Pennypacker had accompanied the Governor. Seven clergymen were present with different ones taking part.

The offering for the use of the congregation was $27.80. The orchestra helped greatly with the music.

Well, our expectations were fulfilled. It was a great honor for our church and even for the town.

Governor Brumbaugh was delighted with the church and spoke of its comfortable and fine appearance.

Rally Day was observed before the regular services. This meeting was held up-stairs so that the scholars of the school would have their seats.

The time was spent in singing and impromptu addresses on the value of Sunday schools. Those taking part were the pastor, M. C. Gottshall, Rev. Brumbaugh, F. K. Moyer and others. The offering was $15.37 for the school. It was the greatest day probably in the history of our church and Sunday school.

Rev. Snyder preached at Bertolet church in the morning and at Souderton in the evening.

ENTIRE RACE, ONE OF THE MOST ANCIENT AND HONORABLE IN HISTORY,
Undergoing a Process of Complete Extermination in Turkey.

The world is witnessing today in Turkey and just beginning to comprehend what will appear in history as the greatest, most pathetic and most arbitrary tragedy in history. An entire race, and that, too, one of the oldest and most honorable, is undergoing a process of extermination that for completeness of design and cruelty of execution surpasses anything that ever preceded it in Turkey or in any other country.

Although this work of destruction began more than six months ago, it did not reach the height of its fury until July and August, and, owing to the close censorship of the press, the world is only now learning the facts from eye witnesses and from official documents. It is now unquestionably established that the plan includes the extinction of all the Armenians and probably of other Christian races throughout all of Turkey. The highest Turkish official at Constantinople declares to representatives of foreign governments that this is their purpose, and the local officials in the provinces openly proclaim that such are their peremptory orders from the capital.

The rulers of Turkey experienced the full force of popular indignation at the time of the Armenian massacre in 1895-6, when, according to conservative estimates, 50,000, mostly men, were miserably killed, and nearly as many more were forced to accept Mohammedanism upon penalty of death. Therefore, the present rulers of Turkey, remembering the cry of protest that went up at that time from the civilized world, decided upon a plan of extermination new to Turkey and to the world. This is the plan that is being carried out with a cruel ferocity hitherto unknown even in Turkey.

The first step of the process is the elimination of all able-bodied men. This was done by forcing all such to enroll in the army. As soldiers they were not permitted to bear arms, but were given different kinds of service like road-making. Evidence is now coming in showing that these have been deliberately killed by the thousand.

When it was decided to clean the Armenians out of a city from which those able to bear arms had already been taken, with the exception of those who paid the immunity tax, the remaining adult men were arrested and thrown into prison. In one instance where full evidence is at hand, men thus arrested numbered 1,215. A few days later all of these were taken out upon the road under pretense of deportation and a few miles out they were all killed. The evidence is complete. After all of the strong men were out of the way, the attack began upon the decrepit men, women and children. These were carried in carts or forced upon the road on foot, without adequate preparation for the journey. The destination in most instances was announced as northern Arabia. For most of the refugees this was several hundred miles away, depending, of course, upon the starting point.

When attempts were made to provide these refugees with food for the journey or to feed them by the way, the information was freely given by the officials in charge that they wished nothing to be done that would prolong their lives.

One of these wayside camps was visited by the official representative of one of the friendly powers. He reported in detail the terrible condition which he found there in the following words:

"If it were simply a matter of being obliged to leave here to go somewhere else, it would not be so bad, but everybody knows it is a case of going to one's death. If there was any doubt about it, it has been removed by the arrival of a number of parties, aggregating several thousand people, from Erzroom and Erzinggan. I have visited their encampment a number of times and talked with some of the people. A more pitiable sight cannot be imagined. They are, almost without exception, ragged, filthy, hungry and sick. That is not surprising, in view of the fact that they have been on the road for nearly two months, with no change of clothing, no chance to wash, no shelter, and little to eat. The government has been giving them some scanty rations here. I watched them one time when their food was brought. Wild animals could not be worse. They rushed upon the guards who carried the food and the guards beat them back with clubs, hitting hard enough to kill sometimes. To watch them one could hardly believe that these people were human beings.

"As one walks through the camp, mothers offer their children and beg one to take them. In fact, the Turks have been taking their choice of these children and girls for slaves, or worse. In fact, they have even had their doctors there to examine the more likely girls and thus secure the best ones.

"There are very few men among them, as most of them have been killed on the road. All tell the same story of having been attacked over and over again, and a great many of them, especially the men, were killed. Women and children were also killed. Many died, of course, from sickness and exhaustion on the way, and there have been deaths each day that they have been here. Several different parties have arrived and, after remaining a day or two, have been pushed on with no apparent destination. Those who have reached here are only a small portion, however, of those who started. By continuing to drive these people on in this way it will be possible to dispose of all of them in a comparatively short time.

"The condition of these people indicates clearly the fate of those who have left and are about to leave from here. I believe nothing has been heard from any of them as yet, and probably very little will be heard. The system that is being followed seems to be to have bands of Kurds awaiting them on the road to kill the men especially and incidentally some of the others. The entire movement seems to be the most thoroughly organized and effective massacre this country has ever seen."

The quotation above is but one of many that might be given from official reports and from men and women not officials, representing many races and nationalities, but who were eye witnesses of what they report.

This evidence comes from regions as far west as Constantinople and as far east as Van and from the Black Sea coast of Syria. They all agree as to the method of procedure, the thoroughness and cruelty of the destructive work and the confessed purpose of the plan to wipe out the Armenian nation. The fact that the central government at Constantinople refuses to permit Armenians to leave the country is further evidence of their purpose of extermination.

The Turks do not deny the atrocities, but claim they are a military measure to protect them against a possible attack of a race that is disloyal. If their work of extermination included only the men of military age, while recognizing its drastic cruelty, there would be less ground for protest in this period of desperate conflict. But no military necessity can possibly be urged for the horrors perpetrated upon old men, women and young children, many of them hundreds of miles from any war. How can anyone excuse these awful crimes against civilization without becoming a moral partner in the deed itself?

It is impossible to estimate how many have already perished. A careful survey in the Van Vilayet gathered the names of 55,000 persons who had been killed. Others were able to escape by flight to Persia and Russia. An eye witness who has recently made an extended journey across Asia Minor saw over 50,000 poor,

(Continued on Page 5.)

THE MENNONITE

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EDITORIAL

On another page will be found the plea made to the Christians of America in behalf of the persecuted Armenians who are going through a persecution worse than any under the Roman emperors or even that of the Spanish Inquisition. A word from one man could stop it all. For him to remain silent puts him in a class with the French king, Henry, who permitted the massacre of St. Bartholomew. That man is the ruler of a Christian nation and he claims to be the servant of the Almighty. William is his name. Is he deliberately inviting the bitterest denunciations that posterity can impose upon the memory of any man—the responsibility for the murder of a nation whose only crime was that of having "kept the faith"?

A story from the trenches is going the round of the papers which tells how, on the German side, a board was raised upon which were written the words: "The English Are Fools." A few days later the sign was removed and another put in its place: "The French Are Fools." Afterwards another appeared: "We Are Fools." And finally this was replaced with the inscription: "Why NOT ALL GO HOME?" All this may have been the work of 'some wag who was clever enough to cut up his antics without being discovered by his officers, but "fools frequently tell the truth," and in this case we venture to the opinion that every soldier who read the last question, asked himself seriously: "Why not all go home?" One thing is certain: if the men in the ranks would all determine to quit this business of killing their fellows, with whom they have no quarrel, and turn around for home, all the governments and all the officials in all the armies now in the war could not prevent them from carrying out their determination and the war would end immediately. After all, the blood-shed, misery and sorrow which war inflicts upon the common people, is theirs to bear only so long as they see fit to bear it.

Some people are everlastingly ready to jump at anything new that is put forward to take the place of something old which has been hallowed by usage and the good it has done. We have not unfrequently met with those who would replace old laws which stand for straight-laced righteousness, with new ones which please the loose liberality of the present. Sometimes some one thinks the subject matter of the Bible needs changing in the interest of silly parents who are afraid it will get into the hands of the children and then we get an edition of "Selections" that "may be read anywhere," and by anybody, as the compilor would have us believe. As far as the Bible is concerned, we are satisfied that the children shall have it. Why not revise the selection of general literature that gets into the hands of any child who wants it? Or, Why not cut out the "White Slave" dramas of the stage and the moving picture show? They are the things which really do poison the minds of the young ones and arouse a curiosity about the sin which nothing but the grace of God can save them from.

The latest revision is one of the Apostles' Creed, proposed by Rev. Wordman Bradbury of Cambridge, Mass. Instead of that ancient symbol he would have the church accept the following: "I believe in the Gospel as the power of God; and the wisdom of God, and in Christian good will as the force to transform the world. I believe in the church universal, the communion of the good, the coming of the Kingdom and the life everlasting."

Even though about the only thing we know of the Apostles' Creed is that the apostles did not write it, the ancient symbol has its uses. In every age it has been the symbol of Catholic Christianity and, while it is not by any means a complete statement of the essentials of Christianity, there is nothing in it which we in this later age have reason to cut out. Much might be included in it, which is not, such as conversion, regeneration and the inspiration of the Holy Scriptures, but it appears to be the self-appointed revisers' purpose to cut out the items not liked by that class, who like to speak of themselves as "advanced" or "liberal" and in cutting out the essentials he has cut out the heart. Surgeons are sometimes very daring, but we have yet to meet the one who would remove the patient's heart to see what would happen to him. Stupid as some of them are, none would be fool enough to believe that the victim would survive. So in this case, the creed with its heart removed is a corpse.

The following extract from the "Episcopal Message to the Twenty-sixth General Conference of the Evangelical Association" deserves a notice wider than the confines of that particular church. It is a clean-cut statement of conditions as they actually exist in America and sounds a warning note which no one, anxious for the safety of the home, can afford to ignore. The picture is a dark one, but true to life:

"Tragedy broods over the American home. Orderly society will soon no longer be possible unless men and women are taught, and if need be, compelled, to keep the sacred vows of the home, the basis of all social stability and the fountain of all social decency. Men and women enter into the most sacred relations in life with the purpose of dissolving them in the divorce courts. Indecency is stalking abroad under the sanctions of law. The forces of evil are organized into a diabolical movement for the corruption of the home, knowing that here lies the secret of the social nexus, and that here are determined the weal or woe of the world.

"A certain type of current literature is feeding this unholy and destructive tendency in modern life. Magazines masquerading in the garb of respectability, and for that reason asking admittance into our homes, carry within their attractive pages the virus which produces social disintegration and deals out moral death. Dwelling upon the abnormal conceptions of family life in certain circles of society many writers of today seek to create the conviction that these distorted ideals of degenerate creatures constitute the normal standard of home life. By the emphasis of repetition they succeed in impressing the unwary reader. The worst, the most inhuman war of the world, the war against the home, is now being waged in current literature and in the divorce courts.

"The most effective antidote is a pronounced type of family religion and the enthronement of the Bible to the place of supremacy in the reading life of the home. But let every father and mother stand guard over the literature which seeks entrance into the home, let every citizen stand guard at the portals of the public library of his town. Knowing the high ground taken by our church on the divorce evil, we are confident that the General Conference will speak out in unmistakable terms on this crime against the home, for we hold that marriage vows taken under recognized legal sanction are not subject to the caprices of the contracting parties or the decrees of secular courts anywhere in the world, but are binding until death or until Christ's law dissolves the tie.

The theater, the dance, the gaming table and kindred forms of sinful amusement continue to menace the morals of the people. No gloss of pseudo respectability can cover the hideous gifts of modesty; chastity and honesty are threatened by these purveyors of gilded vice. Christian ideals are openly mocked, and distorted or insidiously undermined in the palaces of sin. We warn our people against these and all other forms of sinful amusement, and again call upon them to heed our general rule and avoid "such diversions as cannot be practiced in the name of Jesus."

INTERESTING MISSIONARY FACTS

The first book printed in the United States was the New England version of the Psalms, in 1640. It was issued as the result of the work of John Eliot.

In 1649 the Christians in England were so stirred with the fame of Eliot that a society, called "The Society for the Propagation of the Gospel in New England," was formed. This society sent fifty pounds per annum to supplement Mr. Eliot's salary at Roxbury.

The first Bible printed in the United States was Eliot's Indian Bible in 1661.

After a remarkable career, Eliot wrote, "Prayer and pains through faith in Jesus Christ will do anything."

In 1698 the Society for Promoting Christian Knowledge was formed in England, the object being "to provide Christian literature and promote Christian education both at home and abroad." When the Danish mission of India was in danger of becoming extinct, this society supported it financially for one hundred years. The missionaries were for the most part German Lutherans, of whom Schwartz was the most remarkable.

In 1708, in Scotland, the Society for Promoting Christian knowledge was incorporated, and during the years between 1741 and 1748 five missionaries were sent by this society to the American Indians.

In the year 1700 the Christian leaders of Great Britain organized the Society for the Propagation of the Gospel in Foreign Parts, and this society is now the oldest active foreign missionary society of the world, having recently issued a record of two hundred years of missionary achievements.—Religious Telescope.

Entire Race Undergoing Process of Extermination.

(Continued from page 3.)

dazed, helpless, starving refugees camped by the roadside in a region almost desert with no provision for their food supply. Probably it is not an overestimate to say that 1,000,000 of the possible 2,000,000 Armenians in Turkey at the beginning of the war are either dead, or in Moslem harems, or forced to profess Mohammedanism, or are on their sad journey to the desert and death.

There has never been a more urgent call for help. A more heart-rending need has never been established by overwhelming evidence. A more inhuman treatment of a helpless people has never shocked a humane world.

The National Armenian Atrocities Committee, with headquarters in New York, has a vast amount of evidence in its possession—and constantly increasing — showing the extent and cruelty of this assassination of the non-Moslems of Turkey. This committee has already cabled to American Ambassador Morgenthau at Constantinople $100,000 for relief purposes, and $6,000 to Egypt to care for the Armenians who have escaped there. Arrangements are being made to reach with aid the 400,000 refugees who have fled to Persia and Russia.

Immediate and generous help is necessary to save scores of thousands of lives where utter destitution reigns in the face of an approaching winter. He who gives speedily gives twice. Contributions may be sent through the Emergency Relief Commission of our Conference of which Mr. Harrison Landis, Sixth and Columbia Ave., Philadelphia, Pa., is treasurer. The commission will see that the money is properly forwarded.

ORPHAN CONFERENCE IN THE EASTERN DISTRICT

The annual meeting of the Orphans' Conference of the Eastern District was held in the First Mennonite church, Philadelphia, Pa., on October 21, 1915.

The afternoon session was devoted to election of officers and transaction of business. The officers are as follows: Mrs. Henry Detweiler, president; Mrs. John Bayley, vice-president; Mrs. D. M. Landis, secretary; Mrs. C. H. Moyer, treasurer.

During the intermission between afternoon and evening the ladies served a fine lunch.

The evening session was opened with devotional exercises, Rev N. B. Grubb presiding. Reading, by Miss Elsie Sterne; solo, by Miss Rose Bayley, "Rock of Ages," and a selection by Nevin Quartet of First church were greatly appreciated. A piano trio by three ladies of the First church was also enjoyed. Rev. Bayley of Germantown made the principal address, dwelling on the excellence of the work, the terrible toll of parents exacted by the war in Europe, and encouraging the ladies to continued effort, pointing out as an inspiration the history of the Mennonite home at Frederick.

The society has at present on hand, $709.19.

Mrs. D. M. Landis, Sec'y.

THE CONVERSION OF RAMSWARUP

A very interesting account of the conversion of Ramswarup, a Brahmin Pundit, is sent by Mr. N. K. Mukerji, secretary of the North India Christian Tract and Book Society, who states that the transformation thus effected was accomplished through the reading of the Hindi publications issued by the society, which is one of the many organizations that are aided by foreign cash appropriations from the American Tract Society.

The story of the conversion of Ramswarup is told by Rev. A. W. McMillan, of the London Missionary Society, who writes from Copiganj, Benares, India as follows:

"It was in the early part of 1909, when this new 'Arthington' station was established, and we were living in tents, that Pundit Ramswarup bought from me for one pice a copy of Bhajan Sangrah. He was very pleased with its contents and would chant the bhajans before others in his village, carefully substituting 'God' or 'Lord' for the name 'Jesus', of which he did not approve! Nevertheless he came regularly to our tent to hear more of this new religion, and seeing his eagerness I gave him a New Testament to read. He was not long in admitting the beauty and the power of the 'Good Tidings', and went on and on reading book after book, such as Satmatniruparn, Mat Pariksha, and others. The former has helped him perhaps more than any other. During these six years he has read a large number of Hindi books published by the North India Christian Tract and Book Society, many of them through a small lending-library established here on 'Durbar Day' in 1911, in connection with our mission.

"Some eighteen months ago I gave him a copy of a Hindi book by Rev. E. Greaves, on Christ's Passion and Atonement, as a Christmas gift, and as he read aloud in the village home, his wife could not keep from weeping as she heard of what Christ had suffered and endured to save mankind.

"In this way Ramswarup, by reading so much of the Tract Society's Hindi literature, as well as by his special liking for the Pauline Epistles, has grown stronger in the Christian faith, so that when the enemy made a desperate attack upon him he was found well prepared.

"It was on May 8, 1915, that certain leaders of the Arya Somaj and other Pundits organized a public debate in the village, haughtily intending to speedily drag Ramswarup from Christianity; but after an effort extending over two to three hours, during which time they had done their utmost to prove Christ to be sinful, and Christianity a failure. Ramswarup rose in a calm and dignified manner, announcing to the silent crowd of 300 onlookers that he was about to conclude the discussion. He clearly declared that nothing that the enemies of the cross had put forward had in the least shaken his faith, and after a few more words affirmed that he was Christ's and would on no account prove unfaithful to Him.

"With these words he bade farewell to his family and to the assembly and walked out of the village. Instead of an uproar there was perfect stillness. No one uttered a word, and yet these neighbors had previously avowed they would hang him to a tree rather than let him disgrace the name of Brahmin by becoming a Christian. The stillness was wonderful, as though the mouths of enemies had been deliberately closed by Daniel's Protector!

"The next Sunday morning, before his baptism, Ramswarup in his public witness gave voluntary testimony to the help he had received from books published by the Tract society.

"Very much more might be written concerning this Spirit-taught man, but enough has been stated to show that when an inquirer has the ability and desire to read, he has no better human helper than the North India Christian Tract and Book Society."—American Messenger.

On receipt of $2.00 we will renew your own subscription and send the Mennonite to a new subscriber from now until January, 1917.

UNKNOWN RICHES

Several weeks ago an old man living in New Jersey discovered about $5,000 in a family Bible. The bank notes were scattered throughout the book. In 1874 the aunt of this man had died and one clause of her willl was as follows:

"To my beloved nephew, Steven Marsh, I will and bequeath my family Bible and all it contains, with the residue of my estate after my funeral expenses and just debts are paid."

The estate amounted to a few hundred dollars, which were soon spent, and for about 35 years his chief support had been a small pension from the government. He lived in poverty, and all the time within reach there was the precious Bible containing thousands of dollars, sufficient for all his wants. He passed that Bible by. His eyes rested on it, perhaps his hands handled the old leather-bound Bible with its brass clasps, but he did not open it once. At last while packing his trunk to move to his son, where he intended to spend his remaining years, he discovered the unknown riches, which were in his possession. What thoughts of regret must have come to his mind. If he only had opened that Bible years ago, he then might have used the money to great advantage. Instead of it the treasure laid idle for thirty-five years. And he might have had it and enjoyed it all that time.—Sel.

To live well in the quiet routine of life; to fill a little space because God wills it; to go on cheerfully with a petty round of little duties, little avocations; to smile for the joys of others when the heart is aching—who does this, his works will follow him. He may not be a hero to the world, but he is one of God's heroes.—Dean Farrar.

THE C. E. TOPIC

Nov. 21.

Ways in Which God May Be Thanked.

(Thanksgiving Meeting)

Psa. 67:1-7.

Gratitude is one of the most reasonable things to be expected of anyone. The ungrateful child, the ungrateful friend, or the ungrateful person who has been placed under obligation because of some undeserved favor, does not deserve the name of man and woman. In every affair of life there is a law which says that one ought at all times to be ready to give in return for what he has received. True, no one is in a position to give back all that has been given to him. The child cannot repay all that the parents have

done; the scholar cannot give the equivolent of what he has received from his teacher and man cannot, under any circumstances, repay God for the tokens of grace he has been getting and getting as long as he has lived, but there may be a spirit of gratitude—an appreciation of what has been done and a determination to use every gift and power one possesses to show that appreciation.

Thanksgiving Day is a nation-wide festival. It had its origin in America with the Pilgrim Fathers and it has become one of those institutions which continually remind us that we stand in a peculiar relation to the Giver of every good and perfect gift. Robbed of its religious significance, it becomes nothing but a worldly feast day with perhaps considerable more gluttony attached to it than usual. Celebrated in the spirit it was intended to be celebrated it becomes a day when we are bound closer to our Maker and closer to one another. Like every religious festival, it should, in its real sense, be a day of good-will, good-fellowship and prayer.

The fact that a feast of such religious significance is a national one, fixed so by law, indicates that, after all, we are a Christian nation dispite the declarations of Jews and infidels that we are not. But to be a Christian nation, one day in three hundred and sixty-five does not recommend our piety greatly unless in all of the other days we also show some concern about God and godly things. The true spirit of Thanksgiving Day is born of a thankful life which is at all times mindful of God's mercies and benefits.

How are we to give thanks? We should give thanks with our words, sing songs of praise and thanksgiving; testify of the mercy and goodness of God out in the world and in the presence of our brethren and preach it in our churches. There is no such a thing as being thankful in silence. If we really realize what God has done, we will speak about it everywhere. If we do not let it occur to us that we are under obligation to express our gratitude to Him, we certainly will not tell anyone about what He has done, much less will we come to Him in love and gratitude to voice our appreciation.

But words are hollow things unless back of them there are lives to prove their sincerity. We must live our thanksgiving and that involves doing deeds of mercy and love to those who need them, pointing out to others the need of their thinking of all that God is doing for them and what they ought to do for Him, supporting the worship they ought to do for Him, supporting the worship of God with our testimonies and gifts and leading a blameless and godly life in the world. One of the best ways a child may show his gratitude to his parents is by living the righteous life they have planned out for them. That, too, is the best way of proving our thankfulness to God.

The most practical thanksgiving is one of giving, not only praise, but gifts. No Thanksgiving Day service should be held in any church unless special offerings for some worthy cause be made a part of the service. At this time the world is so full of miseries, brought on by war, misfortune and affliction and the victims are numbered by the millions. Surely, no one should be deaf to their cry when his thoughts turn to how God has especially favored him.

What are some of the things for which we ought especially give thanks? Our President has, in his proclamation, urged us to remember the peace we are enjoying just now in the face of a world-wide war. Surely, this is one of the greatest benefits which we are especially favored to enjoy. Then, we have been blessed with a wonderful harvest. The earth has not only brought forth its best, but it has brought it to us in abundance. Again, there is an abundance of prosperity in our industries. Any man who wants to work may find work. A condition such as this does not always exist. Finally we are to give thanks for health, for friends, for family harmony, for our friends and for the many good things of life that are ours.

THE S. S. LESSON

Nov. 21.

Jonah, a Missionary to Nineveh.

Jonah 3:1-10.

Golden Text—Matt. 28:19, 20.

The purpose of the Book of Jonah is to show God's concern for a heathen city. It tells of how Jonah had to learn that God's favors, and particularly His mercies, are not to be monopolized by any nation or individual. It also shows how impossible it is for a man to defeat the purposes of God and how necessary it is for one to go where duty calls. There is no running away from God and he who undertakes it finds that this great earth does not offer a single corner where one may hide from Him. The miracles in Jonah, particularly the one of the whale, have been the subject of a great deal of ridicule on the part of unbelievers and even some Christian teachers try to explain it away. Others, when they will not accept the facts as stated, claim that the whole thing is a fable and must be interpreted as are other fables and parables in the Bible are. This might be a reasonable position were it not for the fact that Jesus Himself mentions the three days sojourne of Jonah in the whale's belly. To deny the fact, then, is to deny the truth of our Lord's words, which no sincere Christian can do. The miracle has been objected to on scientific grounds, but the same scientific arguments may be used against the other miracles of the Bible. Unless one is prepared to believe that the power of God is greater than the science of which we only have an incomplete understanding anyway, one needs to become converted and find the faith of the little child of which the Bible speaks, and without which no one can be saved.

Jonah received two calls to go to Nineveh. Had he obeyed the first call he would have been spared that uncomfortable feeling of conscience which followed him and which made him prefer death in the deep to living and being worried. Conscience is something within us and from which it is impossible to run away, because, wherever we go, we carry it with us.

The word of the Lord came a second time to Jonah. God is patient and frequently continues to call those who reject Him. In our own lives we may often see how persistant the pleading of the Spirit is, but this is no reason why we should not respond immediately upon hearing the first call. Those who put off doing the Lord's work until some more "convenient season" are the ones who never will be ready and are eventually lost.

Jonah then went as the Lord directed. It was a long, dreary journey. His former disobedience had led him in the other direction and so his journey was twice as long. But he finally went. Some men won't learn the lessons their troubles are designed to teach, and never bring themselves to do the Lord's bidding. It was a sad thing that Jonah disobeyed the first call, but it was to his credit that he went on the second. Many have heard a great many more than two calls and disobeyed.

Nineveh is spoken of as a "great city". At that time it was possibly the greatest of all cities and so exercised a terrible influence for wickedness over the whole world. In all ages cities have been the making or unmaking of the world's righteousness. God wanted to save Nineveh then; He wants to save London, Paris, Pekin, New York, Chicago and the other great cities now. The modern cities are the festering places of wickedness; their millions in poverty and sin are God's children and He concerns Himself about them now as He did then. The greatest field for activity offered to the church today is the city. Christian people today, like Jonah of old, are ready to go into the far-off lands with what they have to offer. They should bring some of it, at least, to the cities nearest home.

The message from God to Nineveh was one of the wrath of God. God is angry at the corruption and sins of the world at all times and men must be brought to realize the terribleness of their sins and the punishment they deserve. The first step in the salvation of anyone is a conviction of sin.

Both the king and the people were impressed with the message and repented. It is a hopful sign when the rulers are impressed with the need of righteousness. Were the rulers of our nation and cities always men who had an ear for righteousness, the serious problems now confronting them would be easy to solve.

They repented. It was their salvation. Unless one is sorry for his sin, there is no hope of that one being saved. The same thing holds true of communities. There must be a public conscience to be aroused as well as a private one.

God saw the repentance of the Ninevehites and acted accordingly. He always sees the earnestness of those who honestly want to please Him and deals with them accordingly.

MARRIAGES

Wittmer-Lauer. — Louis Wittmer and Barbara Lauer, by their pastor, Rev. J. B. Baer of Summerfield, Ill.

DEATHS

Eymann.—August E. Eymann of Reedley, Cal., on Oct. 23, 1915, aged 43 years. Funeral service in the Reedley church, October 26, the pastor, Rev. H. J. Krehbiel, officiating.

CONTRIBUTIONS

For the Mission in Los Angeles, Cal.

In July, August and September.

"Friend", Paso Robles, $5; sale of papers, 75c; July offerings, 1.05; August offerings, $2.20; September offerings, $1.25; Ina Feighner, $3; Abr. Reimer, $58; "Friend", Aberdeen, Idaho, $2; Anna Albrecht, $5; "Friend", per N. B. Grubb, $1; Cornelius Jantz, $1; Peter Gering, $2.50; Mrs. Grubb, $7.50.

Clothing has been received from F. Williams and Jacob Albrecht.

Gratefully yours,

E. F. Grubb.

A $3.00 Conklin Self-Filling Fountain Pen, your own renewal and a new subscriber for $4.50. The new subscriber will receive the paper from now until Jan. 1917.

NEWS OF THE WEEK

PRES. WILSON SPEAKS ON PREPARATION FOR DEFENSE.

Following are a few of the principal points made by President Wilson in his speech on preparation, delivered at the Manhattan club at New York last week:

Our principles are well known. It is not necessary to avow them again. We believe in political liberty and founded our great government to obtain it, the liberty of men and of peoples — of men to choose their own lives and of people to choose their own allegiance. Our ambition, also, all the world has knowledge of. It is not only to be free and prosperous ourselves, but also to be the friend and thoughtful partisan of those who are free or who desire freedom the world over.

All this is very clear to us and will, I confidently predict, become more and more clear to the world as the great processes of the future unfold themselves. It is with a full consciousness of such principles and such ambitions that we are asking ourselves at the present time what our duty is with regard to the armed force of the nation. Within a year we have witnessed what we did not believe possible, a great European conflict involving many of the greatest nations of the world. The influences of a great war are everywhere in the air. All Europe is embattled. Force everywhere speaks out with a loud and imperious voice in a titanic struggle of governments, and from one end of our own dear country to the other men are asking one another what our own force is, how far we are prepared to maintain ourselves against any interference with our national action or development.

In no man's mind, I am sure, is there even raised the question of the wilful use of force on our part against any nation or any people. No matter what military or naval force the United States might develop, statesmen throughout the whole world might rest assured that we were gathering that force, not for attack in any quarter, not for aggression of any kind, not for the satisfaction of any political or international ambition, but merely to make sure of our own security. We have it in mind to be prepared, but not for war, but only for defense; and with the thought constantly in our minds that the principles we hold most dear can be achieved by the slow processes of history only in the kindly and wholesome atmosphere of peace, and not by the use of hostile force. The mission of America in the world is essentially a mission of peace and good will among men.

That plan calls for only such an increase in the regular army of the United States as experience has proved to be required for the performance of the necessary duties of the army in the Philippines, in Hawaii, in Porto Rico, upon the borders of the United States, at the coast fortifications, and at the military posts of the interior. For the rest, it calls for the training within the next three years of a force of 400,000 citizen soldiers to be raised in annual contingents of 133,000, who would be asked to enlist for three years with the colors and three years on furlough, but who, during their three years of enlistment with the colors would not be organized as a standard force but would be expected merely to undergo intensive training for a brief period of each year. Their training would take place in immediate association with the organized units of the regular army. It would have no touch of the amateur about it, neither would it exact of the volunteers more than they could give in any one year from their civilian pursuits.

No thoughtful man feels any panic haste in this matter. The country is not threatened from any quarter. She stands in friendly relations with all the world. Her resources are known and her self-respect and her capacity to care for her own citizens and her own rights. There is no fear amongst us. Under the new-world conditions we have become thoughtful of the things which all reasonable men consider necessary for security and self-defense on the part of every nation confronted with the great enterprise of human liberty and independence. That is all.

Bryan Replies.

"I have read the President's speech at New York with sorrow and concern," said Bryan. "He is doing what he believes to be his duty, but I feel it my duty to dissent. We can not criticise his motives, as he has given his views with clearness and emphasis, but those who differ with him are under a like obligation to express themselves with equal clearness."

Bryan declared that the President will not assume "that he is more deeply interested in the welfare of his country than the millions who elected him to be, for the time being, their spokesman.

"And if he is giving voice to the opinion of his countrymen," Bryan continued, "he is anxious to have them as frank with him as he has been with them—how otherwise can he know whether he represents or misrepresents their views."

"The plan which he proposes, is not only a departure from our traditions but a reversal of our national policy. It is not only a menace to our peace and safety but a challenge to the spirit of Christianity which teaches us to influence others by the example rather than by exciting fear.

"It is a false philosophy. From being false it inevitably leads into difficulty. The spirit which makes the individual carry a revolver leads him not only to use it on slight provocation but to use language which will provoke.

"'Speak softly, but carry a big stick,' is one of the delusive maxims employed by those who put their faith in force. There are two answers to it. First, the man who speaks softly has not the disposition to carry a club, and if a man with a soft voice is persuaded to carry a club, his voice changes as soon as he begins to rely on the club.

"Why encourage the nations of Europe in their folly by imitating them? Why impose upon the western hemisphere a policy so disastrous?

"Do we not expect all Latin-America to be stimulated to preparation if we enter into a new era of preparation? Will not such a policy make conflicts between those republics more probable?

"We shall do infinite harm to the neighboring nations as well as to ourselves if we are drawn into this policy which provokes war by a preparation which is impossible without a large taxation increase and the arising of a military system which sets up false standards of honor. We are now spending more than $250,000,000 a year on preparedness—ten times as much as we are spending on agriculture, and I feel sure that the taxpayers are not in favor of increasing this sum at a time when a change is not only unnecessary but a menace to our national ideals.

"I hope the President will not be deceived by the atmosphere of the Manhattan club. This is the one place in the United States where the mammon-worshiping portion of the Democratic party meets to exchange compliments. There is no group further removed from the sentiment of the masses whether you measure that sentiment by economic, social or religious standards."

U. S. NOTE TO GREAT BRITAIN NOW THE TOPIC OF THE DAY.

Washington, November 8.—President Wilson and Secretary Lansing today read American and British press comment on the latest note sent by the United States to Great Britain and awaited the effect of the document upon British treatment of neutral overseas trade.

Ambassador Page has not reported the impression made upon the British foreign office. So far as American shippers are concerned, however, the dispatch of the note marks a turning point of vast importance, for henceforth the United States is to consider the British blockade as ineffective and inoperative, and all cargoes of non-contraband goods destined for Germany through neutral countries to the enemies of Great Britain will be viewed by this government as immune from detention. Claims presented by Americans for detentions or seizures of such goods will be supported by the diplomatic machinery of the United States to the fullest extent.

Speculation in official quarters today as to what Great Britain's course would be was varied. Some officials pointed out that if Great Britain abandoned all pretense of blockade and applied the laws of contraband, the forthcoming American note on the propriety of including various articles in the contraband list would be especially pertinent to the controversy. On the other hand, if the blockade is made legal, so far as German coasts are concerned, the American government will continue to insist that legitimate trade with neutral countries must not be interfered with.

The reply to the note which the American government addressed to Great Britain on the subject of American ships and interference with American commerce on the seas, it is announced in London, probably will not be ready for several weeks. Meanwhile the note has aroused much discussion and has been the subject of some unfavorable comment by the British press and public.

SERBS FLEEING

Berlin, Nov. 9. — Shattered by their five weeks of fighting with the Austro-Germans and Bulgarians, the bulk of the enemy forces in Serbia are retreating today toward Montenegro.

Their course is taking them into the Sanjak of Novibazar, where, though the Austrians are striving strenuously to cut them off, the country is so broken and almost impossibly difficult for regular campaigning, there are reasonable chances of their escape.

The Teutonic and Bulgar armies in Northeastern Serbia are devoting themselves to clearing that section of the country of scattering Serbian bandits, whose guerrilla tactics are troblesome.

ALLIES FEAR GREEKS MAY THROW ARMIES TO KAISER

London, Nov. 9. — The behavior of Greece is beginning to alarm the Allies.

Pro-Germanism is growing at Athens.

Inside information today is that the Greeks may not even stay neutral. There are hints of an understanding with Bulgaria.

The people, perhaps, are still with the Allies, but even this is not certain. Strong court influence has been brought to bear and unquestionably it has produced some impression.

WILSON APPOINTS TAFT

Washington, Nov. 9. — President Wilson today appointed former President William H. Taft chairman of the central committee of the American Red Cross to succeed Major-General George W. Davis, retired. General Davis resigned on account of ill health.

OUTPUT REPORTS REQUIRED

Washington, Nov. 9. — Detailed reports on the operations and output of plants manufacturing munitions of war have been ordered by Secretary McAdoo from internal revenue collectors throughout the country. Each collector is instructed to send in complete data concerning such establishments in his district.

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VOL. XXX. BERNE, INDIANA, NOVEMBER 18, 1915. No. 45.

NOTES AND COMMENTS

Rev. M. M. Horsch, the representative of our home and foreign missionary boards, is at present in Pennsylvania, visiting the churches. He preached in Philadelphia on the 14th, in the First church in the morning and in the Second church in the evening and in Germantown on the evening of the 15th.

The Altoona mission reports 194 pieces of clothing received and 25 pairs of shoes; 75 pieces of clothing distributed. There were 4 cottage prayer meetings held and 20 meetings in the hall and 13 visits made in the interest of the mission.

Freeman college offers a special winter term course in Bible, Church History and Doctrine. This course is designed to meet the needs of persons unable to take advantage of more extensive opportunities for training for work in our churches and Sunday schools. Persons taking the course are given the opportunity for doing supplementary work in German or English.

The Lake Mohonk Conference on International Arbitration again offers a prize of $100 for the best essay on international arbitration by an undergraduate man student of any college or university in the United States and Canada. The contest closes March 15, 1916, and further information may be gained from the secretary of the conference at Lake Mohonk, N. Y.

A valuable contribution to the peace literature of the present day is "Selected Quotations on Peace and War", recently issued by the Federal Council Commission on Christian Education. This book contains over a thousand quotations, compiled by experts from the writings of such well known authorities as Lyman Abbot, Jane Addams, David Starr Jordan, Frederick Lynch, Charles E. Jefferson, and many others. Its purpose is to supplement the Lessons on International Peace, a Study in Christian Fraternity, which are now appearing in the Sunday school journals of the various denominations co-operating in the educational campaign for the cause of peace, and, while intended primarily as a textbook for use in Sunday school classes, young people's societies, missionary and fraternal organizations, it has a real and lasting literary merit.

"Whoever fights in this war in the front ranks, whoever realizes all the misery and unspeakable wretchedness caused by a modern war, will unavoidably arrive at the conviction, if he had not acquired it earlier, that mankind must find a way of overcoming war. It is not true that eternal peace is a dream, and not a beautiful one at that. A time will and must arrive which will no longer know war, and this time will mark a gigantic progress in comparison with our own. Just as human morality has overcome the war of all against all; just as the individual has to accustom himself to seek redress of his grievances at the hands of the state after blood feuds and duels had ben banished by civil peace, so in their development will the nations discover ways and means to settle budding conflicts, not by means of wars, but in some other regulated fashion, irrespective of what each of us individually may think."—Baron Marshall von Bieberstein.

Rev. Gordon Poteat, son of President Poteat of Furman University, on the eve of going to China as a missionary of the Southern Baptist board, explains his purpose in missions in the following language: "The Standard Oil Company has adopted the slogan, 'Standard Oil tin in every village in the Orient'; the American Tobacco Company is using the motto, 'A cigarette in the mouth of every person in China'; so I, as a unit of the church of Jesus Christ, have taken the watchword, 'Christianity and its teachings in every hamlet within the boundaries of the Chinese Republic'."

Fr. Max Mueller, professor of philology at Oxford, the greatest linguist of the world, wrote: "If Darwin says that a highly developed animal can be transformed into a human being, then I say: Halt! Here the linguist has to say a word, and I say that language, even in the lowest form, is a barrier between man and animal. * * * The connecting link between man and beast has, up to this day, not been found, and—in spite of all thundering and cursing—will remain so. Man is man because he speaks; speaking, however, does not mean simply to communicate, but it means thinking, and not only like an animal thinks, but to think comprehensively, with conception, with ideas. And this little thing, comprehension, is the transition which never was made by an animal."

Two hundred and fifty years ago a peddler selling books gave a pamphlet to one who was supposed to be an ordinary young man, but he was Richard Baxter, and under the influence of that pamphlet he wrote "The Saints' Everlasting Rest." This fell into the hands of Philip Doddridge, and he wrote "The Rise and Progress of Religion in the Soul." This book fell into the hands of Wilberforce and he wrote "A Practical View of Christianity". This book came to Leigh Richmond, and under the power of it he was led to write "The Dairyman's Daughter". This in turn fell into the hands of Thomas Chalmers, the mightiest Scotch preacher of his day, and after he became a minister, it was the means of his conversion and of his mighty spiritual transformation. A peddler on the one side and Thomas Chalmers on the other—what a marvelous story!—The Christian Herald.

CORRESPONDENCE

Bally, Pa., Nov. 8, 1915 No more certain fact in life proves that time is forever moving on, than that thing which we call change. Things are different today from what they were yesterday. Some things are removed and others take their place. A part of this change is caused by an exchange. So in our church there have been changes—yes, a good many— in the past twenty five years, that have been brought about by exchange.

It is only about one of the many changes that the writer desires to give a brief account. For twenty-five years the Hereford Mennonite congregation was used to looking into the beaming face of Pastor A. S. Shelly, who came to us as a young man, and worked with us during these years with great energy and devoted zeal. In his career here his work was blessed materially and spiritually. The church building was enlarged and the membership increased. The spirit of missions was cultivated and brought forth fruit. He made many friends, was progressive in spirit, took active part in the educational and moral welfare of his community, and was held in high esteem by his neighbors and fellow townsmen. The great majority, even though they were Catholic, looked upon him as an exemplary citizen and gave expression to their feeling by electing him a school director by a big majority.

We all wish him God speed in his new field. On Sunday morning, October 31, the congregation, upon assembling, beheld a great change. It was a meeting larger in attendance than usual. The feelings were of joy, yet in a way mixed with solemnity. Something unusual took place, we closed a certain chapter in our history, that chapter is composed of twenty-five years, edited by A. S. Shelly. Now we begin a new chapter.

On our pulpit we look into the face of one whom we have often seen before, yet never was he with us for a similar purpose. We at once recognize him as the Rev. N. B. Grubb of Philadelphia. He is here to tell us of our new epoch; he, as it were, gives us the preface of what is to follow.

Rev. Grubb preached earnestly and at times with much emphasis. He based his remarks on Phil. 2: 16. Rev. Grubb outlined very clearly the respective duties of pastor and congregation toward one another.

The duties of the pastor he defined as threefold: pastor, preacher and servant.

1. The Pastor.

He must of necessity be a pastor to be successful. He must be this according to the original meaning of the word pastor—from pastus, to feed. He must

lead the flock to still waters and direct them to green pastures. And thus will he ever be refreshing in his message to the flock.

He must be a preacher, which includes a large part of his work, but not all of it. He need not be an orator, it is a valuable adjunct if he is, but it is not indispensable

He must serve his flock in the capacity of spiritual adviser, it is his duty to mix up with his members, move about them, visit them and become acquainted with their peculiar and special needs so far as their spiritual welfare is concerned. His place is in the sick room to comfort and console.

2. The Congregation.

The duties of the congregation toward their pastor are manifold and some very simple. A few bear repetition with amphasis, lest we forget.

1. Our pastors are human and must live the same as the farmers, doctors and business men. Let us not forget to pay liberally. A pastor's mind should be relieved of anxious cares along these lines.

2. Remember, your pastor is human and gets the blues as well as you and he needs and appreciates a word of encouragement as much as the rest of us.

3. It is our duty to be present at every service as much as it is the pastor's duty to be there.

4. Last, but not least, let us remember the efficacy of prayer. "Bear ye one another's burdens," and "The effectual fervent prayer of the righteous availeth much."

Rev. Grubb spoke in the English language and after his conclusion offered prayer.

He then formally installed Rev. D. J. Brand, formerly of Wisner, Neb., and for the past two years a student of the University of Chicago as pastor of the Hereford Mennonite church of Bally and the Mennonite church of Boyertown, Pa.

After his installation Rev. Brand ascended the pulpit and preached his introductory sermon in German. He selected for his theme I Pet. 4:10. He explained his text in a very simple and effective manner. He said, a pastor was in danger of doing two things in excess. First, he may be too anxious to do things, and try to do it all and insist upon everything being done according to his own notion. Thus will he become a boss and in this way lose his effectiveness. Again, he may go into the other extreme and not do enough, and thus will the work suffer for lack of push.

The different members of the congregation must bear in mind that they all have a part in this work of soul-saving, each and everyone. Like as a chain is no stronger than its weakest link, so the congregation.

A congregation is composed of many members. And the total strength of the congregation will equal the sum of the individual efforts put forth. Each one has talent for something, they differ and they must all be brought into use for the cause of Christ.

Lastly, the congregation must not forget prayer—pray for the cause, the pastor and for one another.

Thus was rounded out a service that was most impressive. First, because it was simple and direct; second, because it supplied a long-felt want, viz. a preacher, for since Rev. Shelly left in May, we were dependent upon the generosity of our neighboring churches, who helped us out whenever possible.

Rev. Brand has the good wishes of his members here and at Boyertown as well as their prayers. He, as yet, is new, but first impressions are important and lasting. His countenance is pleasant, his physiognomy pre-possessing, his speech simple and direct and altogether he begins his career under the most favorable auspices. May God grant his richest blessing upon his efforts. He is possessed with an earnest desire to do his best and is full of enthusiasm. Let us as a congregation unify our efforts and do good team work, stand back of him like athletes stand back of their trainer, then will we all succeed.

O. N. B.

Mennonite Church, Berne, Ind. Rev. Albert Schumacher of Pandora, Ohio, preached at the Mennonite church Sunday, Oct. 31, in the absence of Rev. P. R. Schroeder, who is conducting a series of meetings at Dalton, O.

The Choral society, consisting of one hundred and thirty-five voices, will render Gaul's "Holy City" Thursday evening, November 25.

Rev. Menno Lehman, wife and child of Drake, Sask., Canada, visited relatives a few days last week enroute to Bluffton, Ohio, where Mr. Lehman expects to take up a course of studies.

Hon. Oliver W. Stewart, who has just completed a tour of the United States as a speaker of the Elying Squadron, addressed the people of Berne Sunday, November 14, at 2 p. m. at the Mennonite church.

Rev. J. H. Langenwalter of Bluffton, Ohio, preached to the congregation Sunday, October 24.

Dr. and Mrs. S. K. Mosiman of Bluffton, Ohio, spent a few days here in the interests of the college.

Members of the C. E. society are going to take up the study of "Community Problems" with Rev. Schroeder as leader of the class. The work promises to be very interesting and we hope that many more members will join the class.

Our prayer meetings are being conducted by the Sunday school classes which have each been assigned a chapter from the Book of Romans, which we are now studying.

Eicher Church, Noble, Iowa.—The past month has been very favorable in every way. The weather conditions which always effect the church, have been splendid and every service of the church was well attended. The poet sang of the "rare days" of June, but we never could imagine anything more delightful than these autumn days in Iowa.

Mr. and Mrs. Jos. Schlatter and Mrs. John Trachsel came up from Pulaski on October 19, to spend a few days with their sister, Mrs. Bina Eicher and other relatives. They came up in their automobile and were just in time to attend our meetings. Mr. and Mrs. Trachsel came up again on Sunday, October 31, and brought with them Rev. and Mrs. M. A. Niswander who visited with their friend, Mrs. A. M. Boshart. Rev. Niswander preached for us on Sunday evening. He preached a splendid sermon and we were glad to have him with us. The gospel that he preached is worth thinking about and if everyone would heed it and think of "others", not only of himself, this would be a happier world. Come again.

The meetings began on Oct. 18, as announced and continued during the week. The weather was fine, the moon was full, and the roads were like a pavement, so that it was good driving, good walking, and fine for automobiles. These conditions all working together helped to make this series of meetings the biggest we ever had at the Eicher church. The audiences were very good and great interest was manifested. If the audiences had been any larger, we would have been compelled to borrow chairs from the neighbors. The choir did splendid work and added not a little to the blessing of the meetings. Communion was observed on Sunday, Oct. 24, and there was a large attendance. Sixteen were baptized and received into the church, and ten others were admitted by letter. The memory of these services will remain with us a long time and we believe that all who attended were blessed.

The German services, conducted by Rev. P. E. Stuckey on the first and the last Sundays of last month were very much appreciated. The attendance was good at both services and your presence is appreciated both by the pastor and Bro. Stuckey.

Wayland, Iowa. It is almost an innovation to have German services in the Wayland church. There was some questioning as to whether there was any demand at all for this service but the audience that was present at the first of these services seemed to dispel any doubt concerning it. These German services will be continued to the end of the year, being held every fourth Sunday in the afternoon.

The Dorcas society held their monthly business meeting at the home of Mrs. A. M. Boshart on Thursday afternoon, Oct. 28. The attendance was very good

The Dorcas society had a birthday social in connection with their business meeting and those who celebrated birthdays this month and acted as hostesses were Mrs. Amos Boshart, Mrs. Mae Roth, Mrs. Lena McClintic and Mrs. Hildebrand. They had a very pleasant meeting.

The "Gleaners" held their October meeting at the home of Mrs. C. K. Schantz. The class was well represented and it will be of general interest and of special interest to the members of the class not present that they decided to continue the social side of these meetings next year and serve refreshments at the meetings. They also decided to equip themselves for this service by buying trays for their use. The ladies continued work on their quilt which they are making for the mission sale. It will be of interest to know that already a number have declared that they would like to buy the quilt when it is put up for sale on Dec. 10.

Special meetings were held during the last week of October. The attendance was very gratifying and the interest manifested was an inspiration and a blessing to all. The church was pretty well filled especially the last two nights. The choir rendered very able assistance and the special numbers were a treat to all who heard them. The special work by the double male quartet is such that any community can be proud of. Communion services were observed on the last Sunday in the month and nine members were received into the church, seven by baptism and two by letter.

The Junior C. E. society has again been taken up after the usual summer vacation and is under the capable leadership of Mrs. C. K. Schantz. They meet every Sunday afternoon and the members are taking quite an interest.

Smith's Corner. Editor Mennonite:—Since no letter has reached the columns of the paper from Smith's Corner, I write to give an account of the progress of our work here. Rev. Harvey Miller of the Loop came and was with us for two weeks, holding meetings with good interest and good results. There were a number reclaimed and seven confessions. On Saturday evening, Nov. 6, we held our preparatory services, when Elder Jacob Snyder was with us and on Sunday afternoon we held our communion and baptismal services, when four precious souls united with the church by the act of baptism, after which the sermon for the occasion was preached by Elder G. G. Snyder, pastor of the Mennonite church at Napier. An appropriate address was delivered by our deacon in charge of the congregation, Aden Kephart. He spoke upon the ordinance of the washing of the Saints' feet. The church has revived and are encouraged and ask an interest in your prayers.

Yours faithfully,
Catherine Butler.

ENVIRONMENT

By George Dana Boardman, D D.

We hear a great deal said in our day about the doctrine of environment. "Circumstances", we are told, "make the man;" "Life is a modification of matter;" "Thinking is matter in motion;" "The brain secretes thought as the liver secretes bile;" "The difference between a good man and a bad man is mainly a difference in molecular organization;" "The affections are of an eminently glandular nature;" "Not as a man thinketh in his heart, but as he eateth, so is he;" "Character is the aggregate of surroundings, the sum-total of parents, nurse, place, time, air, light, food, etc."

Now this doctrine of environment is in a certain sense entirely true. The mind does not more certainly act on the body than the body on the mind. It is impossible for a starving man to feel blithe. Exalted as our general Christian character may be, it is not possible to enjoy spiritual worship in an ill-ventilated sanctuary, amid din and distraction, under stress of dyspepsia, amid the qualms of sea-sickness. The law of heredity is a painful instance of the doctrine of environment. God pity the children born of dissolute or criminal parents!

But the doctrine of environment means, or at least tends to mean, more than this. It tends to teach that sin is not so much a crime as a misfortune, not so much guilt as disease. This it tends to obliterate the distinction between right and wrong, to destroy personal responsibility, to annihilate the very foundations of morality itself.

Not so did the Galilean Master teach. "Hearken to me, all of you, and understand: Nothing that goeth into a man from without can defile him; but the things that come out of him are what defile a man." Here he is in direct issue with the materialism of the day. For man is something more than matter, or an organized group of molecules. Behind the visible of him there is the invisible. "Catch me, if you can," said the dying Socrates. Philosophize as you may, the fact still remains—a fact solemn, dark, inexorable—that there is in the world such a thing as sin, actual, personal, culpable, damnable sin; and that sin is in the heart itself—be the outward circumstances what they may, favorable or unfavorable, angelic or diabolic. I can't solve the problem of the "origin of evil". But I can solve the problem of the origin of personal sin. Listen to James: "Let no man say when he is tempted, I am tempted of God; for God is untried in evil, and He Himself tempteth no man; but each man is tempted, when he is drawn away by his own lust, and enticed: then the lust, when it hath conceived, beareth sin; and the sin, when it is full-grown, bringeth forth death." Yes, we set the untitled Teacher of Nazareth against the titled philosopher of the Academy. Not that which goeth in, but that which cometh out, this is which defileth; for out of the heart come forth evil thoughts, murders, adulteries, fornications, thefts, false witness, railings; these are the things that defile the man; but to eat with unwashen hands defileth not the man. The heart is its own laboratory.

Friend, overtaken in a sin, do not judge yourself too charitably. Don't ascribe too much to outward circumstances. Recall the first Adam: he was in a garden, where every outward circumstance was for him; yet he fell. Recall the second Adam: He was in a desert, where every outward circumstance was against Him; yet he remained erect: the devil failed to conquer Him, not because He was divine, but because He was sinless. Don't excuse yourself then too much by your "environment". Man is not altogether an imbecile. True, "circumstances do make the man." But they make him only in the sense and degree that he permits them to make him. You will find the most niggardly of men in the mansions of the rich, and the most generous of men in the cabins of the poor; the humblest of Christians in the palace, and the proudest of Pharisees in the cottage; saints in the dungeon, and villains in the church. It is not so much the outward that tinges the inward as the inward that tinges the outward. It is for the man himself to say whether his own heart shall be a temple or a kennel.

We see the sense in which it is true that "man is the creature of circumstances." Whether the world be to him a desert or a garden depends less on where he is than on what he is. "If thine eye be single, thy whole body shall be full of light; but if thine eye be evil, thy whole body thall be full of darkness." "To the pure all things are pure, but to them that are undefiled and unbelieving nothing is pure; but both their mind and their conscience are defiled." Man himself is incomparably more important than mere externals.

The great problem then is this: How shall a man use his "circumstances"? For just what he does with them—just what he does with his strength and time, and skill, and money, and imagination, and reason, and affections, just what the heart does with its opportunities—just this is the test of him. Do these opportunities, after passing through the laboratory of his heart, issue as blessings on the world? Then his heart is pure. Do they issue in moral blights? Then his heart is defiled. Not that these bad issues do of themselves defile the heart; but the heart being itself defiled, and sending forth issues of evil thoughts and deeds, these issues take on the impurities of the source from which they spring, marking its defilement, and aggravating its pollution by the very act of outflowing. These are the unclean things which, coming out from within, defile the man. Keep thy heart, then, with all diligence for out of it are the issues of life and of death.

Friend, are you disheartened by my Master's doctrine? Don't seek to remedy your case by merely altering your circumstances, or reforming your habits. You can't purify a fountain by purifying its streams. Neither can Beelzebub cast out Beelzebub. Jesus Christ is the most radical of reformers. He does not say, "Change your circumstances, and you will change your character;" but He does say, "Change your heart, and you will be likely to change your circumstances." Except a man be born again, from above, anew, beginning his life again as a newborn babe he cannot see, much less enter, the kingdom of God. Whoso hath ears, let him hear and then obey.

THE WHANGDOODLER.

What is a whangdoodler? Originally, it was an old, backwoods preacher who would sing-song his sermons. We have young men, a number of them, full of promise, who are becoming first-class whangdoodlers, which means they will always be third or fourth class preachers. Whangdoodlers, when they pray, say, "Oh, Lord God-ah, we pray Thee-ah, to come and help us-er, and enable us-er, to serve Thee-er and to glorify Thy name-er, Oh, God-ah, we want a great revival-er, and to see many souls saved-ah." And the longer they go on, the worse they get. When you talk to them they look at you with a silly grin; they really talk very well except when they engage in a religious service; then they begin to sing-song and hand on an "ah." or "er," or "uh," to almost every word. We suppose the devil is to blame for it, for the whangdoodler shames Christians and amuses sinners. Stop the whangdoodler wherever you find him and if possible, stamp out whangdoodleism. Sing-songism and "O Lord God-ah, we pray Thee-ah, to come down-ah, and bless us-ah" could have been endured with some patience in the backwoods seventy-five years ago, but it ought to be driven out of use and hushed up forever.—The Pentecostal Herald.

THE BIBLE IS

The charter of all true liberty.
The forerunner of civilization.
The molder of institutions and governments.
The fashioncr of law.
The secret of national progress.
The guide of history.
The ornament and mainspring of literature.
The friend of science.
The inspiration of philosophies
The text-book of ethics.
The light of the intellect.
The answer to the deepest human heart hungerings.
The soul of all strong heart life.
The illuminator of darkness.
The foe to superstition.
The enemy of oppression.
The uprooter of sin.
The regulator of all high and worthy standards.
The comfort in sorrow.
The strength in weakness.
The pathway in perplexity.
The escape from temptation.
The steadier in the day of power.
The embodiment of all lofty ideals.
The begetter of life.
The promise of the future.
The star of death's night.
The revealer of God.
The guide and hope and inspiration of man.—Bishop William F. Anderson.

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EDITORIAL

We hear a great deal of the good that is to result from the present war. Even the religious press is taking up the idea in some quarters and is trying to make itself and others believe that the war is, after all, not an unmixed evil. They tell us that it has made France sober, that it will make Russia democratic, England generous and Germany honorable. They say it brings out manhood and inspires sacrifice and lowers pride. Well, having done all that, could we say that war was a blessing? Who is to show that these things would not have come quicker and in greater measure had war and the things relating to war not entered into the question? When the housewife finds the old kettle that her boy has kicked and battered all out of shape and makes that youngster, upon pain of being severely spanked, fix it for her, he may be compelled to develop some skill which he was not suspected of having; the experience may even make a good tinker of him and show that he is of some good after all, but compared to what is was, even after he has straightened out the dents and plugged up the holes, what a kettle that will be! So with manhood and our civilization. When it is all over and the dents have been straightened out which the war occasioned, they will make a poor showing of what they once were. It is against reason, the reason which revelation confirms, to say that bad is good, and the beastal blood-lust of war a blessing. Let those who apologize for war (even a great warrior called it hell) look at it in the light of what Jesus had to say about it and then ask themselves the question, What would Jesus do?

The vices of the red man have been so much emphasized that we sometimes forget the things for which he is to be commended. If, for example, it had not been for his pity, the early settlement of New England, that settlement would have ended in starvation and if the Indians had not been true to their treaty, made with William Penn, (never sworn and never broken, as Thomas Payne observes), there would have been plenty of provocation for wiping out the early colony of Pennsylvania. When a certain general gave expression to the sentiment that "the only Indian the United States government should tolerate is the dead Indian," he was probably wrought up on account of the many barbarisms committed by the red men. He should have recalled that these were only a partial payment to the whites for the indignities inflicted upon the Indian through centuries of oppression by them.

The Indian only wants to be left alone in the few rights that are left him. His worst vices prove what a good pupil he has been of the White. He is especially supposed to be very fond of "fire-water" and when under its influence, is certainly not less dangerous than the white man under similar condition. But there is a decent element in red circles as well as in white and some Indians have been as insistant that the liquor evil must go as their brethren, the white reformers. The first law congress ever passed, controlling the sale of liquor, was through Miami's chieftain, Little Turtle, in 1819. The Society of American Indians, meeting at Lawrence, Kan., last month, passed a resolution calling upon Indians to promote the enforcement of laws against the liquor traffic in the Indian country and committing the society to an attitude in favor of complete prohibition in state and national legislation. Wouldn't it be well if some whites were given to looking upon the liquor question as these Indians do?

A writer on modern religious conditions says that while it may be true that the man who makes two blades of grass grow where there had only been one, is a blessing, he certainly is no benefactor who makes two churches grow where one grew before. We agree that over-churching is one of the evils of our time. A village that has more seating room in its churches than twice the number of its inhabitants is indeed sorely burdened, and apparently to no purpose. Four congregations, struggling to keep four pastors and their families just outside of the line of starving or freezing to death, are objects of unnecessary pathos, especially when it would be an easy matter to supply the living for one man, were they able to work in harmony with that end in view. A half dozen make-shift churches with their burdens of debts, which are always looming up to freeze both pastor and people, have no business in a town that either cannot or will not keep them in decent repair. More ministers die of a broken heart because of conditions such as these, against which they have been struggling all their lives, than the world will ever hear about, and, when all has been said about the need of men, willing to devote their lives to God's ministry, the fact remains that in too many instances there is a waste of men to no purpose and without results because of a system which calls for consecration, devotion, loyalty and sacrifice on the part of the minister and then creates conditions which limit his field of activity and so scatter his efforts that they count for little in advancing the cause of Christ in the world.

On the other hand, there may be a perfectly legitimate reason for the existance of numerous churches in a small community which the outsider cannot see. The church, like the individual has a right to its existence and may naturally be expected to resent a suggestion that it cannot suicide for the benefit of the rest. It stands for some principle for which the others do not and to surrender to adverse conditions, may easily be understood to mean a surrender of those principles. The burden, after all, is not so much the support of the ministry as it is the cost of pride. A competition in the size, style or beauty of the churches, in music, or even in the preaching, which is designed as an appeal to the public for support, not only misrepresents Christianity but educates the world into thinking that it is the business of the church to please it. Quite naturally, then, the world, like some fickle lass, resorts to playing her wooers against one another. The final end is disastrous to all concerned.

A church that is convinced of its mission and in earnest about carrying it out can exist anywhere. When principles are involved any sacrifice is worthwhile.

The larger denominations are quite willing that the number of churches should be decreased so as to make it easy for all. Unfortunately for smaller ones, the larger ones think that it would be easier for them to cease to exist than to struggle for an existence and they would therefore be quite willing to benevolently swallow them, forgetting that size is not the only excuse a thing has for its existence and that great results do not always need to begin from big things. If the Christian population were to be divided into congregations just the right size for the best economy in money, churches and ministers, ninety per cent. of the smaller denominations would disappear and their history, their principles, their testimony and their efforts and sacrifices made for evangelizing the world and alleviating the pains of the miserable would be brushed aside and forgotten as though they were not worth further consideration.

HOW ONE QUICK WITTED WOMAN MADE KANSAS DRY

(By John P. St. John, in the Kansas City Star.)

At the session of the Kansas Legislature at Topeka the winter of 1881, a very stringent liquor license bill passed the House, and was being considered in the Senate. This measure, had it been adopted, would have closed nine-tenths of the saloons in Kansas. The distillers, brewers and saloon-keepers, realizing this fact were frightened, and proposed to the temperance forces that if they would introduce an amendment to the constitution prohibiting the manufacture and sale of intoxicating liquors as a beverage they would all support it, and thus the liquor question would be settled by a vote of the people. This was agreed to. The license law was dropped and our present Prohibitory amendment was introduced and adopted by a very large majority.

The amendment very soon found its way into the House of Representatives, where it was taken up for consideration at a night session. At this session the cloven foot of his satanic majesty was soon discovered. It was plain to be seen that the large majority in the Senate for the amendment was for the sole purpose of securing an abandonment of the stringent license law, and then defeat the amendment when it reached the House.

The debate on the measure was a red hot one, lasting about two hours. At last when the vote was taken by calling the roll the result showed that the amendment lacked just one vote of having the necessary two-thirds required by law. This was a sad moment. Fathers and mothers, who had labored honestly and faithfully, and spent freely their limited means, were at last brought face to face with what seemed to be a crushing defeat. Just at this critical moment, when all seemed to be lost, Margaret V. Greever, the wife of the Democratic member from Wyandotte county, who had voted no confronted her husband and pleaded with him, as only a wife can plead, to change his vote. He paused for a moment, then stood with head erect, and facing the speaker, in a manly voice he exclaimed:

"Mr. Speaker, I change my vote from no to aye."

The Representative Hall was packed, and this announcement brought forth round after round of applause, such as was never heard in that hall before. Thus when stalwart men stood there, dumbfounded, not knowing what to do, a bright, plucky woman grasped the situation, changed a vote, turning what seemed to be defeat into a glorious victory, which sent the amendment to the people, who ratified it at the ballot box by about 8,000 majority.

Mrs. Greever was born in East Tennessee in 1853. When she married Mr. Greever she was a school teacher. Mr. Greever died years ago and Mrs. Greever is a widow. She resides in Emporia and is highly respected by all who know her.

The campaign for the amendment was a hot one. The Prohibitionists were financially poor, while funds for their opponents were furnished by the liquor interests and corruptly used without limit. Nine-tenths of the politicians were either against us, or non-committal. The country newspapers were about equally divided, while the city journals were all opposed to Prohibition except the Topeka Capital, owned and controlled by Major J. K. Hudson, as brave and true a friend as Kansas ever had.

Notwithstanding all this opposition and cowardice, sobriety and common decency won at the polls.

When the history of Prohibition is written let us not forget the good work of Margaret V. Greever.

WHY DO MEN BELIEVE?

As it was in the days of the apostle, so it is today, whenever the gospel is preached, there are some who believe to the saving of the soul and there are some who do not believe. This latter class embraces all those who are simply indifferent to the gospel message as well as the blatant blasphemers of Jesus Christ. The question often arises in the minds of students of religion why men do not believe. Since the gospel is the manifestation of the truth, they wonder why men will not believe the truth. Since the truth is that which corresponds to reality, they are surprised that men will choose that which is unreal, or that which only seems to be real. Why is the mind of man ever satisfied with falsehood?

It is amazing that a man who was reared in a godly home, who grew up in the midst of the holiest human environment, with the inheritance of the best the Christian centuries can give, a man who is intelligent and wise about all other interests, should go through life without responding to the claims of Jesus Christ. And yet there is not a Christian community that does not afford an example of just that sort of rejection of Christ. It is natural to seek for edequate explanation for this phenomenon.

No doubt there is an immediate answer to the question in each particular case, some circumstance that is given by the rejector to himself or to others. But is there a fundamental reason for rejection of the gospel which lies back of each individual rejection? This question was undoubtedly present to the mind of the apostle Paul, because he gives an inspired answer to it in his second letter to Corinth, in which he wrote: "But if our gospel be hid, it is hid to them that are lost; in whom the god of this world hath blinded the minds of them that believe not." The reason that Paul gives why men do not believe the gospel is that Satan has blinded their eyes. In the context he refers to the incident in the history of the Jews in which Moses was obliged, when he came down from Sinai, to wear a veil over his face, because the people could not look upon the shining glory of his face. Now, Paul says that when the Jew reads the Old Testament there is a veil, not over the Old Testament, but over the hearts of those who read, and they cannot see Jesus as He is. So with those who do not believe, a veil has been flung over their hearts which distorts their vision, and they are perishing because they believe not. The agency which has blinded the unbeliever is Satan, according to the Bible view.

The very universality of the blindness of men warrants the conclusion that an alien influence is operating upon the minds of men, that there is an agency outside of man who is interested in having him believe a lie and doubt the truth of God. Left alone, all men would reject the love of God And since we see the same disposition in man in all ages and in every grade of human life and from the earliest dawn of accountability, we are warranted in concluding that this agency, whatever it is, is very pervasive and powerful. And since it seems always bent upon mischief, we must conclude that it is malevolent.

This agency has always been recognized as active in human history. It has been called by many names and has been more or less intelligently known. The Scriptures call it "Satan," the "devil," the "god of this world," "the spirit that worketh in the children of disobedience," and other designations. The Bible speaks of it in terms of personality. The whole essence of evil is regarded as heading up into an evil being, very powerful, but not omnipotent, exceedingly cunning and desperately hating all that is good. He is represented as the god or ruler of ungodly men and wicked spirits, whom he dominates with unrelenting tyranny. He is described as going about seeking whom he may devour. He is the enemy of all righteousness, his aim is to undo all that is good in human life. He is spoken of as the tempter, who through seducing wiles leads men into sin and rebellion against God.

Satan blinds the minds of them that believe not by hanging a veil before their eyes, by keeping in their thoughts ideas which distort the vision of the Savior of men. So to the Jews he presented the idea of a world conqueror, and when Jesus came in His lowliness and meekness, they said, "This is not He," and rejected Him. To many men and women he suggests the idea that only the seen and the felt are real, and all else is of secondary value; that the things of the spirit, if admitted to exist at all, are less important than the things of this world, its business, its wealth, its pomp and power. To others he suggests that God is too good to condemn a sinner for all eternity for the sins of this short life, and therefore He will give him another chance. To others he teaches that death ends all and there is no need to be concerned about a future life. He makes others believe that because there are some hypocrites in the church, they should stay out of it, and believe that all religion is hypocrisy.

It is the height of folly for men to allow themselves to be hoodwinked by the devil. Therefore Christ said that men are condemned because they believe not on the only-begotten Son of God, and this is the condemnation, that light is come into the world, but men love darkness rather than light because their deeds are evil. Blinded by Satan, they see not until it is too late unless the Spirit of God opens their eyes. It is not a small matter to reject Jesus Christ. On the contrary, it is the manifestation of the awful slavery of the human heart to the arch fiend and enemy of God and the good.—Christian Observer.

A $3.00 Conklin Self-Filling Fountain Pen, your own renewal and a new subscriber for $4.50. The new subscriber will receive the paper from now until Jan. 1917.

THE C. E. TOPIC

Nov. 28.

Home Mission Work to Be Done In Our Community.

Luke 14:15-24.

In every community there are many opportunities for bringing the Gospel to the unchurched which in our haste we pass by Any one who has taken the trouble of going from house to house, inviting those whom he finds there who are not Christians, is sure to hear some of them say, "No one has ever spoken to us about it before." One Sunday school superintendent made a map of all the streets in the neighborhood and appointed the children, living on the various blocks, committees, whose business it was to report the houses into which new families had moved so that the church or Sunday school officials might visit them and invite them to service. In one of the large cities a man who had a pear tree growing in his back yard sat there Sunday afternoon watching it so that the "kids" would not come in and steal all the fruit. Finally he conceived the idea of gathering the Italian children—for most of the "kids" were Italians— under that tree into a Sunday school. A Protestant Italian church with a flourishing membership and a great influence in the "Italian colony" is what came of that Sunday school under the pear tree.

Robert Rakes lived more than a century ago and his idea in founding the modern Sunday school was to gather the ragged boys and girls from the streets and teach them something. This first purpose of the Sunday school is as much a part of that organization as it ever was and the field for work along that line seems to be as limitless as ever. It was work of this kind that developed Dwight Moody into one of the greatest preachers of the age, and for training in Christian work nothing exactly takes the place of the exercise gotten in going out and bringing people into the house of God, under the preaching of the Gospel. On the streets of the northern part of Philadelphia, it is no unusual thing for one to see an aged colored woman surrounded by hundreds of children, "Aunt Hannah" they call her. She was born in slavery and cannot

read or write, but she has a clear understanding of the plan of salvation and as she goes about her daily route, collecting old newspapers—for she makes her living in that way—she stops at every corner to tell of the love of Jesus and calls sinners to repent. Everyone respects and loves her and none of the thousands who know her, and stop to listen to her—for men and women as well as children do so—doubt that she is a sincere Christian doing what she believes it her duty to do. This simple old colored woman puts many of her abler and more fortunate fellow Christians to shame by the way she does home missionary work. Too many are too proud to speak of their Savior on the streets, or wait for some special gift from God enabling them to do so, and the result is they miss opportunities for doing great good along lines which God makes possible for everyone.

There is great missionary work to be done among the foreigners one finds almost everywhere. Not all foreigners are heathens, most of them come from home countries where there has been religious training, but here they are not organized and often are not encouraged to take interest in religious things. In most instances, if they are brought together and given the opportunity, they will develop their own religious life in accord with American institutions. It is a rare thing for many a foreigner, away from his country, his friends and his church, to discover that there are Christians here who are ready to give him the right hand of fellowship in Christ and accept him as a brother in His cause.

In "The Endeavorer's Daily Companion" Amos R. Wells gives a number of capital hints for young people who want to do home mission work. He says:

"Christian Endeavorers are well adapted to the work of inviting the non-churchgoers to attend church, distributing printed invitations and giving them by word of mouth.

"The poor will receive charity most easily from the young, and the relief work of our societies ought to be pushed, under the watchful direction of the pastors.

"Christian Endeavor societies hold very attractive outdoor evangelistic services. The gospel of song comes readily from young lips, and their short, earnest prayers and testimonies are suitable and convincing.

"The Endeavorers may greatly help city rescue missions by singing and testimonies, different societies taking different evenings for this purpose.

"Fresh-air work helps to get hold of the parents as well as blesses the children. Several Christian Endeavor Unions maintain summer fresh-air homes.

"Make friends with the Greek shoe-black, the Italian fruit-peddler, the Chinese laundryman. You will have many opportunities of speaking to them about religion."

THE S. S. LESSON

Nov. 28.

Amos, the Fearless Prophet.

Amos 5:1-15.

Golden Text—Jer. 23:28.

Amos denounced the sins of Israel, foretelling its overthrow by a foreign foe as a punishment for its sins. He also threatens the surrounding nations with the wrath of God, but holds out no final hope for them. In the case of Israel, however, there is the promise of a new deliverance and prosperity under the House of David. Amos was a native of Judah, who followed the calling of a shepherd in Tekoa. The scene of his ministry was laid about Bethel. It is interesting to note in this connection how much the shepherd has had to do with the faith. Abraham and his immediate successors, until the migration to Egypt and after, were shepherds as was Abel, the first martyr. David, the great national hero of Israel, began life as a keeper of flocks. The Shepherd Psalm, composed possibly while alone with his sheep, has been the comfort of millions in the dark hours of their lives and finally our Lord and Savior, spoke of Himself as the Good Shepherd and His faithful followers the sheep of His fold. The parable of the Lost Sheep is designed to show God's concern for His wandering child.

In Chapter 1 and 2 of the Book of Amos there are recorded prophecies against Syria, Philistina, Edom, Ammon and Moab; Chapters 3 and 4 are prophecies against Israel while the remainder of the book is given over to visions relative to the Messiah's reign and previous to it.

The lesson begins with, "Hear ye the Word of the Lord." This was the note of a true prophet. A prophet need not necessarily foretell future events, although that was his business sometimes. A prophet was one who was sent to speak in God's name. He calls his address a lamentation. His message is one of sorrow. It is a sad thing when people go off into sin and the one who is sent to rebuke that sin cannot but feel sorrow that such a sad task must be imposed upon him.

The first picture drawn is that of a fallen virgin, one who has lost her purity, not in a strange place, but at home among her own people and none look upon her in help or pity. Israel had every reason to keep the purity of her faith. She was protected of God. She was warned of danger, yet she fell. Not only Israel, but many others whom God has wonderfully cared for have gone off into sin. As it breaks the heart of an earthly parent to see a child gone astray, so the fall of His children brings pain to the heart of the heavenly Father.

The next picture is of an army decimated. The proud who went forth returned crushed and defeated. So with those who go in their own strength to battle with the problems of sin. Sin is the Master over all those who forsake God.

To this picture of woe God adds a message of hope, "Seek ye the Lord." To Israel the warning was given not to seek Him in Bethel, in Gilgal and in Beersheba—these were places where idolatry was practiced. God is not to be found where there is a false faith and a false worship. The past taught them that the shrines of idolatry were dangerous places, they were to avoid them. With the return of God there must be repentance. Without repentance the wrath of God was sure to come. His wrath was compared to the most terrible thing men may know or imagine—a fire that will not be quenched.

As an example of His greatness and of His power as a creator and helper, the prophet directs the attention of Israel to Jehovah as the Maker of the heavenly bodies. In all ages the stars have brought awe to men and particularly in the East they were objects of revelation. The might of God is also shown in His control over the waters. The more one contemplates how wonderful it all is the greater is one impressed with his own nothingness and God's greatness.

There was need at this time of calling attention to the might and wrath of God, for the wickedness of the times invited destruction upon itself.

"We note the characteristics of the evil time that had grown out of the denial of God's authority:

"1. Contempt for civil law and order. V. 10. The judgment of the chief men was held in contempt, and the counsel of the elders was disregarded. Loyalty to law and respect for authority are fundamental to the welfare and the happiness of people.

"2. Oppression of the poor. V. 11. They were trampled under the feet of the strong. Tyranny took the form of economic pressure, and usury was charged without mercy by the possessors of money.

"3. Luxury on the part of the rich and strong. V. 11. They had built palaces of hewn stone; they had planted great vineyards, with whose raisins and wine they might satisfy their appetites.

"4. Bribery and the perversion of justice. V. 12. When the men who are chosen to enforce the law become shameless takers of bribes, there is no hope for the welfare of the people. The commonwealth rests on the firm foundation of officials who cannot be corrupted, but who will administer the laws fairly to all the people."—The S. S. World.

But with all this lamentation over Israel's fall this threat of His wrath and this abuse of the age, God was merciful, as He always is. The assurance is given, "The Lord God of Hosts will be gracious." It is in His grace that we have salvation.

CONTRIBUTIONS

For Home Missions.

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For the Treasury of the Pacific Dist. Conference.

From the cong. near Colfax, Wash., $43.75.

Gratefully acknowledged,
S. R. Aeschliman, Treas.

NEWS OF THE WEEK

GERMANS HAPPY OVER WILSON'S SEA POLICY

Berlin, Nov. 12. — An article written by Dr. Bernhard Dernburg, ex-secretary of the colonies, on the note to Great Britain, occupies the entire first page of the Tageblatt, and is written in the friendliest spirit toward President Wilson and the United States.

"President Wilson's policy toward Germany and Great Britain was inspired," says Dr. Dernburg, "by a determination to force the belligerents to respect the ante-bellum principles of maritime law, particularly as laid down in the Declaration of London, and to regard alterations by belligerents without the consent of the United States and other neutrals as unbinding. America came into conflict both with Germany and Great Britain over these questions.

"The submarine question had at first to be settled, because this act was not a question, as in Great Britain's commercial war with Germany, of replaceable wares or financial losses, but of the lives of American citizens. The differences with Great Britain, therefore, were postponed until a way had been cleared through Germany's wise giving in in the Arabic case.

"Apart from the fact that she shared America's consideration for humanity, Germany apparently gave in principally for the reason that a nation which wishes the freedom of the seas should not contribute to shatter the principles which hitherto had been maintained even in an incomplete form, and that she had no right to expect the United States would hold Great Britain to an observance of the maritime law without also following the same policy toward Germany. A submarine campaign defended on the ground of the modernity of the weapon was, however, irreconcilable with the application of the London regulations.

"With the note of Nov. 5 and the two notes on the transfer of the registry of a ship and the declaration of cotton and other wares as contraband, the whole fabric which Great Britain had built up, not only to starve Germany, but to hem in American trade, falls to pieces.

"The German press has raised the question whether the United States would endeavor to force compliance with her demands. According to the diplomatic history of the United States— and the Lusitania case is a page in this history—there is every reason to believe this will be done at all costs.

"It sometimes has taken rather long —the Alabama case took fifteen years —but here interests are at stake which do not permit of delay, and, however unwilling the President is to make difficulties for Great Britain, (or Germany, either), he has, as has recently been said, a single track mind in which there is neither turning out nor going back."

Washington, Nov. 13. — Administration officials were greatly pleased over an editorial notice in the Cologne Gazette of Nov. 11 taking a rather favorable view of Secretary Lansing's note to the British government concerning interferences with American trade. Apparently the notice was cabled to Washington, but from what source it came or by whom it was received was not indicated.

BOOKER T. WASHINGTON, NEGRO EDUCATOR, DEAD.

Tuskegee, Ala., Nov. 14.—Booker T. Washington, foremost teacher and leader of the negro race, died early today at his home here near the Tuskegee institute of which he was founder and president. Hardening of the arteries following a nervous breakdown caused death four hours after Dr. Washington arrived from New York.

Although he had been in failing health for several months, the negro leader's condition became serious only last week. He then realized the end was near, but was determined to make the last long trip south. Accompanied by his wife, his secretary and a physician, Dr. Washington reached home from New York last midnight and died at 4:40 o'clock this morning. His last public appearance was at the national conference of Congregational churches in New York, where he delivered a lecture October 25th.

A widow, three children and four grand-children survive. John H. Washington, a brother, is superintendent of industries at Tuskegee institute.

The funeral will be held at Tuskegee institute Wednesday morning at 10 o'clock. Dr. Washington was born in slavery near Halesford, Virginia, 1857 or 1858.

Tuskegee, Ala., Nov. 15. — Funeral arrangements were being completed today for Booker T. Washington, the noted negro educator and founder and president of Tuskegee institute, who died here yesterday of a nervous breakdown and hardening of the arteries. Funeral services will be held at the institute Wednesday morning at 10 o'clock, followed by burial in the institute grounds. The body will lie in state all day tomorrow.

WILSON STARTS ON MESSAGE

Washington, Nov. 16. — President Wilson is now hard at work preparing his first message to congress.

He plans to have it completed by Nov. 25, and will deliver it in person probably December 7.

The message is expected to dwell almost entirely upon national defense.

It is expected much of the revenue will result from taxation, and among many subjects to be discussed are:

Retention of the tariff on sugar.

Increase of the tariff on wool.

Modification of the income tax law so as to include smaller incomes.

Modification of the inheritance law to give it wider scope.

Increase of tax on liquor and tobacco.

RESERVE BANK SYSTEM IS NOW ONE YEAR OLD

Washington, November 16. — The general reserve banking system is one year old today. The membership of the system embraces 7,630 banking institutions, mostly national, and the aggregate paid-in capital approximates $55,000,000. The total deposits are nearly $400,000,000 and the gold holdings about $300,000,000.

WAR MAY CHANGE THE OVERALL STYLES

Chicago, Nov. 16. — If the European war keeps up it is quite likely there will be no more blue jeans, and toilers of the future may be garbed in overalls of pink or grey, according to the prediction of F. R. Hamburger, secretary of the National Association of Garment Workers, which began its semi-annual session here today. "The supply of blue vegetable dye is just about exhausted," he said, "and we are unable to get more as Germany is the sole exporter of the blue dyes used here."

The enormous demand of the armies for wool and its manufactured products will cause an increase in the price of clothing in America this winter, other speakers said.

SPREAD NET FOR FOREIGN SPIES

Washington, Nov. 13. — The government has decided to use all the resources at its command in an effort to ascertain whether there is in this country a conspiracy of foreign origin to cripple the plants that are making munitions of war for export, or to interfere in any manner with the lawful rights of American citizens and American corporations. The renewed activity of the government in this matter is due primarily to the numerous fires that have recently occurred in munition factories, and to the revelations just made by Dr. Josef Goricar, a former Austrian consular official.

Goricar charges that German and Austrian agents working in this country under the direction of their home governments have within the last year spent between $30,000,000 and $40,000,000 in an effort to destroy munitions plants and otherwise prevent the exportation of war materials to the allies.

ATTITUDE OF GREECE IS CAUSING ALLIES GRAVE CONCERN

London, Nov. 16. — With the increasing gravity, from the allies' viewpoint, of the military situation in Serbia the attitude of Greece toward the armies of the entente powers has become a matter of the deepest concern, and an effort is being made to induce the Greek government to define its intentions.

It is said that the presence at Saloniki of a large number of French and British warships with transports has made some impression on King Constantine and his advisers. But, with so much at stake, nothing short of a positive guarantee of the safety of the French, British and Serbian troops should they be compelled by circumstances to retire into Greece, will satisfy London and Paris, the ministers of which capitals are being strongly supported by the Russian and Italian representatives.

The presence of Lord Kitchener, the British secretary of war, in the Aegean, and of Denys Cochin, a member of the French cabinet, at Athens, it is hoped here, will help to clear up a very complicated situation. The time, however, is short for the Bulgarians have been strongly re-inforced both in central and southern Serbia and, besides attempting a flanking movement against the Serbians at Babuna pass, thereby threatening Monastir, are opposing formidable forces to the French at Gradko and along the left bank of the Cerna.

The near East will be watched with considerable anxiety for the next few days.

On the other fronts there is little to report. Both the Belgian and Petrograd statements report quiet generally. On the Styr river, however, the Russians are still fighting for the river crossings.

In the west the weather is wintry and there has been only artillery and mining activity. The ground has hardened, however, and attacks which could not be attempted in the mud might soon be possible.

ANCONA ATTEMPTED TO FLEE SUBMARINE AFTER WARNING

Berlin, Nov. 14. — The Austro-Hungarian admiralty today officially announced that the Italian steamship Ancona attempted to escape at full speed after a warning shot had been fired across her bow, says the Overseas News Agency.

The report that the submarine fired on the lifeboats is denied.

The statement describes the sinking as follows.

"The submarine fired one shot in front of the Ancona's prow, whereupon the steamer fled at full speed, in accordance with the order issued by the Italian authorities which instructs ship commanders to flee or to sink the submarine. The submarine pursued the steamer and continued firing but the vessel stopped only after being hit several times.

"The submarine allowed forty-five minutes for the passengers and crew to abandon the steamer on board of which panic reigned, but only a small number of boats were lowered and these were occupied principally by the crew.

"A great number of boats, probably sufficient to save all the passengers, remained unoccupied.

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MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXX. BERNE, INDIANA, NOVEMBER 25, 1915. No. 46.

NOTES AND COMMENTS

The Mennonite Year Book and Almanac for 1916, published by the Eastern District Conference, is now ready for delivery to its patrons. This edition is superior to and contains more historical matter than any former edition published. Besides the usual calendar part and Bible readings and other regular almanac features, it contains a large amount of interesting and valuable reading matter, including much historical matter and data never before in print. The following are some of the more noteworthy contents: Biographies of Rev. John S Hirschler, Rev. John Ratzlaff. Rev. Jonas Y. Schultz, Missionary Henry L. Weiss, Missionaries P. J. and Jennie May Boehr. Historical sketches of the Oden Graeff Family; Mennonites as Rev. N. B. Grubb saw them in Europe; Baptism and Communion in a Dutch Mennonite Church Two Hundred Years Ago; A Historic Autograph Album: Looking Back Fifty Years; Hans Landis, the Last Martyr: Collapse of the Moravian Mennonites.

Valuable statistical matter, such as a list of Mennonite periodicals; Mennonite Schools and Colleges; Statistics of the Eastern and Middle District Conference; General Conference Calendar: Our Churches in 1915; Officers of the Eastern Conference, Sunday School Convention, and Young People's Union; Mission Fields and Workers; List of Native Helpers in India; and an alphabetical arrangement of General Conference Ministers.

The Indiana Christian Association announces a State convention in the "Yearly Meeting House", Richmond, Ind., Monday and Tuesday, November 29 and 30, 1915.

The Bible conference. to be held in Roaring Spring November 26-28, will have a large and varied program in which speakers from a distance as well as from the local church will have a part. The committee in charge sends out a final invitation to all those who can interest themselves and come. A rich feast of good things, as only the Roaring Spring people know how to present them, will be offered.

Bowmansville (Pa.) church announces communion for Nov. 28.

Rev. M. M. Horsch, the traveling secretary of the home and foreign mission boards, is now making a tour of the eastern churches. He was in Philadelphia over the 14th and from there left for Perkasie. He expects to start for his home in California sometime after December 6.

The Deep Run church, Bedminster, Pa., celebrated the Lord's Supper and received into its fellowship fifteen young people by the rite of baptism on October 31. Rev. M. M. Horsch visited this congregation on the 16th and Springfield, the other of Rev. Fretz's charges, on the 20th. On both occasions the missionary secretary was enthusiastically received.

Of the twenty million young men between the ages of 16 and 35 only seven million are said to be identified with the Christian church and two million attend services occasionally, the remaining eleven million have nothing at all to do with church or religious matters. Here is a task for the church. The various men's movements in the church, designed to win men, have before them a field worthy of all the effort they can put into it.

Among the other remnants of the Colonial period of our country's history there still stands in Germantown, Pa., near the ancient Mennonite church, the Billmyer House, famous not only because from the horse-block before its door, which still remains, (Gen. Washington directed the Battle of Germantown), but also because it was the house and workshop of Michael Billmyer, the printer upon whose presses much of the Mennonite literature of that time was printed. Perhaps the most numerous copies from the Billmyer Press now in existence are those of the hymn book bearing the title, "Die kleine geistliche Harfe der Kinder Zions", which was published for the Mennonites and used by them until as late as the middle of the last century. Even though this staunch old house is as firm and as good as ever (it was built in 1727) there is a possibility that it will soon disappear. The present purchaser has already completed plans for its removal in order to make room for more modern and more profitable buildings and unless one of the numerous historical and patriotic associations, which are now protesting against its destruction, are ready to pay the unreasonable price asked for it, it seems doomed to go.

Writing from Bluffton College, Prof. Smucker says: "One of our pressing needs just now is the building up of our library We must have at least $2500 to place this work upon a substantial basis. At a recent meeting of the faculty I was made responsible for the raising of this amount. I have thought of various means of procuring it and have finally evolved this plan. The Young People's societies of the various churches usually are willing and glad to support a work of a permanent character. If your society would make a contribution of 25 cents per capita and appropriate it to the Bluffton College library with the understanding that the name of the society will be stamped on each book purchased with this money, you would be giving to a cause that would go on doing good even though the givers have long passed away to their reward, but the identity of the donors would ever remain to remind a grateful posterity of their gift."

Thanksgiving in 1621.

Grim and depressing were the circumstances when the Pilgrims celebrated their first Thanksgiving, 293 years ago. More than half of the little company that came in the Mayflower some ten months before were sleeping in graves on Burial Hill. Every family bore a big load of sorrow, and before the survivors stretched the hardships of another long winter. Yet their hearts were stout and their faith unfaltering. Their spirits could even rise above solemn thanksgiving to the merry-making of feasting and sports.

And that first Thanksgiving, be it remembered, was three days long. With their Indian guests—fully a hundred, or twice the number of the Pilgrims themselves—they ate the game of the forest and the fish of the sea in a way that set ample precedent for all the gorging that young America will indulge in today. And there were athletic sports, too, strenuous contests between the young white men and their red guests that were undoubtedly as earnest and stirring as any grid-iron battle.

We cannot be sure of the anniversary of that first Thanksgiving. The Bradford manuscript is a little vague in the matter of the date, but presumably it was in October, certainly before November 11. There was no such festival a year later, and the first Thanksgiving proclamation was not issued until nearly half a century later. In spite of all the wonderful changes that the world in general, and New England in particular have seen since the fall of 1621 we have much in common with those who established the American Thanksgiving Day.—The Boston Herald.

After 100 Years.

Christians are almost in dispair when they come to regard how, within the course of fifteen months, our civilization, our culture and our humanity has gone back to barbarism after two thousand years of Gospel. The world is asking, "Has Christianity failed?" No! We know it has not, but men have proved themselves miserable failures and, only when they turn back to God will they again learn the goodness and love that God makes possible for them. But, bad as the present state of the world is, we are still better off than we were a hundred years ago. Our happiness and the salvation of the world depends upon our laying hold on the things that God has given us. It must be a puzzling thing for the heathen to see the world at its worst, but, even now, after a century, we see the best thing ready for the heathen. Dr. Mabie, in the "Alliance

Weekly", points out a few:

A century ago nearly every country in Asia and Africa was closed to the Gospel; there were practically no missionaries; now there are 22,000 missionaries.

Then, the Bible had been translated into sixty-five languages or dialects; now, into more than 500.

Then, there were contributed a few thousands of dollars a year; now, $25,000,000.

Then, there was no native ministry; now, nearly 93,000 native pastors, evangelists, etc.

Then, there were no single women missionaries; now, there are over 6,000.

Then, there were just a few mission schools started; now, there are over 30,000 Protestant schools and colleges.

Then, there were no mission presses; now, there are 160 publishing houses, and mission presses, and 400 Christian periodicals published on the mission field.

Then, no Protestant denomination, as such, committed to missions, excepting the Moravians; now, every respectable denomination has its missions.

Then, not a solitary mission or charitable institution; now, 400 mission hospitals, and over 500 orphanages and asylums.

Then, Judson, Carey and Morrison had to labor from seven to ten years for a first convert; now, there are more than 2,000,000 Protestant Christians in heathen lands, besides all who have passed on.

THE SERMONS OF TODAY

One would naturally expect a preacher to be one whose chief business it is to preach, and when we speak of a great preacher, it would be the most natural thing in the world to expect him to be a preacher of great sermons; but the business to which preachers are more and more devoting their best energies is not the business of preaching and the things that characterize the best known preachers in our day are seldom their sermons. It is not to be understood by this statement that they are not in the active or even legitimate ministry. As a body, the ministry of today realizes its responsibility for the salvation of souls as keenly at it ever did, but it has come to feel that the ministry involves a great deal more than "just preaching" and the work on the pulpit has had to take a secondary place. There are ministers who are famous as executives and in the activities of their denominations or in the building-up of their churches and directing their parish work they are proving their worth to the church and their consecration to the cause of Christ; but this is not preaching. There are ministers who influence a greater congregation by consecrating their talent in writing than they do when they speak their message to their congregations, but the written sermon, however great its circulation, is not the sermon we understand the message to be that is spoken from the sacred desk. Again, there are ministers who are active in public affairs. Such an activity belongs to the work of the ministry. The inspired men of God, from the earliest of the prophets to John the Baptist, came to take an active interest in the matters of the nation. If there is an individual who, above others, should be jealous for the cause of his Master in matters relating to public affairs, it should be God's minister, but ever here the formal sermon has less to do in the matter than the personality of the man who speaks for God to the masses.

We understand by the sermon the message that the ordained minister of God brings to the church when it assembles in public worship. The old-time sermon had greater influence with the people in its day than the one of today. The minister's opinion, expressed in the pulpit on the Sabbath Day was carried to the home, the work-shop and even the legislative hall, and there treated with a respect that the ordinary individual could not expect for his humble opinions. The people flocked to the meeting house after every occurrance of note with the purpose of finding out just what the parson's verdict would be and he could feel that when he was speaking, weight would be given to what he had to say. If there were public or private wrongs that he believed it his business to rebuke, he could do so knowing that he was within the bonds of propriety even though he might become painfully personal and make no effort to tone down his expressions or regard the feelings of any. In those days the matter of finances, or the social life of his flock, were things about which he need not bother his head. Whatever there was of business that required the attention of the church, was a matter for others to concern themselves, the spiritual end of the congregational life was all he concerned himself about. The life of devotion and study from which must come the truly worthy sermon could be cultivated in those days to an extent that is impossible for the busy preacher in ours. The result of this kind of a life and what was expected of it made the minister a separated man. He lived in a little world of his own only to come out of it now and then to declare his message and then go back.

Today the minister is one of the people. The more he is like them —in the sense that they and their lives are right, of course — the more useful will he be as their pastor. The sermon, too, must be born of something closer to the people than a parsonage with a praying parson in it; he must feel with them rather than feel for them; he must speak for them rather than speak at them, and he must lead them in their earthly life as well as lead them to their heavenly home. It is his business not only to exhort them to give to the poor and send the Gospel to the heathen, he must head the subscription list with an offering and he must make special sacrifice that there may be means on hand to send the message of salvation to the Christless wherever they may happen to be.

The day of sermonic literature is over. A few generations ago the leaders in the pulpit published their sermons. Generally they were bound in beautiful sheep with gilt edges and treasured as choice reading. People spent money in those days for the beautiful volumes of Dr. So and So's sermons, and they read them, too. Today there are not a dozen preachers in the whole English-speaking world, whose sermons, were they offered in costly book form as collections of sermons, that would pay the cost of printing them. Now and then we find one whose style or message is striking enough to be in demand, but when that one's work gets into print it is not in the shape of a volume of sermons. The work is carefully disguised under some fanciful title so that the purchaser may not even suspect that he is getting an old-fashioned book of sermons, even though that is all that the work happens to be. Sermons, when they are offered as "just sermons", fall flat.

And yet, though the old-fashion sermon seems to have lost its hold and people steer clear of sermonic literature; the message the preacher utters has a hold on the masses. It may not have the systematic arrangement that leads from the "firstly" on to the "sixthly" or "seventhly", or even farther, but it has in it the personality of the preacher and it represents a life of activity as well as a life of piety. The preacher no more stands on his pulpit and drives his people to righteousness; he now rushes to the front and calls upon them to follow him and go with him into the fight against the devil. As a power over men and a power to be feared he may have lost his place, but as an inspiration to men and a leader in their battles against sin he is beginning to find himself in a place worth more than the mere position of authority he once occupied.

The sermon, which the preacher tries to produce by following the conventional pattern inherited through many generations of preaching, may lack too much of the originality the age demands, but the sermon that portrays a lively personality alive for God, while not much as literature may be a power for salvation. **G.**

DIGNITY OF SPIRITUAL PRIDE

A person who is holding an exalted position may be tempted to exercise dignified principals over those under his jurisdiction, or over those he has been allowed to exercise a degree of authority, those who have in a measure accepted his supremacy, by virtue of his office pertaining to a certain field of activity. Such offices as pastor, deacon, Sunday school superintendent, or any other office in connection with religious organizations, is indeed an exalted office of trust, and should be considered as a sacred office of service by him for those who elected him.

There are such, it is a fact, who are not willing to permit any of those over which he is exercising lordship, to rise to his level (nor above). God, however can raise up a Jonathan and a David right in the midst of His people, if it is for His good purpose. Christ's spirit of humility will reveal itself to all those who humbly serve their Master. A true leader is always anxious to share his comforts with others and thereby he will be able to lead many to the cause he represents. A leader who is too dignified to mingle with those under his care, will not win many to the cause he is representing. He must be willing to associate at times with any of them and get in personal contact with them.

There are such leaders who are not willing to make restitution with those who claim he has not treated them fair and square. All human leaders are liable to cause at times some injustice to those under their trust, which may have been an oversight, or a rash judgment on their part, caused often by having been misinformed through others. When such a leader is properly informed of the act, he should, in order to restore perfect harmony, love and peace among them, be willing and gladly offer an apology for his error.

How easy it would be for him to restore perfect peace on such an occasion. The matter often rests with him—passing spiritual pride.

Spiritual pride, Dr. R. A. Torrey said, in addressing the students at the Moody Bible Institute, is of the greatest hindrance to the cause of Christ. There are superintendents of Sunday schools who pride themselves of the honor of holding the office of superintendency for a period of ten, fifteen or even twenty-five years, while others think they should humble themselves and exercise their sincere willingness to train others to take their place, after a certain period, thus showing the example of Samuel or Jonathan, who were willing to help others to the throne in order to further the cause of righteousness and progression. There are, however exceptions to this; as some may be used by God at a certain post of duty for a longer period of time than others.

It is also a fact that he will be a poor general who is not able to train in such a way some of his rank and file for a higher order of service if need be. He could be often a greater power behind the throne in holding up the weak hands of others, and the cause of Christ is thereby improved and greatly hastened. All true leaders will have to learn to follow the words of Christ: "Whosoever will be chief among you, let him be your servant; even as the Son of man came not to be ministered unto but to minister."

A pastor may neglect to do his whole duty in considering himself too dignified to go and see certain ones of his flock (who have felt in some way injured or insulted) trying to heal the wounded soul and lead them into a new relationship between them and also the congregation, often leading them into closer relation with their Lord for the salvation of precious souls.

M. G. Oberholtzer.

CORRESPONDENCE

Summerfield, Ill. Nov. 14, 1915. After an unusual wet and cool summer we are having an exceptional long, serene and sunny autumn.

The farmers are still busy gathering in their crops of which some yield bountifully. Fruit especially was in greater abundance than for many years.

At a series of gospel meetings we had the pleasure in having Bro. M. Horsch with us. He spoke some very encouraging and helpful words to us. At two of these meetings, he spoke on the work being done in our mission fields. Here again we were told how much is being done, but how much more could be done if every Christian would be vitally interested in spreading the Gospel of Christ. In these days special emphasis needs to be placed an missionary consecration and giving. May the Lord bless his work among us.

A short time ago our church had an accession of twelve new members.

Our Sunday school also contributed towards distributing Testaments among the war suffering nations in Europe.

At our annual Union Bible Sunday we had a very encouraging meeting. Rev. Mehl spoke on "The Bible", as "The Book of Books."

Some time ago Missionaries Nondnat and Schutz from India gave us graphic accounts of the work in their respective fields: the first particularly in regard to the work among the lepers and the other in regard to the mass movement of whole villages toward Christianity.

Our Choral society is busy practicing "The Christmas King", and the Sunday school is planning for the Christmas occasion.

At our church services we generally have good attendance with growing interest in our different activities. And yet, how much more might we and could we do for the uplifting of God's kingdom. **Lena Berger.**

THE "JIHAD" RAMPANT IN PERSIA

Perhaps nothing will better show the spirit in which the war is being waged in Persia than the recent massacre of Christians in Salmas. Certainly nothing more clearly reveals the consequences of injecting religious prejudices and hatreds into the conflict which is making such havoc of the world. The suffering and bloodshed on the plains of France and Poland, where Christian is fighting Christian, are sickening; but the horrors there are somewhat mitigated by some acknowledgement of Christian ideals. But when Moslem is arrayed against Christian, and a "jihad" or holy war is proclaimed by the followers of Mohammed, all the elementary passions in man burst forth without check in savage fury.

Salmas, where I write, is only one little spot in the world of Islam, and the force involved in the conflict are inconsiderable and almost negligible as compared with the multitudes engaged in bloodletting elsewhere. But small as the numbers are, one can see what would happen if the "Jihad" should become general throughout Moslem countries. Then wherever the Christian and Mohammedan communities touched one another the same awfulness of hate and cruelty would be seen on an indefinitely larger scale.

Salamas is a plain to the north of Urumia in the extreme northwestern corner of Persia, where is to be found a Christian population of about twelve thousand Armenians and Syrians, surrounded by a very much larger number of Moslems. Three months ago, when the Russian army withdrew from this region, the greater number of Christians, realizing what would happen at the advance of the Turks and Kurds, fled across the Aras river into Russian territory. A small portion of them alone remained, secreted in the homes of friendly Moslems, and scattered among the Mohammedan villages of the plain.

All that was left in the homes of the fleeing Christians was plundered, not only by the invading Kurds, but even more by the inhabitants of the district, and the larger part of the booty is now hidden in the different Moslem villages. The governor of this district, who is himself a Mohammedan, told me that he was sure that 90 per cent. of the Moslems here were implicated in this wholesale robbery. The Christians were the most prosperous people of the community; so their houses were well furnished with all the comforts of an eastern home, and their stables were filled with the best of cattle. They naturally were envied by their poorer Moslem neighbors, who welcomed the popular doctrine that in the time of a "jihad" the property as well as the lives of Christians is lawful prey to Mohammedans.

But property is a small consideration at such times. It was from death — from death in its most horrible forms, that the people fled. How well founded were their fears may be seen in recent events in the very town in which I am writing. For weeks the few who remained behind kept concealed in their various hiding places, most of them in this town of Dilman. They were secreted by Moslem friends, even against the pressure of the Turkish officials, who with fiendish determination sought them out. As soon as it became known where the Christians were hidden, all the males, to the number of about 750, were seized and gathered at central points, from which they were taken to nearby villages, bound together in twos and threes, and there were massacred with all the cruelty that human deviltry could invent. Eyes were torn out, members severed one by one, and parts of the body flayed. Then all were hacked to pieces, their bodies thrown into wells or stretched in rows under walls which were pulled down upon them. The bodies of little boys as well as old men were found a few days later among the dead, all bearing marks of the awful tortures they had endured. The massacre was carried out with deliberateness and cruelty worthy of a savage; but the man who planned it all was a Turkish official who had studied in the Roman Catholic College at Beirut, Syria. He was the son of a Jumer Vali of Van, who in the time of the massacres there had shown himself well disposed toward Christians.

The most revolting features of the "jihad" remain to be told. The women and girls whose fathers, brothers and husbands, had been thus butchered, escaped an awful fate by the timely arrival of the Russian army the day after the terrible deed was perpetrated. But women elsewhere were not so fortunate. Take, for example, the case of the large and prosperous village of Gulpashan, near Urumia. After the men of the village had been taken out and shot in cold blood, the women were given over to the brutish will of their captors. Not a female, from the old women of seventy years down to the little girls from seven to ten, escaped the savage lust of the fiends in human form. None were spared; a fact that proves the crime was not the result of blind passion only, but a deliberate purpose to dishonor all Christian women.

Alas, such acts call forth similar acts of retribution on the part of those who are called Christian, but who know not the gentleness and love of Christ. There is here a band of Armenian volunteers numbering about 1,000 to 1,500, who are one arm of the Russian army. Smarting over the massacres perpetrated on their people in Turkey in past years and still more over the recent crimes, these men are burning to repay in like coin.

Who can preach the theory that war is a benefit to humanity, that it develops the virile elements in men, and saves us from the self-indulgence that peace brings? War **in fact** means only the calling forth of all that is hateful and fiendish in man; and in no sort of conflict are these qualities developed in more lurid fashion than in the miscalled "holy wars" of the East.—R. M. Labaree, in The Christian Monitor.

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EDITORIAL

America is the land of opportunities and possibilities. The few who are everlastingly complaining that they have no chance need only to look around a bit and discover that the reason for it is with themselves and not with conditions. The death last week of the noted leader and educator among the negroes of America, Booker T. Washington, demonstrates this. Born a slave with little prospects of having his master do anything but buy, sell or work him as he saw fit, he attained to a position where he gained the intellectual leadership of his people and the esteem and confidence of the white race. His struggles for an education and the final triumph of his life read like a romance, yet there was nothing of the romantic about him. With the tendancy of the colored race to go off into the showey things, into politics, into superficial scholarly things and into the learned profession he had no sympathy. With him, the negro just out of slavery needed, above all, to become the useful rather than the ornamental member of society. With this object in view Tuskegee Institute was managed and the negro taught the dignity of labor and the importance of thrift and industry. In him the negro found the real Moses who was to lead him out of the bondage worse than slavery into which he found himself—the bondage of useless ignorance.

The Roman Catholics never miss an opportunity to sneer at what they call the "godless" public schools of this country because it is a settled policy on the part of that church to do everything possible to realize its hope to secure a portion of the public funds for its own sectarian purposes. The "Catholic Record" recently made the claim that the great number of young men from sixteen to twenty-four, who were brought into the New York courts, was explained for on the ground that they were the product of the "school that ignores God", meaning, of course, the public schools. A Canadian paper, "The Christian Guardian", now comes forward with the assertion that if such a thing be true, the Ontario prison records should show a very low proportion of Roman Catholics. but upon investigation it discovers that there are nearly twice as many Catholics in the prisons of that province as there are persons of other persuasions. Sweeping assertions are always likely to rebound to the ones making them. Perhaps the Romanists have invented an explanation for the contradiction brought forward or it may be that they are satisfied to maintain a dignified silence. At any rate the Canadian reply is a powerful rebuke to their hasty utterance.

It must be admitted that the hardest problems in government lie in hte great cities with their congested multitudes of men and women and their festering masses of crime which fasten themselves there. The liquor evil would have long ago been a thing of the past, were it not for the cities where the vicious elements may be massed about the ballot box to counteract every movement for righteousness and decency. It is not because we look on the dark side of things, but because we recognize facts when we see them, that we are led to believe that the very last states to outlaw liquor will be those having in them cities of a population of a million or more. We believe that the whole map of the United States will some day be white, but that time can only be hastened on its way when the problem of the city is once solved.

The violation of the liquor laws in cities is common because liquor is to be gotten in those places in unlimited quantities and, there being so many more people it is easy enough to find great numbers of persons who are out of sympathy with anything that is for abolishing or regulating the drink evil. Then, no matter how praiseworthy may be the intentions of the leading officials, they are always under the necessity of depending upon subordinates, some of whom may be corrupted.

When, two weeks ago, Mayor Thompson of Chicago succeeded in closing, for the first time, the thousands of saloons who were doing an unlawful business on Sunday, there was surprise all around. The liquor people didn't think he would dare to do such a thing and those not in sympathy wondered how long he would succeed in his purpose. The answer of the riff-raff of Chicago was a parade of 50,000 men, women and children. In its ranks were great delegations of foreign people, rank after rank filed past, bearing banners whose inscriptions American people could not read, for they were written in nearly every language spoken throughout the civilized world. America had asserted its right to make law and enforce it and the companies of people who are welcome here in America from every land of want or oppression gave their answer. The answer, by making this a turn-out of practically the entire foreign population, was intended to be an intimidation of the authorities. How long the abuse of America's hospitality by those who defy its laws and its institutions will last, we are not in a position to say, but we predict that if the attempt to force an un-American Sabbath upon us and to defeat our efforts at the abolition of the liquor curse continue the time will come that the American people will limit the privileges of citizenship and the foreigner who will not fit into our laws and customs will find himself deprived of many things that are allowed to him because America is liberal and friendly and welcomes those who come to make this their home.

There was born in the German-American hospital in Chicago the other day a deformed speck of humanity, with so much the matter with it that the attending physician declared that it would remain a helpless crippled idiot as long as it lived. Moreover, it was, so far as nature had done its work, doomed to die soon, for the same physician also declared that he could, by a simple operation, save the life of the child, but, he asserted, he would not do this, since saving the life of the child would be adding to the burdens of misery society already has to carry and no useful purpose would be served by it. Here, then, was a physician who could save a life but would not do so because he thought it was his mission to say whether the child should be saved or sacrificed in the interest of society! The affair has brought forth various comments in many places, some condemning and others approving the stand taken by the physician, some of his critics going even so far as calling it "constructive murder". We believe that he did wrong Neither the law of God or man gives him authority to act on the fitness or unfitness to live of the poorest bit of humanity that has the smallest spark of life in it. Perhaps the whole matter may have been but a bit of notoriety, the physician may have seen. As it appears to us, he must have seen, if accounts as the papers give them are reliable, that at best this deformed little creature had almost as many chances of dying under the operation as it had of living with its poor little organs unable to perform their function, and so by declining to interfere with nature's mistake he embraced the opportunity to get into public notice

The effect of announcing a decision, such as the doctor made, is bad. He is in a noble profession whose business it is to use the knowledge it has to save human life. The matter of saying whether it is or is not worth saving is not in hands of the physician and when he takes it upon himself to exercise such a power to the destruction of life, he is dangerously near committing a crime. After all, who can say what the child, born into the world with a handicap, will be. Some years ago there sat a member in the English House of Commons who was born without arms or legs; his parents were poor, yet he succeeded as an inventor, made a fortune, traveled in portions of Africa and Australia where whites had never been and finally succeeded in getting himself elected to the law-giving body of his nation. Who of the older of our readers does not remember poor "Blind Tom", the half-witted negro, who, when an aged negro woman was sold on the block was thrown into the bargain? It was not a bargain but a grim joke. This same Blind Tom developed into a musician who charmed audiences all over America and Europe. Then, there was Alexander Pope, a cripple from his birth, the poet who complained that his life was one long sickness. But what is the use of multiplying examples? These we have named are sufficient to show that, apart from the morality and cruelty of it, it is an exceedingly foolish policy for the medical profession to allow any life to go out which might be saved, and humanity will be missing much when they do so.

"The smile is the flag of the soul," says Dan Crawford, the famous African missionary. What does a man smile at? The answer reveals the character. If he smiles tolerantly at evil, he is a traitor. If he smiles mockingly at good, he is an infidel. If he smiles happily over good things, and cheerfully in adversity, and thankfully up to God, his flag is of the right sort.—Sel.

A REMARKABLE OMISSION

One thing is remarkable; though each of the four gospels devotes whole chapters to the minutest narration of all the particulars pertaining to the death of our Savior, there is not, in the whole of them, a single account or hint of the time or manner of the death of any of the apostles. Thus, for example, the Book of Matthew does not tell us what became of Matthew, nor of any other apostle; nor does the Book of John tell us what became of John; the Epistles of Paul do not inform us what became of Paul; nor do the Epistles of Peter inform us what became of Peter. Even the Book of Acts of the Apostles gives us no information on the subject. It closes thus: "And Paul dwelt two whole years in his own hired house. and received all that came in unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him." Now, if this book had been written after the martyrdom of the Apostle Paul, it would most certainly have contained an account of that event; but not one word does it say on that subject. It traces the Apostle Paul, from his conversion, through his ministry, his journeyings, his perils by land and sea, until it leaves him chained to a soldier in his hired house at Rome, teaching the Gospel of Christ. He must have been living when it was written, and if so, it was written within about thirty years of the time when our Savior died. The Epistles of Peter, written evidently in his old age, inform us that he was at that time an elder, and that he must shortly put off this tabernacle, or die. But they give us no intimation as to how or when he died. The writings of John bring him to view as a witness of Christ's life, and ministry, and sufferings; as banished to the Isle of Patmos for the testimony of Christ; and as looking with fatherly love on his younger brethren, and having no greater joy than that his children walk in the truth. But they say nothing whatever of the close of his life, or the circumstances of his death. And there is no reasonable way to account for these facts, except that these men were living when these books were written, and that no one presumed to add to the writings they had left. To the Corinthians Paul wrote that Christ, who died and rose, "was seen of above five hundred brethren at once, of whom the greater part remain unto this present, but some are fallen asleep." I Cor. 15:6. The Apostle Peter declares that he was "a witness of the sufferings of Christ," and he also says, "We were eyewitnesses of His majesty . . when we were with Him in the holy mount." II Pet. 1:16. The Epistles of Paul must certainly have been written before the death of Paul. The death of Paul occurred about A. D. 65,—or prior to the death of Nero, at whose command he was slain;—and hence the books of the New Testament which we have, are traced back by chains of evidence which cannot be broken, until we reach their authors, who were the personal friends and acquaintances of the Lord Jesus Christ, and who testified of the things which they had seen, and at the peril of their lives, bore witness, not to theories, dreams, or imaginations, but to facts and events which had come within their observation.

We may hence conclude, and assert without fear of successful contradiction, that the books of the New Testament which we have, were in the hands of the church before the death of the apostles of the Lord Jesus Christ. It is true that one or two of the later epistles were not immediately received by all. Those churches would not be imposed upon. They had no such means of communication as we have; printing-presses and mails were unknown; hence books made their way slowly through the world, and no book was admitted to that sacred number until it could be positively demonstrated that it had a right to stand among the Scriptures of divine truth. Peter speaks of the writings of their beloved brother, Paul, as among "the other Scriptures", and as containing things "hard to be understood" (II Pet. 3:16); and no unauthorized manuscript could be admitted to such companionship; and hence these books must be identified and authenticated before they could be received.

But at last they were received, and have held their ground; while numerous other books, written in the next succeeding age, were rejected then, and have been rejected ever since, as spurious and unworthy of the confidence of Christian men.

—H. Hastings, in "The Armory".

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UNSCRIPTURAL MARRIAGE

The marriage of church members with sinners was among the greatest sins of the antediluvians and the chief cause of their overthrow by the flood. The sons of God (church members) saw the daughters of men (worldlings) that they were fair and they took of them wives of all which they chose. And the Lord said, My Spirit shall not always strive with man. Gen. 6:2, 3. The Israelites were forbidden to marry heathen. Neither shalt thou make marriages with them, thy daughter thou shalt not give unto his son nor his daughter shalt thou take unto thy son, for they will turn away thy son from following me that they may serve other Gods. So will the anger of the Lord be kindled against you and destroy thee suddenly. Deut. 7:3, 4. (See Josh. 23:12, 13; Neh. 12; Ezra 10.) Marriages with the heathen led God's ancient people into idolatry, and brought on them the severest judgments. (See Judges 3:5, 8; Ezra 9:2, 12.) The heathen wives of King Solomon turned his heart away from serving the Lord and caused him to become an idolater. For this sin God took from him his kingdom. (See Kings 11:1, 12.)

The spirit of the moral law is unchangeable and the same reasons which caused Jehovah to forbid the Israelites to intermarry with the heathen still remain in full force, prohibiting the marriage of the regenerate. This is the doctrine of the New Testament. Jesus was separate from sinners. St. Paul wrote to the Christians at Corinth: "Be ye not unequally yoked together with unbelievers, for what fellowship hath righteousness with unrighteousness, or what part hath he that believeth with an infidel." And again, "She is at liberty to be married to whom she will only in the Lord." On this text Dr Adam Clark comments as follows: "She must not marry a heathen nor an irreligious man; and she should not only marry a genuine Christian, but one of her own religious sentiment." This comment of Dr. Clark is endorsed by Scott, Binney, Wesley, Brown and other learned commentors.

Christians commit sin when they intermarry with the ungodly, while they doubt the unlawfulness of such marriages. That doubtful actions are sinful is clearly stated in Romans 16:23: He that doubteth is damned if he eat, because he eateth not of faith. for whatsoever is not of faith is sin. Commenting on this text with reference to the intermarriage of Christians with sinners, Pres. Finney says: "But after all you say it is not certain that these marriages are not lawful." Supposing it be so, yet does not the Bible and the nature of the case make it at least doubtful whether they are right? It can be demonstrated, indeed, to be unlawful. But suppose it could not be reduced to demonstration; what Christian ever did it and did not doubt whether it was lawful? And he that doubteth is condemned. See that Christian man or woman that is about forming such a connection—doubting all the way whether it is right; trying to pray down conscience under pretext of praying for light, praying all around your duty, and yet pressing on. Take care! You know you doubt the lawfulness of what you propose, and remember that "He that doubteth is damned."

The first married pair were holy. Christian marriages ought to symbolize the union of Christ with His church. The union of the loyal with the disloyal is from the nature of the case absurd. There can be no agreement between parties whose affections, desires and choices are absolutely contrary, the one loving and living for God, the other loving and living for self. What! a king's son or daughter married to one of Satan's slaves? The clean and leprous made partners for life? Are not such parties mutually deceived? Will not their blind love soon open its eyes to the fact that their union is like tying together for life a living person and a corpse! or caging together a wolf and a lamb? The sinner gains little; the Christian loses all by this unscriptural union. The mass of Christians backslide in uniting with sinners in marriage, and their unconverted husband becomes the chief obstacle to their repentance. Thus Satan generally succeeds in ruining for ever those saints who forget to marry in the Lord, and their impenitence renders them powerless to save their families.

Candid reader, have we not shown from the Holy Scriptures and from reason that the mariage of Christians with sinners is a great sin, which must result in great loss of usefulness and happiness and in the loss of souls. If so, then it cannot be Christ-like to flirt with or court sinners, it must be wicked and perilous, it is neither safe nor profitable for sheep to play with wolves.

Dear Christian reader, "if sinners entice thee, consent thou not," as you prize the honor of Christ and the salvation of souls, heed this solemn but loving warning, and do not break the law of God by flirting with or marrying either a worldling, a formalist, a hypocrite or a romanist.—Sel.

THE C. E. TOPIC

Dec. 5.

Golden Fruits of Prayer Life.

Heb. 4:14-16; 11:6.

(Consecration Meeting.)

Prayer is the means of communication which God has opened between Himself and His children on earth. Every saint in every age has been a person of prayer and not only have the great ones of the Bible been praying men and women, the same is true of those who since then have influenced the world for God. We are commanded to pray often; to pray without ceasing; to pray for one another; to pray for our needs and our protection and to pray for every virtue that God has to bestow upon man. The Bible is full of prayers, everyone of which throws some light upon our spiritual experiences and should be studied carefully for the inspirations it brings. Jesus gave us a model of prayer, commonly known as the Lord's Prayer, although it was to be our prayer more than His and there are numerous recorded examples of prayers He made, as well as notices of times in which he retired alone to pray. We must not think that repeating the Lord's Prayer over and over again brings special benefits just because it is repeated. He warns us against using vain repetitions. That prayer was a pattern. We are to pray "after this manner".

Prayer is a recognition of God as the supreme Being in whose hand is the control over all material and spiritual things It recognizes Him as the absolute master who has the power of giving or withholding according to His pleasure. It is the opportunity that gives us the benefits of powers and influences far beyond our ability or understanding. It is the means by which we call the help of God to our side against all the supernatural agencies of hell and, having received it from Him, we are, even though the weakest of men, in a position to defy every power of iniquity.

In prayer we confess our insignificance. After all we are but creatures of the dust and are pathetically helpless in the face of every emergency of life. We find ourselves weak, foolish, sad, helpless, hopeless and lost. Were we not in a position to know where to turn we would be of all creatures the most miserable. But, if in our weakness, we call upon God we are made strong; if, in our foolishness, we look to Him, we are made wise; if in our sorrow, we seek Him, the peace of God that passeth all understanding is ours; if, in our helplessness, we lean upon Him, we have nothing to fear; in our hopelessness we discover assurance in Him and in our lost condition He alone is our salvation.

Prayer also is a confession of our inability to do right or please Him. Confession should be a great part of our prayer since without confession there can come no forgiveness of sins and He is faithful and just to forgive our sins if we confess them to Him. The man who prayed publicly in the temple had a model life behind his prayer, but he was not justified. Pride marred all the piety there was in him. On the other hand, the sinner who only confessed and pleaded for mercy, had the approval of the Master.

In prayer there is an opportunity of praise. As the sweet scented incense rose from the altar of old and it was, by its sweetness, intended to be pleasing to God, so the prayers of the saints, when they ascend from the hearts of those who desire to please Him, are pleasing to Him. Prayer is expressed in words because prayer is an emotion and a desire, but in the hearts of the saints there are often emotions and desires too deep for words; these, too, God accepts and blesses.

A life lived close to God expresses itself in prayer. Indeed, the prayer that has not the backing of an honest desire is only so many words. We must live our prayers as well as say them and then God's answer comes into our lives. The fruits of prayer are recognized wherever they appear. A praying man or woman is not the one who would injure his fellow or take God's name in vain. Such a one is always ready to help, to sacrifice and do every good turn that love suggests. With prayer comes happiness. You may know the praying person by the joy that comes into that one's life. The conscience is free, the hand is ready to help and the mouth praises. It is a different joy from that which the superficial world knows and goes after, for with it comes the joy that is born of the peace of God. They are the praying men and women who do not keep their joys all locked up in their hearts but send it forth into all the world where others may benefit by it as well as they.

THE S. S. LESSON

Dec. 5.

Uzziah's Pride and Punishment.

II Chron. 26:8-10, 15-21.

Golden Text—Prov. 29:23.

Uzziah came to the throne of Judah as a young man of sixteen and reigned fifty-two years. In many respects his career resembles that of Solomon. As a young man his acts were in accord with the requirements of the law of God. It is no small matter for a king to have been one of the few rulers of whom the Bible says, "He did that which was right in the sight of the Lord." This was because he was surrounded by wise counsel and because he was willing to listen to good advice when it was offered. Some men are not so fortunate as to have good advisors and others, when they have them, are not wise enough to listen to them. Whatever happened to Uzziah in his later years was his own fault because of sins deliberately committed in spite of better judgment, and he had none to blame but himself. Indeed, he did not try to blame his calamities on any one when they overtook him; he knew there was nothing to do but bear them. There is an old saying which says, "There is no fool like an old fool," and such a one was Uzziah. He sinned with his eyes open, in the face of all his former training against sin, and in spite of the advice and opposition of those who were his friends.

In many particulars Uzziah had the qualifications of a popular ruler. He made his country greater, safer and richer. He won the gratitude of his people by the conquests he made in extending the borders of his nation in all directions, humbling his more powerful neighbors and even reaching out in the direction of Egypt. He came to be a very powerful monarch, considering the size of his kingdom, and his southern and eastern neighbors had reason to respect him.

As a builder he not only erected monuments to himself in the shape of towers and fortresses in commanding places, but he made Jerusalem stronger and safer; the towers he built near the city gates would be especially useful in defending the city. Men placed on them could more easily shoot down the enemy. His military genius is shown in the detailed attention he gave to his army, not only in having it in a high state of preparedness, but also in calling together a sort of war board of clever men to invent and construct instruments that would send death and terror into the ranks of his enemies. It looks as though the present warring nations had taken a page from Uzziah's book and they seem to be imitating him in their pride and haughtiness. Will they take warning from his punishment?

It is interesting to note that he took a great interest in the agriculture of his country. As a stock raiser he ranks high and his tastes could not but benefit the people. The development of the land and the stocking of it is bound to bring prosperity to any nation. Like another great stock man of old, Isaac, his ancestor, he was a great digger of wells, or, more properly, cisterns. These were dug out of the solid rocks and the water that flowed into them during the rainy season conserved until needed. In the East, and especially in Palestine, everything depends upon the supply of water. The half-wild country to the south of Judah was ideal sheep country, provided water could be secured, and for this the king provided. It seemed that in his conquests, his buildings, his farming and his military arrangements everything prospered, but we must not imagine that the results were secured by easy stages, everyone of these lines of activity meant struggle against hardship, a battle for resources, the overcoming of opposition and limitless patience as well as great determination. The time eventually came when Uzziah no more needed to struggle, he was master of the situation everywhere and that was the critical period of his life which in he end proved his undoing.

So long as he had to struggle Uzziah remained humble. It is the hardships of life that keep us from forgetting that after all we are but dust. Such a condition keeps one depending upon God and looking to Him for strength and help. But when once things change, when everything goes as one would have it, then comes the temptation to ignore one's fellows and forget God and think that all the success enjoyed comes from one's own efforts. This was the case of Uzziah. He no longer depended on God, but ignored Him. It was a challenge to God which He could not ignore. The successful man who becomes proud and ignores or disobeys his God places himself in the class with Uzziah and invites God's wrath upon himself. Uzziah's sin consisted in usurping the part of the priest and profanely offering incense in the sacred place. It was a sin against which the priests could rightly protest. God had forbidden just such a thing. The punishment was severe. From a king he went out a leper—an outcast and the meanest subject in the kingdom would not have exchanged places with him.

DEATHS

Gottshalk. — In Pottstown, at the home of her son-in-law Ammon Specht, on October 26, 1915, Amelia, widow of the late Jacob S. Gottshalk, aged 68 years, 11 months and 17 days. Interment on the 29th at a local cemetery. Services by Rev. A. M. Fretz.

NEWS OF THE WEEK

PLAN TO ELIMINATE ABNORMAL AND MALBORN BABIES

The recent excitement in Chicago which resulted from the fact that a physician, named Haiselden, permitted a defective babe of a Bollinger family to die, has given rise to a nation-wide discussion of the problem of proper treatment of malborn children. A Chicago dispatch on the matter follows:

A movement which promises to become national in its scope will be started by eugenists, physicians, and laymen for the framing of laws to cover such questions as those involved in the Bollinger baby investigation.

The first important result, at least in Illinois, in the opinion of Coroner Peter M. Hoffman, probably will be the establishment of a commission of physicians and expert eugenists which will have the power of passing the life or death sentence upon malformed infants. This body, like the old Spartan tribunal, will be the court of last appeal in deciding whether a child so endowed physically as to become a useful citizen or whether it is so handicapped by Mother Nature that it cannot but be a burden to the state or a danger to the community in which it grows up.

"A commission of efficient men and women to pass upon all such cases would be an excellent step forward," said Coroner Hoffman. "The Bollinger case has demonstrated the need of some such law or authority covering the questions which have arisen. I believe that the establishment of such a body is more than a possibility. The verdict returned Friday showed that there were some dubious points involved and a law clearly covering all such points which would invest authority in some board to make final decisions would remove all such doubts. It would act as a benefit not only to the community but to physicians and parents as well."

Charles Verden, superintendent of state orphanages, was another who forecasts legislative action, and even went so far as to predict that the Bollinger case already had given rise to nation-wide discussion sufficient to give impetus to a movement for the enactment of a federal law covering the matter.

The idea meets with the approval of Dr. H. J. Haiselden, who was exonerated by the verdict of the coroner's jury.

"Such a commission of physicians may be one of the things that will grow out of the situation," said Dr. Haiselden. "For my own part, I believe a mature minded, widely experienced physician, is himself qualified to pass on such cases, but then it would relieve the mind of the community and at the same time take the responsibility from the shoulders of one man and the parents of the child to have a final court of appeal."

EARTHQUAKE IN CALIFORNIA

Los Angeles, Cal., Nov. 20. — Reports received here early tonight stated that a sharp earthquake was felt at 4:15 o'clock in Imperial Valley and other points in southern California. No material damage has yet been reported.

At Yuma, Ariz., residents rushed from their homes and business houses. The clocks in the town were stopped.

PROPOSE RAILROAD ACROSS NICARAGUA

Washington, Nov. 20. — Canadian capitalists are trying to obtain from the Nicaraguan government permission to build a railroad across Nicaragua from the Atlantic to the Pacific. A representative of the Canadian company, whose headquarters are in Winnipeg, has just returned from Managua, where he discussed the matter with President Diaz.

Nicaraguan officials are understood to have decided against granting the concession at present, but have indicated that it might be granted later if the United States Senate failed again at the coming session to ratify the Nicaraguan treaty, designed to rehabilitate Nicaraguan finances.

The state department has been apprised of the facts in the case and is watching developments.

MELBA'S HOME WILL BE ARMY HOSPITAL

Cleveland, Ohio, Nov. 21. — Elaborate plans were announced here today by Madame Melba, famous Australian soprano, for transforming her magnificent home in Paris into an army hospital. Donation of the home came after sixteen months of personal sacrifice in which she gave over $200,000 to the allies for war sufferers.

This gift from the prima donna came as a surprise topping her systematic economies in dress, food and personal comforts.

"See my tight skirt," she said, showing a much worn blue serge. "I have bought neither gowns, hats nor blossoms since the war began. I can't afford new garments until every suffering man, woman and child has food and shelter."

CARRANZA PLANS TO OVERWHELM VILLA'S ARMY

Washington, Nov. 22. — Carranza's military forces are being mobilized in Northern Mexico for a pretentious campaign to completely overwhelm Villa and his chief aides.

The State Department, it became known today, has granted permission to Gen. Obregon to move 2000 more Carransista troops across American soil from Piedras Negras to Douglas to join the main army of Obregon.

Official despatches confirmed Villa's rout near Hermosillo.

SERBIAN ARMY RAPIDLY RETREATING OUT OF SERBIA

London, Nov. 21. — Part of the Serbian army already has retreated into Montenegro, joining Montenegrin troops on the Lim river, according to an official statement received by the Montenegrin consulate in Paris. The statement says these troops were attacked heavily along the river on Friday.

The belief is expressed here that the present military situation in Serbia, which appears to make a Serbian retreat into Greek territory almost inevitable, will force Greece within twenty-four hours to abandon the ambiguous attitude which has been a cause of uneasiness to both the triple entente and the central powers, and declare some definite, intelligible policy. Such a policy, even if it is adverse to the entente allies, will at least be welcomed here as an end to the torturing uncertainty of the last month.

It had been announced from German sources that the Greek government has informed the foreign diplomats that, in order to maintain neutrality, it will disarm and interne all Serbian troops which may retreat on to Greek territory. It is also stated in German newspapers that Albanian troops are trying to bar the other road of retreat by concentrating on the Serbian border.

SERBS IN LAST STAND IN DANGER OF CAPTURE

Vienna, Nov. 22. — Outposts of the Serb army entrenched between Mitrovitza and Pristina, are being driven in upon the main body at all points today.

This is preliminary to a general engagement, which may result in capture of the whole Serb force or its flight into Montenegro.

The Serbs continue to put up a rear-guard resistance, but the Austrian advance is as swift as the difficulties of the country permit.

Toward the southern extremity of the Blackbird plain, where the Serbs evidently plan to make their last stand, Germans and Bulgarians are breaking into the Lab Valley, north of Pristina.

These forces are detachments from the German and Bulgar armies which captured Nish and the Orient railroad.

ALLIES BLOCKADE PORTS OF GREECE IN WAR MOVE

Paris, Nov. 22. — The outcome of the Entente and Germanic Powers' struggle to control Greece's Balkan policy is as doubtful as ever today.

Just how far the Allies have gone or will go with their Greek commercial and economic blockade has not been made public officially.

Unofficial news that allied warships were searching Greek merchantmen in the Mediterranean was an unexpected development. It is taken as meaning that a literal blockade has been established.

ITALIANS WITH KNIVES FIGHT TEUTONIC FOES

Zurich, Switzerland, Nov. 22. — Fighting at the point of the bayonet and even with knives, the Italians and Austrians are engaged literally in a hand-to-hand struggle for the Deberdo plateau.

Fusillades of grenades begin the Italian charges, but before these struggles are over the men are almost invariably gripped body to body, stabbing and slashing for their lives

These reports of ferocious fighting came from Swiss correspondents today.

The struggle centers about the Goritz bridgehead.

In their determination to take the town, the Italians have literally deluged the Austrian bank of the river with artillery fire.

KITCHENER AIMS HEAVY BLOW AT DARDANELLES

Rotterdam, Nov. 22. — A tremendous offensive has been begun by the Allies at the Dardanelles, said a Constantinople despatch to the Koelnische Zeitung today.

The Dardanelles offensive is regarded here as Lord Kitchener's negative answer to suggestions in England that the Gallipoli campaign be abandoned.

Following Sir Jan Hamilton's recall from comand of the expedition, Gen. Monro, who succeeded him, is understood to have recommended that the troops engaged in the Dardanelles land campaign be withdrawn, considering them engaged in a hopeless task.

The London Cabinet War Council decided, however, not to take so important a step without further advice, and Kitchener visited the peninsula in person a few days ago to look over the situation.

ENGLISH DEMAND INSPECTION OF AMERICAN GOODS

Christiana, Nov. 20. — The Norwegian-American line has been compelled to abandon transportation of freight from America to Sweden on account of the fact that Sweden does not guarantee to Great Britain that goods brought in will not be exported to Germany.

The liner Kristianiafiord has arrived at Bergel, with a cargo of 6,000 cases of American pork and 1,800 bags of coffee. These goods must be returned to England on account of an order issued by the British authorities when the vessel was detained recently at Kirkwall. At that time two American passengers were taken ashore for observation.

The British authorities are particularly anxious to ascertain the ultimate destination of the pork on the Kristianiafiord, as it has been proved that Swedish importers have violated promises not to sell pork to Germany.

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXX. BERNE, INDIANA, DECEMBER 2, 1915. No. 47.

NOTES AND COMMENTS

The East and West Swamp and Quakertown charges had a united Thanksgiving service in the East Swamp church.

The Annual Bible conference of the Roaring Spring church was held November 27-29. A large and varied program was offered.

The brethren of the Herold church, Berse, Okla., invite their friends to the dedication of their new church building on Sunday, Dec. 5.

The Second church, Philadelphia, had its usual Thanksgiving service on the evening of that day. The First church, as has been the custom for twenty-five years, united with five of its neighboring churches in celebrating the event.

Dr. Mosiman of Bluffton college will address the Conference on Church and Country Life at Columbus, Ohio, on December 8, on the subject, "Social Responsibility of the Church to Its Community." At this convention our president, Mr. Wilson, will also make an address.

Rev. M. M. Horsch, representing the mission boards of our Gen'l. Conference, spent Sunday, Nov. 21, with the Swamp (Pa.) charges; on the 28th he was in Schwenksville and Souderton and on the 6th of December he is expected to be in Roaring Spring. From there he will continue his trip west.

The committee in charge announces the second All-Mennonite convention for Aug. 30-31, 1916, but awaits an invitation from some church willing to entertain the convention. The first convention was such a decidedly successful affair that there is no doubt but what the second one will attract a large number of visitors from the various branches of the church.

In spite of the war the editors of the "Mennonite Lexicon", now being published in Germany, announce the appearance of a new installment. The completion of the work will require considerable time, but it is encouraging to know that our German brethren are keeping at it with a determination to give the church the full benefit of their efforts.

The latest number of the Mennonitische Blätter, the church paper of our brethren in Germany, brings an account of the dedication of the new church of the Hamburg-Altona brethren, in which officials of the city, as well as brethren of other churches, participated with the members of this interesting old congregation, whose history goes back almost to the life-time of Menno Simon. The illustration accompanying the account presents a group of beautiful buildings nicely arranged, including in the plant a church, a parsonage and a parish-house with quarters for the sexton. We wish the brethren of the Hamburg-Altona church God's blessing upon their enterprise and success in their efforts. We pray for the return of the time when they may assemble in their beautiful building free from the trials and anxieties which this terrible war is imposing upon all of Europe.

"What are you doing out in the backwoods?" asked a city pastor of a country preacher. "I am helping you save your city," answered the rural minister. He spoke truly. Rural prosperity produces urban success, and it has been demonstrated that healthy churches acting as real community centers, rather than mere houses of occasional worship, promote rural prosperity. That's the reason the Federal Council of Churches has devoted the principal part of its convention in Columbus, O., Dec. 8, 9 and 10 to sessions of the Commission on Church and Country Life, a branch of the council. That is the reason also the Commission, an interdenominational organization, is planning a nation-wide movement, supported largely by city church interests, to get rural churches to federate themselves, to lay less stress on sectarian differences, thus producing strong centralized institutions instead of multitudinous puny churches.

Country churches must assume functions similar to those held in cities by chambers of commerce or boards of trade, says President Kenyon L. Butterfield of the Massachusetts Agricultural college in a report to the Commission on Church and Country Life, whose national convention is held in Columbus, Ohio, Dec. 8-10 Without decreasing purely religious activity, Butterfield says the rural church must become a community institution and through its preacher and its lay readers promote these causes: Good roads, better farming, agricultural college extension courses, temperance, public health, community beautification and planning, promotion of co-operation among farmers for buying, selling and production and social and recreation centers. This is a big program but the commission is planning a big campaign to carry it out. Within the next year it will institute rural church surveys in every state. With information gathered from those as a basis, organized attempts will be made to get rural churches to form community federations. It is a praiseworthy movement intended to strike the fundamental reason for rural church decay.

NON-RESISTANCE

Dr. Lyman Abbot, in a late number of The Outlook, devotes "an open letter" to the question, "Did Jesus Christ Teach Non-resistance?" His discussion and views ought to be of interest to Mennonites, even though they are distinctly non-Mennonite.

He says Christ's apostles did not think their Master taught that all use of force was wrong, because He said, "I came not to send peace, but a sword." Christ did use this expression, but it is a question whether He referred to a literal sword at all.

He says Paul commends the rulers because "they bear not the sword in vain." Rom. 12. But Paul did not necessarily teach thereby that the Christian church or individual Christians should resort to the use of arms. The word "sword" may also have been used in its broadest sense of governmental authority.

He says Christ used force when He drove the money changers out of the temple with a whip in His hand. This was force, no doubt, but a kind of harmless force Mennonite doctrine has never discountenanced.

He thinks there is as much in the teachings of Jesus to sanction the protection of citizens from foreign assault as there is to use force to protect citizens from domestic crime. He says no man has a right to accept public office who is not willing to fight in defense of his country. This may all be true. Any man with red blood in his veins would defend his family and his fellow-men down to the last drop of blood, against a ruthless, blood-thirsty pack of savage fiends. Yet, it is doubtful whether we are justified in claiming Christ's sanction for this. Such a desperate course may be necessary on account of the hardness of people's hearts. But Christ told Peter when that impetuous disciple used the sword in defense of his Master, "Put up thy sword in thy sheath." If Christian people, in the spirit of their Master, were to show, even through martyrdom, that it is nobler to suffer rather than shed blood, who knows but that such heroic non-resistance may in the end win multitudes to forswear the sword forever?

Dr. Abbot believes that Christ taught that love, not selfishness, should resist evil. He counts the hymn, "The Son of God Goes Forth to War," a true Christian hymn. Nevertheless, we do not see how the Son of God can go forth to war with carnal weapons. Paul wrote, "The weapons of our warfare are not carnal, but spiritual." Non-resistance is certainly a spiritual weapon, that has won many a bloodless victory.

This is admittedly a hard question. But the world has more need of examples of the triumphs of non-resistance than of examples of bloody warfare. It has more than enough of these. Let us all be missionaries of peace, and if we must be warriors, let us put on the Christian armor against sin.—H. G. Allebach.

ARTER TWENTY-SIX YEARS

(During the past year the Mennonite has been fortunate in being able to bring to its readers two series of articles, written by two persons who took a very active part in establishing the Mennonites in Kansas, Nebraska and the several other states in which their large and prosperous colonies are now found. The first of these articles was from the pen of Bro. Peter Jansen of Beatrice, Neb., and the second from the pen of Mr. C. B. Schmidt, the representative of the Santa Fe railroad system. These two contributions were of great interest and value to the readers of this paper as the numerous favorable comments, received by the editor, will prove. We are proud of the part our brethren had in changing the trackless prairy into a blooming garden and today no one would think of saying that the coming of the Mennonite was a calamity. But years ago there were some who thought differently. The following unfavorable account of the Mennonites in Kansas, which seems to have been inspired by bigotry and prejudice rather than by a desire to tell a story fairly and accurately, appeared in the New York Sun, Aug. 21, 1880. It is interesting at this late date to see how far off the writer was when he placed our Mennonite Pioneers of Kansas in the class of undesirables. We present the article more as a curiosity than for the information it conveys. We are able to read it now with a feeling that the Mennonites have proved themselves worthy American citizens and contributed greatly to the wealth and prosperity of the country in spite of what Mr. Wilkeson had to say about them.—Editor.)

The Mennonites in Kansas.

Much has been written of the value of the so-called Russian Mennonites in Kansas. They and their reported success in profitable agriculture have been held up as an example of what industry, a strict minding of their own business, and an avoidance of politics would enable the poor people of the eastern states to accomplish on the treeless plains of the West. Having seen the many different systems of agriculture employed in the western states and territories in practical operation, and knowing that no matter what system was employed the profits of agriculture were small, if, indeed, the operations were not conducted at an actual loss to the producer, I was greatly surprised at the reports I read of the luck of the Mennonites in Kansas. I determined to examine into the truth of these reports.

Loading my wagon with food and blankets I drove to the South. Leaving the valley of the Gypsum I was soon on the uplands that extend to the Arkansas river far to the south. It was dark when I camped. In the morning I saw, near by, the northern fringe of the Mennonite settlement. The quaint houses, built of sods and having thatched roofs (many of these houses are so large that the horse and cow stables are under the same roof as the dwelling); the abundance of cabbage and melon patches; the absence of live stock on the unbroken prairie, all told me that I had passed out of the American settlements and was in a foreign land.

Through an almost level prairie a deep ravine trended to the southeast. The rising sun cast dense shadows along the bluff of the ravine. Squares or parallelograms of ploughed land checkered the prairie in brown and black. Houses—some white and glistening in the sun, others of the sad brown color of unplastered prairie sod, all surrounded with young cottonwood trees — stood at short intervals on the prairie. Many stacks of headed wheat stood in stubble fields. The prairie grass, except in the slightly depressed draws, was brown and almost dry, having been breathed on by the sirocco from the southwest. That the people I was among were not arm bearers was at once made apparent to me by the great numbers of prairie chickens feeding in the stubble fields or sitting quietly in the short grass along the hedgerows and by the roads. There were no cattle feeding on the prairie, no hogs in the pens. Early in the morning men were ploughing in the fields, women and children were working in cabbage and melon fields. The country is thickly settled. The farm lands are the best tended I have seen in Kansas.

Coming to a little village, I stopped. Finding an intelligent German Mennonite who was willing to talk and able to talk, I unhitched my horses, entered his house; and, with the aid of a good interpreter, conversed with him. As this worthy son of the church told me of the wanderings and of the desires of the Mennonites, I listened, indignantly amazed. Not a trace of shame was shown. The intelligent man actually seemed proud of the record of cowardice made by his people.

The ancestors of the Mennonites now living in Kansas lived in Germany in 1790. The times were bloody. Considerable fighting had taken place, and more was about to occur. The war-like Prussians, no longer inclined to tolerate among them a people who, covering their cowardice under the elastic cloak of religion, declined to fight for the salvation of their country, decided to draft the just proportion of the able-bodied Mennonites into the army —to actually force them to perform the duties common to all Prussian citizens, or else crowd them out of the country to make room for better men. Determined not to bear arms in defense of their native land—preferring to leave their country rather than help defend it — the Mennonites looked abroad for a land to live in. The United States had just emerged from the war for their liberty. The eyes of the Mennonites were quickly withdrawn from a nation not strong enough to protect them, or cultured enough to understand how a people could desire religious or political freedom and still be unwilling to fight to obtain them. Undecided, anxious for the future, afraid that they would have to fight in the Prussian ranks, the Mennonites gladly welcomed the agents of Catherine II. of Russia, who asked them to migrate to Russia. Before the negotiations were complete Catharine died. Paul I. succeeded his mother, and at once the negotiations with the Mennonites were resumed. Paul's agents came to them, saying that the Russians were unable to cultivate all their lands, and that they were authorized to promise, in the name of the Czar, that if they emigrated to Russia they should be forever free from military duty; they should have all the crown lands they could till; they could establish courts under their own control, having jurisdiction over minor offences; and that the stern Russian courts would take notice of serious crimes or offences only. These terms were joyfully accepted by the Mennonites. The lands supplied were crown lands in the Crimea. This land, the Mennonites told me, was, and is, fully as good as the lands they now occupy in Kansas. Emigrating to Russia, they were kindly received. Government aid was extended to them in their new start in life. For eighty years they lived in Russia. They were never Russians in thought, speech, or deed; never were citizens of the country whose soil they tilled. Satisfied to live where they were allowed to make a virtue of cowardice and worship it as the Romans of the Republic worshipped valor, they cultivated a foreign soil and were happy. In 1812 the great Napoleon led his army into Russia, and the empire of the Czars was threatened with dissolution. No Mennonite blood was shed in its defense. Later the Russian forces invaded Turkey. Not a Mennonite took up arms to further the schemes of the nation whose lands they had been cultivating. Still later the combined forces of England, France, and Turkey surged savagely around the Russian works at Sebastopol. This fighting took place almost within sight of the homes the Romanoffs had given the Mennonites. Timidly the abject race looked on the battles, careless of the result so long as they were not called upon to help defend the Russian fortifications. Hypocritically wrapping their religious cloak tightly around their cowardly bodies, they, peeping from its folds, beheld scenes that should have caused every able-bodied man in the empire to rush to the defence of the works at Sebastopol. Not one Mennonite helped.

Tired of a people in whose blood cowardice had become inherent, as the hunting instinct is in setter dogs, the Russian government gave them notice some five or six years ago that in the near future the conscription lists would be expanded so as to include Mennonites. A certain number of years, expiring, I believe, in 1880, were given them to clear out of the empire, or else to stand the conscription for the Russian army. It may have been that the Russians thought the religion that forbade men to take up arms in defense of their country was a device of a cowardly race who sought to escape from military duty. If so they thought, they were partially correct. Three-fifths of the Mennonites decided to stay in Russia and stand the draft rather than lose their lands. Those who left were the most cowardly, or, as they say, the most conscientious.

Alarmed, the Mennonites looked over the face of the earth for a refuge. Only one nation powerful enough to protect, and willing to accept them as citizens, was found, only one nation willing to have a colony of foreign blood settle among them and perpetuate a race that will not fight in defense of the land they live on. The United States was that nation.

The Pacific railroads, eager to get titles to the soil along their lines, encouraged the immigration of these people. It was thought that these people, industrious, gentle and not inclined to mix in politics, would make the best of railroad serfs. The competition between the roads for these settlers was brisk. All the Pacific roads secured some of them. Two distinct races came to our country; one of German blood, the other of mixed Polish and Bohemian blood. The Germans are very strict in what they call their religious observances. Most of them brought some money with them from Russia. They were all farmers when in the Crimea. The Poles and Bohemians are careless and even lax in religion. They brought but very little money when they came to this country. Many of them were mill hands when they were in Russia. They are very ignorant.

There are two settlements of Mennonites in Kansas, one on the lands of the Atchison, Topeka and Santa Fe railroad. This settlement extends but a few miles west of the 98th degree of longitude. The other, on the Kansas Pacific railroad lands, is further west, say about to the 99th degree of longitude.

Looking into the reported success of the settlement along the Atchison, Topeka and Santa Fe company's line, I found that the farms of the German Mennonites were generally mortgaged. These mortgages were placed to raise money to pay for land bought from the railroad company. They bear 9 per cent. interest. A big bonus paid to the loan agents makes the interest really 12 per cent. The Mennonites I gathered my information from told me that it was very hard to pay this interest; that they doubted if they could pay it and lift the mortgages when they became due. The Polish and Bohemian Mennonites are poor, much poorer than the American homesteaders. They have cut their lands up into very small holdings of from fifteen to fifty acres, and are trying to live off of the produce of their farms. The richer German Mennonites assist them. Many of the Bohemians have no teams, and their houses are destitute of furniture. They are very, very poor. In Russia the Mennonites cut their grain with cradles. Only the very rich men used a harvesting machine. There was not a thrashing machine in the whole of their settlement in the Crimea. The grain was thrashed with a stone hauled around by men or horses. They were at very little expense for harvesting there. Every process was cheaply conducted. In Kansas the Mennonites have adopted the American methods of cultivating and harvesting crops. They are using the expensive short-lived machinery necessary to secure large fields of wheat in short time. They have given interest-bearing notes to the manufacturing companies to secure the payment for this machinery. The use of the expensive tools will make the poor poorer and tend to impoverish the rich.

From what I saw and was told by these people, I judge the success of the Mennonites in Kansas to have been greatly overrated. The facts are, that if a German Mennonite brought sufficient money with him to pay for his land and start properly in his farming operations, he has generally held his own; may even have made a little money; very seldom has lost any. Without money when he started life in his new home, and forced to mortgage, he is growing poorer. The Poles and Bohemians had nothing when they came here. They have it yet.

As a race the Mennonites are frugal, industrious and law-abiding. They are not a bright, intelligent people. They are not any more successful in their farming operations than their American neighbors. They have no intention of becoming citizens of this republic.

The story of the success of these people in Kansas that has been widely published is, in my opinion, a skilfully devised lie told in the interest of the railroad companies. That pleasant little paragraph of the tale which says that the Mennonites do not care for grasshoppers (meaning locusts, probably), being used to them, and that they quickly dispose of them, is a very silly lie, the truth being that since 1855 the Mennonite settlements in Russia have not been troubled with locusts. That year they came from Turkey and destroyed the crops just as they destroy the crops in our western states when they migrate from the Rocky mountains to the southeast.

I do not think the Mennonites are desirable immigrants, nor will they ever be citizens in the full meaning of the word. In a republic all men should share equally the benefits of the government, and they should equally endure the hardships, and, if necessary, meet the dangers to be encountered on battlefields in protecting the government. I have no faith in a privileged class that enjoys the protection of the laws of a nation, and declines to defend the nation with their lives when necessary.

Frank Wilkeson.

CORRESPONDENCE

Reedley, Cal., Nov. 19, 1915. On October 24 our union revival meetings in a large tent began. The Methodist-Episcopals, the Baptists, the Christians, the Mennonite Brethren and our church united in these meetings. During the three weeks they lasted we had 12 to 15 prayer meetings every morning, meeting each evening in the tent and frequently in the afternoon. At the close of the evening meeting the personal workers went out into the congregation to bring the unsaved forward. Many came forward and a number of Christians reconsecrated themselves. The meetings were a great blessing as evidenced by the offering taken for the evangelist and his singer the last day, which amounted to $620. It was expected that through these meetings we might win some of our infidel business men, who never go to church, for Christ; but with one or two exceptions none of them attended the meetings. During these union meetings we kept up our German morning service. At one of these services I had 23 visitors in my Sunday school class. Last Sunday we had 16 visitors from Kansas. Twenty-seven of the people from Hillsboro and Inman, Kan., chartered a car to visit the exposition. They sleep and eat in this private car and stop wherever they please. For three days they stopped in Reedley. Tuesday, while I was helping to take down the tent and remove the benches, the request came that I help with my auto to take the Kansas people for a ride through the country. Under the direction of the secretary of the Chamber of Commerce four autos left for the Mt. Campbell orange district, northeast of Reedley. Fresno, our county seat, had a booster excursion that day over the new branch of the Santa Fe and they had arranged to give the excursionists a free chicken dinner at Orange Cove, about 12 miles east of Reedley and we were to be there by 12 o'clock to participate with them in this treat. We arrived nearly one hour late. The 216 from Fresno had been fed, but they had enough left so that we, too, could enjoy the feast which was accompanied with splendid music, furnished by a pianist and two violinists. When the Orange Cove people found out who our delegation was, the mayor made a speech and the residents wanted to show us every advantage of their community. Never any frost, proven by a tomato vine 10 years old; the splendid growth of the orange and lemon trees now three years old; abundance of water at a depth of 20 to 60 ft; electric power, etc. They kept us so long that Bro. Jacobsen, leader of the party, had to phone to Reedley to postpone the departure of their car until the following morning. After thanking the Orange Cove people we made the rest of our trip just getting back in time so I could change clothing and go to Kingsburg to attend the annual banquet of our county Y. M. C. A. at which I was to raise the offering for the next year's work. After a good feast and a splendid speech we subscribed over $1,000 for this work, which is a good beginning toward the whole budget.

The harvest, which was good, has been gathered and most of it has been marketed. Raisins are in good demand this year. The other day, going through the packing house with some friends from the East, we found them filling an order for 700,000 lbs., and they told us that the seedless variety had been sold out. We have many reasons to be thankful. So on Thanksgiving Day I am going to Woodlake to preach to a union meeting of the Methodist-Episcopals, Presbyterians and our people. Bro. Neufeld will conduct the German service in our church and in the evening we will have a union Thanksgiving service in our church at which the M. E. pastor will preach the sermon. At our annual congregational meeting, Dec. 17, I am to give a lecture on "Mennonites in America".

H. J. Krehbiel.

THE GROWTH OF CHRISTIAN NATIONS

It is a remarkable fact that today 84 per cent. of the population of the world is under the Christian flag. In the year 1600 only 7 per cent. of the world's population lived under Christian governments. Today the wealth of the world is largely in the hands of Christian nations. Forty-two cents in every dollar of the world's wealth is to be found in the United States. The Lord is letting men who love Him and serve Him increase in worldly possessions. God's purpose in this seems to be to trust with His riches the nations that serve Him in order that they may send the religion of Jesus Christ to the nations that do not know Him. It is also a significant fact that the population of Christian countries is increasing with greater rapidity than the population of heathen countries. The death rate among infants is greater in the non-Christian nations than it is in the nations that have been blessed with the gospel. These facts lay a tremendous responsibility upon our own and other Christian nations to send the Gospel of Christ to those who are without it.—Christian Observer.

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EDITORIAL

What is a hero? There is so much said of the one who rushes into the smoke of battle and comes out the victor that we begin to feel that violence and bloodshed are the essential conditions in which heroism thrives. All the world, they say, loves a hero. It were better said: All the world loves a certain type of heroism. The thousands of widows who survive the cruelties of war and in patience bear the burdens that should be upon the shoulders of the sacrificed victims as well as their own, are better examples of true heroism than the most popular idol of military achievement. The men and women who, in normal times, with no human eyes seeing them and no prospect of ever being appreciated, go on doing right and living for right, are the ones who give the world its greatest blessing and therefore are the greater heroes. The most heroic life was that of our Lord. True heroism is patterned after the Christ life.

According to an English writer, Mr. John Newton, nearly seven million gallons of rum are shipped to the west coast of Africa, 14 per cent. of which comes from the United States. He tells of a missionary, who, wanting to get a case of Bibles out of the Secondee Custom House, was compelled to wait for its delivery until the 16,000 cases of rum and gin, with which the warehouse was filled, had been removed.

Men speak of certain races as inferior or primitive and their disappearance before the tide of a higher civilization is taken as a matter of course, but primitive peoples only become extinct as they come in touch with the superior races and learn their vices or fall victims to their cupidity. If making poison that is to kill races by the wholesale or so corrupt them as to make their upward progress impossible is a mark of an advanced civilization, then we certainly have much in our civilization of which to be very much ashamed. Such things as war liquor, lust and other products of depravity are not a sign of advance, they rather indicate that which remains in us of a depravity that is common to any race without the Gospel. The only way to save the backward races is to bring them Christ. The only thing which will save our own race from lapsing into the savage state is an acceptance of the Gospel of Christ.

The infection of militarism is not confined to the nations at war but is sweeping over the world and possessing the nations not in the struggle and hardly likely to get into it. In our country we are seeing a great deal of the military spirit displayed; some are radical, others profess to be merely cautious, but both are dangerous to our Christian faith and to our national security. The extreme type is for rushing into war every time an echo reaches us from the other side that has to do with a particularly vicious manifestation of the war spirit. If a ship is sent to the bottom and hundreds of helpless babes and their mothers are sent to destruction without warning they are right off for putting on the war-paint and going out to avenge the outrage, forgetting that by so doing they are inviting a thousand repetitions of the same bloody and injust masacre. If one of the warring nations steals a few shiploads of cotton, there are others of the same type who denounce the president as a traitor and the country as a race of weaklings because they are not yet ready to pay back the insult by indulging in robberies of the same kind which will affect not a few rich merchants who can afford to get protection against that sort of a loss, but masses on both sides, who will loose their all and their dearest ones as well. The American public is fortunate in having so far had the good sense not to give serious consideration to the sympathizers of either side who loudly call for hasty action and meanly denounce the authorities for their deliberation and moderation in treating with both sides. It is bad enough to have half of the earth converted into a viritable hell because a few hundred men, located in the various capitals of Europe, are heathens, greedy, ambitious and cruel enough to impose it upon countless thousands without permitting a few one-sided partizans and a hand-full of fire-eating, shallow, loud-mouthed politicians and several yellow newspapers invite the same conditions upon us. We are again fortunate in having the type of a man in the White House who is man enough not to care for the popularity that is built on blood. A war president cannot be defeated for a re-election, but, so far, our president has not shown an inclination to become that kind of a president.

The other type of militarists, the type that assumes that it represents the conservative attitude, is preaching the doctrine of preparedness pretty loudly. They don't want much, except that we shall have a wall of battle-ships around our coasts, make every man a soldier by profession, pervert education into a preparation for the camp instead of for life and make the poor poorer by taxation and the rich richer by the manufacture of war munitions. Having all that, they think we will never need to go to war But they are pathetically mistaken. If there had been no armies in Europe two years ago there would be no war there now. Buy a boy a gun and his first impulse will be to go out and kill something with it. If he can't do so in a legitimate way he will do so illegitimately. Give a nation an army and a navy that think they can whip anything that comes against them, that army and navy will soon tire waiting for some one to fight them and will be going out to hunt some one to whip. We have had more than a hundred years with a frontier undefended on the north of us; we have a weak nation to the south, too weak to take care of itself, let alone do us damage; we have the wide Atlantic before us and the wider Pacific behind us over which no nation would risk sending an army of invasion. So what is there to be prepared for? Preparedness, it seems to us, is only an excuse to get into the military mix-up which has been damning the world for a year and a half and from which we ought to be glad we are kept.

Has the pastor done his full duty to the cause of his church and Master when he has succeeded in making the service attractive enough to fill the church? The cummunity is more than likely to regard him the successful pastor who can do this and to speak of him as a failure whose audiences show no increase in the number of attendants. Church boards, when they look around for one to fill the pulpit, generally ask themselves the question: "Can he fill the church?" Ministers who have the ability to draw large crowds after them generally come to regard themselves the ones who have succeded. But, after all, is it the chief business of the pastor to fill the church? It is surely gratifying to all concerned when this happens to be the case, but it is certainly measuring success with a very narrow standard to allow the number in the pews to be the answer to the question, "Is he a success or a failure?" In the first place the burden of filling the church is with the people. They call a man to preach to them, it is their business to see that he has some one to preach to. They are the party to the contract which covenants to hear and be led by the message he has to bring, and it is for them to "go out and bring them in". Their churchless neighbors and the lukewarm and indifferent have had the same chance that Christians have had to bear the Gospel all their lives, they have been surrounded with good preaching and subjected to the pastoral efforts of many ministers, if they were not won, it generally was because the great body of Christians whom they knew and saw every day did not impress them with their opportunities. A healthy church is a crowded one when every member is "on the job". There is something radically wrong with the membership when it demands a ministry that will relieve it of the responsibility of "gathering them in". Indeed, one should not bank too much on crowds at any time. We have known churches where the spirit of worldliness was most apparent to be the one to which the crowds turn and we have known others where there existed a consecrated ministry and a pious and devoted people with whom the shallow, fickle crowds, that generally run after church sensations, never worshipped. Instead of making full houses the measure of pastoral or congregational success, it would be wise for us to look deeper and seek the successful parish where souls are truly won to God and where the saints find the edification from the preached Word for which their souls hunger.

THE OLD CHURCH BELL

By Rev. Edw. F. Evemeyer.

From old usage, bells are intimately connected with the services of the Christian church, and thus have acquired a kind of sacred character. From a remote antiquity cymbals and hand bells were used in religious ceremonies. In Egypt the feasts were announced by ringing of bells. The Jewish high priest wore golden bells attached to his vestments, and in Athens the priest used bells on all religious rites. The Greeks employed them in camps and garrison; Romans announced the hours of business and pleasure, respectively, by the ringing bell. The introduction of bells into Christian churches is usually ascribed to Paulinus in about 353.

Their use in churches announcing the hour of worship soon spread throughout Christendom, until today we have come to feel that the sanctuary is not quite complete without the bell or chimes, or better still, both.

A later development in the use of bells came with the introduction of chimes which is nothing more or less than music played on a set of bells in the "Old Church Tower". This ancient and inspiring class of sacred music probably originated in some of the German monasteries during the fifteenth century. Chimes became very general and exceedingly popular in North Germany, Holland, and Belgium. The ringing of chimes became most popular in flat countries where the sounds of the bells could carry over great distances. In England, particularly, there came the happy custom of "change ringing," which finally became one of the national institutions. Among the celebrated chimes of Europe are those of Copenhagen, Ghent and Amsterdam.

The oldest chimes in our own country are probably of Christ's Church in Philadelphia, Christ's Church in Boston, and Trinity in New York City. The chimes of the old Christ's Church of Philadelphia have a splendid historic interest. The bells were sent from England as a gift from Queen Anne, and during the Revolution were taken down and sunk in the Delaware river, on whose banks I now write at this moment. It was greatly feared that the British might capture them. At the close of the war they were lifted from their places of hiding and rehung in the old belfry.

And thus has it been that the fascination for, and the interest in, the "old church bell" has come to stay. This fascination is not imaginary nor is it merely undue emotion. Beside my study window rises the old belfry tower. For almost a century and a half it has been a sentinel at the "Forks of the Delaware". There it stands directing the eyes and the best thoughts of men heavenward. Buried away in its bosom is the ponderous old bell, and the magnificent set of chimes that the community so well knows and has so much learned to love. The call to worship is joyous, dignified, and worshipful. What a community uplift it is when on a quiet, calm Lord's day morning there peals forth the message of "God of Our Fathers". Or, if at the close of the day of rest and worship, there falls on the ear of the soul, "Now the Day Is Over". Or, as on a mid-week evening, we are reminded that the "Sweet Hour of Prayer" has come. Or, yet, as at the break of day on the Easter morn there comes forth the joy of the risen Lord in—"Christ, the Lord Is Risen Today". Yes, the bell is conducive to worship. It leads the individual. It calls the congregation. It challenges the community.

"And those Easter bells, in spring,
Those glorious Easter chimes,
How loyally they hail thee round
Old song of holy times!
From hill to hill, like sentinels,
Responsively they cry,
And sing the rising of the Lord
From vale to mountain high."

—Rel. Telescope.

WORLD-WIDE SUNDAY SCHOOL NEWS

Armenian Refugees in Cairo.

Rev. Stephen Trowbridge, representing the World's Sunday School Association in Cairo, Egypt, as Sunday school secretary for Moslem lands, sends a touching account of the relief work for the Armenians. "The refugees are in a most destitute condition," he writes, "without proper clothing for the colder weather which is coming on at the seashore, without changes of undergarments, without towels, without soap, without plates and spoons,—in short, they escaped with nothing more than the ragged clothing they had on their mountain fastness. I do hope and pray with all my heart that Sunday school friends throughout America may be led of God to make some generous gift for these people. Bibles have already been supplied by the British and Foreign Bible Society. The most urgent need just now is for mild and proper food for the sick and the babies."

Winning Moslem Boys and Girls.

Not long ago the World's Sunday School association had published at the Nile Mission Press in Cairo more than twenty thousand copies of Christian story-parables in the Arabic language. These were given to the children in the Sunday schools of Egypt as awards for bringing new scholars and for learning portions of the Scripture by heart. The pastor of Baiyadia, a small town in Middle Egypt, reports that after the first week fifteen Moslem boys entered the Sunday school for the first time, and ten Moslem girls. The lesson was on temperance and they were so keenly interested that they have all been coming ever since, so the prospect is that they will become regular pupils. From the Zaraby church the pastor, Ibrahim Dewairy, reports forty new pupils as the result of the first announcement of these story parables as prizes.

"What Would Jesus Do?"

Of what use are Christian Sunday schools in Moslem Lands? A striking answer is given in a little incident related by an eye-witness to Mrs. Finney, one of the American missionaries in Alexandria.

An Australian soldier, who had been in the cafes and drink shops, was sauntering down the street when he was laid hold on by two gay and proffligate women, one on each arm. Each was coaxing him. At that moment a bright Egyptian lad was coming from the opposite direction, and the soldier in an off-hand way called out to him, "Boy, which one shall I go with?" The lad stopped a moment and then, looking straight up into his face, replied in clear, simple English, "What would Jesus do?" The soldier was so taken aback and so deeply touched that he flung himself loose, and running down the street, disappeared from view.

The British officer who noticed the affair stepped up and asked the lad where he had learned English, and was told that the boy was a pupil in the American Mission school in Alexandria and that this very verse had been explained by one of the teachers at Sunday school.

Teachers' Training Books in Arabic.

In Egypt the Sunday school workers are translating into the vernacular chapters in the second part of Prof. L. A. Weigle's book "The Pupil and the Teacher" for a series of leaflets on Methods of Work, the Plan of the Lesson, How to Secure Attention, etc. When these are published they will bring out an edition of Frank L. Brown's "The Superintendent and His Work" and Prof. Beardslee's "Teacher-Training with the Master Teacher". This work is being promoted by the World's Sunday School Association.

Death of Sir Robert Laidlaw.

A cablegram from the Rev. Carey Bonner of London announces the death on November 3 of Sir Robert Laidlaw, M. P., president of the World's Sunday School association. The news is a great shock to Sunday school people in America, for Sir Robert was only fifty-nine, and no word had come to this side of the ocean of his declining health. For some months past, however, he had been suffering from heart attacks, especially after long railroad journeys, and it was from one of these attacks that on November 3 he failed to rally.

Sir Robert Laidlaw was born in Boncheste., Roxburghshire, January 15, 1856. He was educated in the local parish schools and began his successful career as a business man in India. At the time of his death he was chairman of the Whiteaway, Laidlaw & Co. Ltd., and of the Dusun Darian Ruber Estates, Ltd. He was a Liberal in politics, and in 1906 was elected to Parliament from Renfrewshire, Eastern Division. He was knighted in 1909. Because of his wide travels and his knowledge of the Far East he was made a Fellow of the Royal Geographical society.

Sir Robert Laidlaw was never too much pre-occupied with his business and other interests to take an active part in religious and philanthropic work. When he resided in India he was chosen a delegate to the General Conference of the Methodist Episcopal church. In 1909 he was appointed British commissioner to the International Opium Commission in Shanghai. At all times he has been a very generous giver to Christian work.

Before his election to the presidency of the World's Sunday School association at Zurich in 1913, Sir Robert had served as one of joint general treasurers and as Honorary vice-president. In accepting his election as president he said, "I felt highly honored when my fellow-countrymen saw fit to send me to the 'Mother of Parliaments', but I think I can say sincerely that I count it a far greater honor to be elected by you, the leaders of this great Sunday school enterprise, to occupy this position as your president. Of all missionary work I believe that of the Sunday school is the most effective."

GOD'S WAY

God loves to effect His greatest works by means tending under ordinary circumstances to produce the very opposite of what is to be done. God walls the sea with sand. God clears the air with storms. God warms the earth with snow. So in the world of grace. He brings water in the desert, not from the soft earth, but the flinty rock. He heals the sting of the serpent of fire with the serpent of brass. He overthrows the walls of Jericho by ram's horns. He slays a thousand men with the jaw bone of an ass. He cures salt water with salt. He fells the giant with a sling and a stone. And thus does the Son of God work in the Gospel. He cures the blind men by that which seemed likely to increase his blindness, by anointing his eyes with clay. He exalts us

to heaven by the stumbling block of the cross.—Wordsworth.

THE C. E. TOPIC

Dec. 12.

The Reasonableness and Value of the Christian Endeavor Pledge.

Psa. 61:1-8.

The Christian Endeavor pledge needs no apologists. It has been the distinctive feature in Christian Endeavor work ever since its beginning. Young People's work was not new, systematic Bible study was not new, prayer meetings were not new, and pledges were not new when the Christian Endeavor idea was born, but a combination of all these ideas with some novel ones added was what made Christian Endeavor the mighty world covering Christian effort it became in such a remarkably short space of time. If we examine the work and what it has accomplished for the most striking and successful peculiarity it possesses, we will most naturally strike upon the pledge. It was the pledge, as applied to church loyalty, faithfulness in church service, daily Bible study and prayer, that gave to the organization the power which enobled it not only to hold its own, wherever it was established, but also the power to establish itself and hold its own in new fields.

Pledges are as old as the race. Every victim laid upon the altar represented a pledge of some kind made to God. Who is there who has not been impressed with the pledge made by Jacob at Bethel? What could be more sublime than the words of Joshua, "As for me and my house we will serve the Lord"? What greater effort could any man make than did Elijah when he called the nation to Carmel and there called upon them to bring anew a pledge of loyalty to the God whom they had so shamefully deserted for nasty idols? God, in His dealings with men continually pledges His goodness and His mercy. They are asked to return to Him and He will return to them; they are bidden to ask and He will give; they are asked to serve Him and He will serve them. He pledged the giving of His Son from the very beginning and the giving of His son on the cross is a pledge of his love and readiness to receive all those who come unto Him by faith. The resurrection of our Lord from the dead is a pledge, an assurance, that we, too, shall live beyond death and rise from the dead. His going to heaven is a pledge that He is to come again to earth. The presence of the Holy Spirit is an assurance that we are made the children of God and shall ever live in His presence. His pleading at the right hand of God, as our advocate, is an assurance that our sins are forgiven. His pierced hands and feet and wounded side are the pledges He has given to win our forgiveness. So, we see, on God's part there is no end to pledges by which we are to benefit.

Is a pledge unreasonable? If it is, we have been devoting most of our lives to unreasonable things. When we use the paper money of our government in our buying and selling we are doing nothing less than taking the pledges of the government seriously and using them for trade. When we accept the check that is given to us in place of money, in our business relations, we are doing nothing more than accepting the pledge that the giver of the check makes that there is money in the bank to the extent of the figures on that check waiting for us to come and take it away. When the man and woman declare their love for one another and their determination to live faithful to one another they are making pledges that are to hold good "so long as they both do live". When the child of God kneels at the altar and receives baptism in the name of God the Father, Son and Holy Spirit, that one makes a pledge that from henceforth he has renounced the world, the flesh and the devil If, then, we have been giving and taking pledges all of our lives in both temporal and spiritual matters, it is hardly in order to seriously entertain a question as to the reasonableness of the pledge in Christian Endeavor connections.

The value of the pledge needs emphasis. We note that there are many who profess the Christian life but have not pledged themselves to doing definite things for their Lord and Master. The result of such lives is that they have done very little, if anything. On the other hand it is to be observed that the Christian Endeavor movement is made up of many thousands of young men and women who have pledged themselves to do certain things, and to do them, getting great results for the cause of Christ and the church. A comparison, then, of those to whom the pledge means something, and those to whom it does not, is a sufficient proof of its great value.

THE S. S. LESSON

Dec. 12.

Jehovah Yearns Over Backsliding Israel. Hos. 11:1-11.

Golden Text—Hos. 11:4.

"The key-word of the Book of Hosea is **Return.** It is a message to the northern kingdom of Israel of which Hosea was a native. The mortal throes of that kingdom were at hand, and Israel rebuked as a faithless wife of a divine Husband is bidden to return from her backsliding unto Him. This unique "Ephiamite Book" scarcely mentions Judah and does not openly refer to Jerusalem. Hosea's period spans half a century. The book is rhythmical; its language metaphorical and laconic. The nation was rotten with private vice and public crimes: lying and perjury, drunkenness and lust, robbery, murder, treason and regicide. The worship of Jehovah was corrupted with idolatry and profaned by formality. Situated midway between Egypt and Assyria, two factions existed, one favoring alliance with Egypt, the other with Assyria. The kingdom had a brief period of prosperity, followed by decadence and rapid ruin. There came violent changes on the throne: Assyria's first appearance in Palestine; finally Sargon took Samaria and captivity ended the scene. The book divides itself into two parts, the first ending with Chapt. 3, dealing with the marriage covenant with Jehovah; the second part deals with the stages of decline and the exhortation to return."—(Pierson.)

The portion of the Book of Hosea which forms our lesson text, deals with two themes: God's love and the punishment that sin brings.

Israel is spoken of as a child. Wat a beautiful comparison! The child is cared for by its parents; its needs are supplied; it is protected from the hard knocks of life; it is educated in the way it should go; its successes and triumphs bring joy to the heart of the parent, its failures bring sorrow. In its keeping is the honor of the parent. The cause with which the parent is identified may be ruined or pospered by the acts of the child. This comparison of the nation to the child applies not only to Israel, it is applicable to all Christian nations and particularly so to the individual Christians. God, their Father, loves them and cares for them in all their needs. Their lives either bring joy or sorrow to the heart of God.

Israel is reminded that they were called out of Egyptian bondage. God has so called all of His children. Once they were in helpless dispair with the sting of the taskmaster's lash ever upon them, but they were delivered from that bondage—the bondage of habit, of the love of sin, of the slavery to the world, the flesh and the devil —and made free. It was an act of grace on the part of God when the undeserving were so delivered. But as Israel forgot its great deliverance, so the backslider ignores the One who gave him his salvation.

Israel had been taught, as a child is taught to walk by its parents. The path was made easy. They were carried over the difficult places and not tried beyond their strength. Gently but securely the hand of God led them on. When the time came that they should walk firmly and in the strength they were taught to use they back-slid. The backsliding Christian needs to think of how that he has been led amid the trying and troublesome things of life, how that God had taught him to use the power and faith given to him for worthy walking and how that he was reasonably expected to walk straight and true, then, he needs to look at his own present state to see in what misery and trouble he finds himself. He need not remain there. A call to his heavenly Father and a sincere desire to return to the safe old path will bring him all the help he needs. God is the great teacher and when we follow His instructions we will realize our greatest happiness. To disobey His directions is to invite certain misery upon ourselves.

They were drawn with the "cords of love". Love is always behind the motives of God. Under no other consideration would we be entitled to His favor. God loved Israel, therefore He provided for all their needs, protected them and provided for their future blessedness, Because He so loved the world we enjoy the greatest of all booms, forgiveness and eternal sonship with Him.

With all this the prophet reminds Israel that Jehovah healed them, removed their yoke and supplied their needs. We have Him to thank for every good and perfect gift. Not only are the diseases of the body and mind healed by our great Physician, but the ills and afflictions of the soul find their cure in Him alone. This cure He cheerfully offers free to all who will have it. Since the world has had its Christ, one yoke after the other has been removed. Political tyranny, slavery, the debasing of womanhood, are a few of the things taken away.

What was Israel's answer to all this goodness? Backsliding. The establishment of Baal worship and the corruptions of the true faith. No wonder they were threatened with the dire calamity of captivity and utter destruction. Had they listened then and returned, how different might have been the course of history!

NEWS OF THE WEEK

CARNEGIE WANTS TO DIE POOR

On Thanksgiving Day Andrew Carnegie celebrated his eightieth birthday. A few newspapers published excerpts from his life history. The one fact that is surprising most people is that Mr. Carnegie is actually on the way to die poor. Why, he has only twenty millions left, says a man who is on the inside of his financial affairs. In all he has given about four hundred millions for philanthropic purposes. This is all in accordance with his policy that a millionaire who dies rich passes away "unwept, unhonored and unsung". Today Mr. Carnegie is still in a cheerful mood.

Mr. Carnegie was 11 years old when his father came to this country, and he first obtained work as a bobben boy in a linen factory at $1.20 a week and soon was placed in charge of a small stationary engine. His next job was that of messenger boy with the Ohio Telegraph Company, with an increase of $1 a week in salary. He became a telegraph operator at $25 a month and was one of the first operators to receive messages by sound Soon after that he became an operator for the Pennsylvania railroad company and remained with the road for thirteen years, winning promotion to the position of division superintendent.

During the civil war Mr. Carnegie was in charge of the government telegraph service, and was on the battlefield of Bull Run in charge of the telegraph lines.

His first successful investment was the introduction of sleeping cars, and on this venture he made a profit of $200,000, realized practically without capital. Of this money he invested $40,000 in oil wells and obtained a return of more than a quarter of a million.

Subsequently Mr. Carnegie formed the Keystone Bridge company and the Cyclops Mill for the production of structural iron. Later the Union Iron Mills were established.

By this time Mr. Carnegie had amassed a considerable fortune and, after a visit to England in 1868, he introduced the Bessemer steel process in this country and later became the principal owner of the Homestead and Edgar Thomson Steel Works and other large plants. In 1899 they were merged into the Carnegie Steel Co., which, in 1901, was merged in the United States Steel Corporation. At that time Mr. Carnegie retired from business. The steel corporation paid Mr. Carnegie $420,000,000 for his properties.

Mr. Carnegie is now at his beautiful home in Fifth avenue at Ninety-first street, New York. He has the great organ that he loves, his dog Laddie, and his gardens. On pleasant days he not unfrequently goes for a short yachting trip and is generally accompanied by Mrs. Carnegie.

A severe attack of grip early last spring robbed him of some of his strength. A summer at Bar Harbor, Me., devoted to fishing, yachting and golfing, restored him to a measure of his old-time vigor, and, in the words of his friends, he is now "enjoying the good health of a man of eighty." They say, too, that his good humor is always in evidence despite this set-back and his chief regret is that he must conserve his strength, and not engage with the same activity in the hundred and one enterprises which have formed so important a part of his life work. His physicians have told him that the time has come for him to "let up" and make others shoulder the greater part of the work.

JUICY PORK BARREL LEGISLATION PLANNED

Washington, November 29.—Notwithstanding the plain intimation from the White House that the President would be displeased with any attempt to enact pork-barrel legislation while the country's resources are being taxed for national defense, it is evident that a pork-barrel raid on the treasury is being organized in the interest of members of the congress who wish to grab off public building appropriations for the effect it will have in their campaigns next year.

The organization of this movement is well under way and in response to the demand of the pork barrelers the machinery of the house committee on public buildings and grounds is being put in readiness to bring in an omnibus public building bill that will deal generously with the Democratic members in doubtful districts, as well as with members whose districts are not doubtful, but whose pull with the house is all that a well developed and robust pull ought to be.

MENNONITES WRITE $6,500,000 WORTH OF INSURANCE

Elkhart, Ind., Nov. 26. — Prior to 1882 the Mennonite church was opposed to fire insurance, which was regarded as a sort of reflection on Providence. In that year one of the most progressive of the Mennonite bishops, the Rev. John F. Funk, who still lives in Elkhart, brought about the organization of the Mennonite Aid Plan, an assessment fire insurance organization authorized by the church. The plan was started at a big meeting, held at Wakarusa, this county.

Now the "plan" has $6,500,000 insurance in effect in the United States and Canada, and Daniel S. Weldy of Elkhart, who was recently re-elected treasurer of the "plan" at a meeting of twenty-two state delegates at Mt. Lake, Minn., says he thinks it will not be long before the church approves life insurance. During the last fiscal year, ending October 1, the "plan" paid out $12,045 and received $19,518. The balance in the treasury October 1 was $7,242.

COMFORT FOR BALDHEADS.

Monroe, Wis.—Here is a grain of comfort for the bald-headed men:

No matter to what extent they are compelled to bear the ridicule of their domes, and no matter how remorse may grip their souls as they see their hair going, the fact that it is falling out is a guaranty they will never be inmates of an insane asylum.

This is the declaration of Dr. Robert B. Clark, who has made a lifelong study of insanity and mental diseases.

"I have examined several hundred patients regarding their sanity," said Dr. Clark. "I have had the opportunity of studying many hundreds of others in the asylums of the country, and in all of my experience I have yet, with a single exception, to see an insane man who was baldheaded."

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RUSSIAN ARMY READY TO DASH THROUGH RUMANIA

Paris, Nov. 29.—Germany is rushing preparations to resist a Russian attack in the Balkans.

The Kaiser evidently has decided the Czar is about to strike. The moment this happens it seems certain Rumania will be swept by just such a Teutonic flood as has passed over Belgium and Serbia.

Preparations show the Russians will enter the Balkan field by a rush through Rumanian territory.

Germany apparently proposes to meet the invasion on the Bulgarian frontier and to attack the Russians from the westward on the flank. The flank attack would make a vast battle ground of all Central and Western Rumania.

Signs have multiplied in the last two days that Rumania will join the Allies. As diplomats here see the situation, she has little choice.

The Czar is believed to be resolved to cross her soil with or without her consent. The Balkan situation is too serious to permit delay.

The Czar is bound by no treaty such as guaranteed Belgium's neutrality. Several hundred thousand of his troops are massed on the frontier in Southern Bessarabia. The British, French and what is left of the Serbs in Montenegro, Albania and Southern Serbia urgently need their aid.

FRENCH SHIP TORPEDOED; 29 PERSONS MISSING

London, Nov. 29.—The French steamships Algerien and Omar, and the British steamship Tanis have been sunk by submarines. Twenty-nine persons are missing from the Algerien.

GERMANY TO LAUNCH LOAN OF $2,5000,000,000

Berlin, Nov. 29.—Germany will launch its fourth war loan of 10,000,000,000 marks (about $2,500,000,000) the middle of January, it was announced today.

Capture of 1500 more Serbs Sunday brought the number of the German allies' prisoners in the Balkan campaign up to 102,500, the War Office stated today.

Captured cannon in the same area number 502.

The statement did not say the invaders had crossed the Montenegrin and Albanian frontiers, but it is believed they have done so.

THOUSANDS OF DEAD ON FIELD AROUND GORITZ

Vienna, Nov. 29.—Thousands are falling in increasingly desperate attacks and counterattacks between Austrians and Italians in the district around Goritz, says today's official statement.

"Though the Italians have beeen heavily re-enforced," it says, "their continued attacks on the Goritz bridgehead have been repulsed.

"We have recaptured by storm the summit we lost temporarily northeast of Oslavia. The enemy left 1000 dead.

"There also was tremendous loss of life in front of our Southern Podgora position. The Italians penetrated our line, but were driven back by a counter-attack. The ground before the bridgehead was strewn with bodies.

"In the neighborhoods of Zagora, the Tolmino bridgehead and Mrzli enemy attacks were all repulsed."

KAISER REACHES VIENNA; SEES AUSTRIAN RULER

Berlin, November 29.—Emperor William arrived in Vienna today and paid a personal visit to the Austro-Hungarian monarch, Emperor Francis Joseph, at Schoenbrunn castle.

The German emperor was received at the railroad station, says the Overseas News Agency, by Archduke Charles Francis, the heir to the throne, and Archduke Franz Salvatore and Archduke Charles Stephen. The news agency adds:

"An immense crowd gathered to greet the German emperor and cheered with indescribable enthusiasm and joy. The entire city of Vienna had been decorated with bunting for the occasion.

"The meeting between the emperors, who had not seen each other since the outbreak of the war, took place in Schoenbrunn castle, and was a most cordial one. The monarchs could hardly master their emotion."

GREEKS DO NOT BOW TO ALLIES, SAYS ATHENS

Athens, Nov. 29.—The Greek reply to the Allies' last note, setting forth their demands in connecton with the Balkan campaign, was handed to the Allies' Ministers Sunday.

What the communication stated has not been made public, but it is the general belief that, while conciliatory in tone, it falls short of granting what the entente group asks.

FOR SUNDAY SCHOOL CHRISTMAS SERVICES

The Guiding Star (R)
Echoes of Bethlehem (R)
Joyful Tidings (R)
Glad Tidings (R)
The King of the World (L)
Christmas Angels (L)
Message of Joy (R)
Christmas Hosannas (R)
Christmas Joy (R)
Christmas (R)
Christmas Carols No. 3 (R)
Bethlehem Chimes (R)
Christmas Carols No. 4 (R)
The Morning Star (L)
The Gift Divine (L)
Under the Christmas Star (L)
Christmas Memories (L)
The Promised King (L)
The King's Reception (L)
King Forever (L)
The Gift Day (L)
The Royal Guest (L)

The price of the above services is uniform, as follows: Postpaid, 5c per copy; 55c per dozen; $4.40 per hundred; by express, not prepaid, $4.00 per hundred.

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King of Kings (L).....15c
The Heavenly Herald (L).....15c
The Holy One of Israel (L).....15c
Holy Night (R).....15c
Children of Bethlehem (R).....30c
The King of the World (L).....15c
Around the Manger (L).....15c
The Search for a King (L).....15c

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The Christmas Choir No. 2—6 anthems for mixed voices.
The Christmas Choir No. 3—7 anthems for mixed voices.
The Christmas Choir No. 4—6 anthems for mixed voices; 1 for women's voices.
The Christmas Choir No. 5—5 anthems for mixed voices; 1 for men's voices.
The Christmas Choir No. 6—7 anthems for mixed voices; 1 for men's voices.

Splendid variation is found in these Anthems along the line of Solos, Duets, Trios, Etc.

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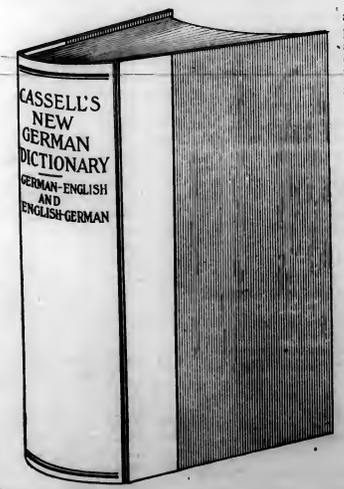

Every German-American who realizes the enormous advantage which a knowledge of the two languages—both German and English—gives to its possessor, will be eager that his children and he reap the benefit which will accrue from constant reference to this book in the home. Every patriotic German will feel in duty bound to further and encourage a knowledge of the language of the Fatherland among the sons and daughters of Germany who are growing up in America.

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The size of the book is 8x5½x2½ inches and contains 1360 pages, bound in good cloth binding.

Price, postpaid to any part of the United States or Canada, $1.70.
The Dictionary and the "Bundesbote" or the "Mennonite", $2.50

MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXX. BERNE, INDIANA, DECEMBER 9, 1915. No. 48.

A WORD FROM PROFESSOR SMITH ON AN IMPORTANT MATTER

The following letter received from Prof. C. Henry Smith, Ph. D. of Bluffton College, Bluffton, Ohio, has such an important bearing upon matters of vital importance to Mennonites everywhere and comes at such a timely occasion that the editor is not only pleased to give it publicity but willing to place it in the first column of the first page as well: "To the Editor:

"Some time ago it fell to my lot to discuss at a Sunday school convention the question, 'How Can We Teach Our Young People in the Principles of Peace?' In thinking over the subject the thought occurred to me that our Sunday schools are not making the most of their opportunities in this regard. This question ought to be one of exceptional interest to Mennonite young people, since the Mennonite church was the first Peace denomination of the modern world. The doctrine of Peace and Non-resistance was made the very cornerstone of the distinguishing features of the Mennonite faith. For it our forefathers suffered excile and in many cases even death itself. Up to the present the Mennonites of America—all branches—have remained true to the teaching of the past so far as the opposition to war is concerned. But as a nation we are now passing through a critical period of our history. In 1898, as a result of the Spanish-American war we became a world power with island possessions and an interest in world questions. Today, as a result of the European war, there is developing an increasing demand from both our eastern and western coasts that our government forsake the traditions of the past and become like the nations of Europe, a nation ready for war. Never in the history of our country has the question of military preparedness in time of peace occupied so large a share of the thought of our statesmen as right now.

"It is especially necessary while this wave of military madness is encroaching upon us, that we use all the educative means at our disposal to counteract this influence so far as our young people are concerned. Our Young People's meetings should make a place on their programs for the discussion of Peace subjects and a study of the lives of the founders of the church who made great sacrifices to establish firmly these fundamental principles. It occurs to me also that the Sunday school ought to devote at least one or two Sundays each year to a distinctive peace lesson. We have four temperance lessons each year, and that these lessons have done some good is shown by the temperance wave that is sweeping over our land. Why not ask those who publish our Sunday school quarterlies to give us for next year at least one lesson on the question of Peace as interpreted by the Mennonite denomination? Let it be called distinctively a Peace Lesson.

"If you feel that this suggestion is worth anything and that this communication deserves space in the church paper, I should be glad to see it in print in he hope that some interest may be aroused in what seems to me to be one way at least in which the Sunday school may help to fulfill this obligation toward our young people.

C. Henry Smith,
"Bluffton, O."

INVITATION

The pastor and members of the First Mennonite church of Allentown, Pa., invite their brethren and friends to the dedication service of their new church building Sunday, Dec. 12, 1915. Services all day and evening.

BAPTISMAL SERVICES AT THE NEW STATION, KORBA, INDIA

Dear Friends:

We wish to have you share the great joy with us that a man, Kabra, here at Korba, could be baptized. He belongs to the fisher caste. His wife with two others had also declared their willingness to be baptized and all four had received instruction. Three of them, however, have slidden back because they could not bear the persecution and scoffing of their friends. They tried to hold Kabra back also, but he remained firm and was baptized in the midst of the curses and howling of his family. They threatened to kill him, and took him after his baptism to his relatives and asked him whether he meant to become a Christian and leave his wife and his mother. He answered, "I am a Christian already, but I am willing to support my wife and my mother in the future as in the past, if they wish it."

Although our joy is somewhat lessened on account of the three whose courage failed them, we, nevertheless, praise God for this first fruit here at Korba and pray that He may strengthen and confirm him and make him a light for others. Pray for Korba as well as for the others. It is no easy step here to become a Christian, but we trust in the Lord for power and strength.

Although Kabra is being mocked and forbidden to use certain streets of the city, they have done him no bodily harm. With a light heart he came back and took part in the prepared love supper.

Yours in the glad service of the Lord,

C. H. and Lulu Suckau.

Note:—This is certainly joyful news to all of us and should help to encourage prayer and sacrifice for the saving of India. As Korba station is not yet built, except a small dispensary, where Bro. and Sister Suckau intend to live while the bungalow is being built, such encouragement is also a very timely one, as you can see from Bro. Suckau's letter to the "Kinderbote", which will also appear in the "Bundesbote". He asks the Sunday schools for another special gift for Korba, because the first collection resulted only in $2000 instead of $5000. So we still need $3000 for Korba. Bro. Suckau suggests that the Sunday school pupils contribute another 10c each and the teachers and Bible classes one dollar each. This dollar collection is not altogether new. Some ten years ago it was tried with good results, and I do not hesitate to support Bro. Suckau's suggestion, especially since our treasury is empty.

Above all, let us double our intercessory prayers which will not only open the hearts of the benighted souls, but will also open our hearts and purses and double our gifts. Every gift of gratitude is "seed", according to II Cor. 9. Should this thought not produce much **joy** in giving, in view of the **"increase"?**

P. H. Richert, Sec'y.

A HELPFUL CONVENTION

We shall endeavor to give you a brief report of the Fourth Annual Bible conference, held at Roaring Spring November 26-28 We feel we can praise God for His wonderful blessings, for we had one of the best and most spiritual conferences we have ever had. Those who were present and took part in addition to our home ministers were Rev. J. W. Swarr of Mechaniesgrove, Pa.; J. B. Webber of Denver, Pa.; Rev. J. S. Lehman of Lancaster; Rev. F. H. Holdaman and wife of Hollidaysburg, pastor of the Loop Mennonite charge, as well as Rev. H. E. Miller of the same charge. The addresses were well received. Sunday, the 28th, was largely given to missions. Rev. J. S. Lehman delivered the mission sermon and Rev. H. G. Snyder conducted the devotional service, and lifting of the missionary offering. The afternoon session was given to home missions, when an offering was lifted for the benefit of the Bethany Mennonite mission at Altoona. A touching memorial service was held when an address was made concerning those who have gone from off the foreign fields to their reward. Sister H. F. Holdaman spoke on the death of Brother Robinson in Turkey and of the death of Sister Sdeline Bruck of the same place. Rev. H. G. Snyder spoke on the life, work and influence of Jacob Blumhart who was located in India, a nephew of Rev. Abraham Snyder and one of the first missionaries that was sent out from America to India and of the conference at the old Mennonite charge near Mar.ins-

burg where pledges were taken that the church should not cease praying until someone would go to the foreign field. Rev. Jacob Snyder spoke on the life, activity and death of Anna Funk, who was returning on furlough and lost her life in the disaster of the Titanic; also of Bro. Stephenson, who was sent out under the United Board of the Central Illinois and Defenseless Conference, who died in Africa, and what a prosperous mission is established there. Also the addresses show that there is a unity among those who are missionaries and return to the home land. It was decided that letters of greeting be sent to the missionaries in China, India and Africa by the secretaries of the Conference, assuring them that while the Conference is assembled there are prayers going up in their behalf. Sunday evening service was favored by an address from Rev. S. D. Yoder on "Israel's Restoration", following an address by Rev. H. G. Snyder.

The following resolutions were adopted:

1. Be it resolved, that we thank our heavenly Father for the privilege of allowing us to meet in an annual Bible conference and the privilege of listening to the many addresses and for the unity that prevailes among the speakers.

2. Be it resolved, that we thank all the speakers for the interesting part they have taken in the conference to make it a success.

3. Be it resolved that we thank the Roaring Spring people for the hospitality shown to those who came from a distance and we pray God's richest blessing upon all.

4. Be it resolved that in the sense of this committee they recommend a permanent organization for the carrying on of Bible conference work in this district.

The following committee was appointed after the resolutions were adopted to form a permanent organization and secure a charter for Bible conference work throughout this section of the state: Rev. Jacob Snyder, Roaring Spring; Rev. J. S. Lehman, Lancaster; Rev. E. W. Graybill, Richfield; Rev. H. G. Snyder, Roaring Spring, and J. B. Webber, Denver, Pa.

Jacob Snyder.

A $3.00 Conklin Self-Filling Fountain Pen, your own renewal and a new subscriber for $4.50. The new subscriber will receive the paper from now until Jan. 1917.

CORRESPONDENCE

Trenton, Ohio. — The Shield Bearers' class of the Trenton (O.) Sunday school gave a banquet at the church on Nov. 27 in honor of the Alpha class. These are two very progressive organized classes of the Sunday school. The Shield Bearers are a class of young men whose untiring enthusiasm and earnestness has long been felt in the Sunday school, and the banquet given in honor of the Alpha class, a very enthusiastic class of young ladies, proved to be a decided success.

The basement of the church was tastily decorated with the class colors, red and white, and red and white carnations adorned the banquet tables.

About forty members with the teachers of the two classes and the pastor of the church assembled to enjoy the splendid program and the delicious menu.

Saucon, Dec. 2, 1915. To the Readers of the Mennonite: Greetings, Phil. 2:5. Although you have not heard from Saucon through the Mennonite for some time, yet the Master's work is going on and much interest is being manifested in the various activities of the church. The regular preaching services are well attended. The Lord's Supper was celebrated on October 31 and on Saturday previous six young people were added to the church membership. May they be true to their profession and be loyal soldiers of the cross.

The Sunday school is getting ready for Christmas. The Sunday school will render their Christmas program on Sunday evening, December 26, and in the morning of the same day Christmas will be observed in the German language when a German Christmas sermon will be preached. The Sunday school is progressing nicely under the able leadership of Bro. Thomas Nolf who has been our faithful superintendent for many years. Bro. Nolf is indeed a consecrated worker.

Bro. Percival Kleckner, our treasurer, is soliciting subscribers for the Mennonite among our people and is quite successful. This is doing splendid work as the Mennonite should be a weekly visitor in every Mennonite home.

We have been much pleased lately by having in our midst our aged sister, Mrs. Susan Landis, who can no longer walk to the church but is being conveyed by her kind family on a large wheelchair. Sister Landis has been the pillar of this church for many years. She has been loyal and faithful at times when others forsook it, but can now rejoice in her ripe old age to see the work again revive and flourish. She is feeble bodily but spiritually she is vigorous, happily awaiting the coming of her Savior whom she has trusted and served so many years. May we all have our lamps trimmed and burning so that we, His bride, may happily meet Him at His appearance and may enter with Him into eternal rest. **Mrs. Katie M. Shelly.**

Zion Church, Souderton.—Report for church year from Nov. 26, 1914, to Nov. 25, 1915:

We must say in the words of I Sam. 7:12, "Hitherto hath the Lord helped us." It has been a most blessed year. The membership was not disturbed by death. Although three of the deaths were either directly or indirectly connected with this congregation.

To the church membership were added 35 members, 13 in the fall and 22 last spring. The present membership of good standing members is 245; communed in spring 213; communed this fall 235.

On May 2, in the afternoon child-consecration was observed in the church. Different parents brought their children and shared in this service.

Of the Sunday school we can only say as an eye-witness that it is in a prosperous condition and welcome active steps are taken to have all available church members also Sunday school members. "Every member in the Sunday school" seems to be the slogan. Let us as church members do ourselves a good deed by becoming members and attend the Sunday school.

The C. E. society meets weekly and devotes a regular evening to its meeting. Many of the members, especially living in town, should be active in this training school. The success of the church and Sunday school depends largely upon the success of this organization.

The Ladies' Aid is the work of a few faithful ones who are in the work for the love of doing something for the Master. By all appearances this part of the church could evidently stand a revival. It is a noble work for such whose spare moments could be given at times to sow for the Master "Whatever is done for the least of these is done unto me," says the Lord.

According to our tabulation 72 regular preaching services were held—that includes the revival and the services before dedication. These services we must say were well attended.

The needed change of the main auditorium came to pass. A most welcome change it is and one that we owe many thanks to our kind heavenly Father for giving us the courage to make it.

WHAT A TRACT DID IN INDIA

Through the kindness of Mr. N. K. Mukerji, Secretary of the North India Christian Tract and Book Society, we have received a striking narrative showing the usefulness of a little Hindi tract called "Dharm Tula," which is published by that society and sold for a half anna (one cent). The story is told by Mrs. M. E. Williams, of the Methodist Mission at Baihar, in the following words:

More than a decade ago in a Gondland village known by the name of Tirgaon there dwelt a couple named Lachman and Jaswanti. They were of the Mahar caste, a low caste addicted to drink, the eating of dead animals and various other evil practices. They were not as poor as some of their neighbors, and they were in their way very religious. Force of circumstances had led them to be so. Two sons had been born to them and both had died, and so Lachmann and his wife spent much time in penance and pilgrimage, and in every way possible had sought to win the favor of the gods. Once when Padri Sahib (Missionary) passed through the village Lachmann bought two or three small tracts, and these he read many times.

One evening at sunset as the wife was busy fastening up the cows she noticed a strange young girl coming down the village street. Tirgaon is far enough off from the beaten track for strangers to be rare so the good wife called out to her and asked her destination, and when the traveler answered, "Oh anywhere," she replied that as the day was passing and the jungle very near she had better not go any farther but spend the night with her. So the girl turned into Lachman's compound and having removed the dust of the journey by a cold bath was soon seated on the veranda talking to the good wife. Her story was that she was a Christian girl who had run away from a distant Mission Orphanage, and that all she wanted was to find some place where she could work and earn her own living.

Presently Jaswanti asked her if she would prefer to have dry grain and prepare her own food, or if she would share their evening meal, and when the girl elected to eat with them a liberal portion was set before her, and later she was shown a place where she could sleep comfortably. The next day the traveler showed no desire to go on her way, and Lachman and his wife being hospitable people did not suggest her leaving.

Lachman was rather interested in her and got her to talk about the Christian religion, and explain some of the matters in the tracts to him. The girl could read and write and seemed remarkably intelligent.

A few days later when Lachmann and his wife were planning to go to the weekly bazar held at Bodda—a village about four miles distant—their guest inquired if any preacher came to this particular bazar with books, and learning that there was often a Babu (Indian Catechist) there selling song books and tracts, she asked Lachman to kindly give her two pice to spend and remarked: "I will get you a book which will convince you of the truth of the Christian religion."

In God's good providence, when bazar day came, there was a Christian preacher selling books in the market and the girl invested her two pice in a copy of "Dharm Tula." Her prophecy came true, for Lachman read, marked and inwardly digested the little book, with the far-reaching result that he was there and then converted. At this point the girl passes out of the story, for a few days later she disappeared from Lachman's village, and he tried to trace her, she was never found.

The years passed and Lachman and his wife endeavored to fashion their lives according to the Christian ideal as they knew it. First they gave up drink, then idolatry and finally the eating of "meats unclean." Later on he procured a New Testament and its message of peace and pardon found a resting place in a heart already prepared.

For fully five years Lachmann has been known to the Padri Sahib at Baihar and to several of the workers there as an inquirer. Many times one of the preachers has gone out and spent a night in the village of Tirgaon and endeavored to bring Lachman and his wife up to the point of publicly confessing Jesus Christ in baptism, but the evolution of a soul is not infrequently a slow process and many times a day was fixed only to be postponed. However, in February, 1914, Lachman and Jaswanti, braving the opposition of many relatives and the scornful criticism of their heathen neighbors and friends, were baptized in the name of the Triune God whom they had so diligently sought and found.

The end of the story is not yet. Since that never to be forgotten day six other members of their family have also joined the new way, and as there is no restraint to the Lord to save by many or by few, more will follow.

The little book "Dharm Tula" is known and appreciated by missionaries all over India, and probably a large book could be written about the many cases of conversion in which it has played a principal part, not the least interesting among them being this story of Lachman and Jaswanti. —American Messenger.

MISSIONARY MOTIVES.

By Rev. S. E. Wishard, D. D.

That which determines the character of our service is not the thing done, but the motive for doing it. It is not the what, but the why, that God recognizes in weighing the deeds of men. The two mites of the poor widow sounded farther and weighed heavier than the clink and the abundance of the wealthier donors. Of her love she cast into God's treasury all that she had. The motive measures values with God. Some of the great exploits of men, as we measure them, have no standing with God. They do not go on record with him. They were done for the glory of the doers, and will never be heard beyond the blare of ambition's trumpets.

There are motives, however, that underlie the missionary work of today, and that will push it on to larger achievement. The compelling and never-failing motive is the love of Christ. It moved and sustained Paul in his toil and sacrifice. He was not insane, nor was he a fanatic. He could explain what seemed to less loving souls reckless risk. "The love of Christ constraineth us." Nor is the motive our love to Christ, which is a shallow pool and soon runs away or evaporates; but Christ's love to us that constrains to deeds of daring and sacrifice. His love, manifested in giving himself for us, is an unfailing ocean. It supplies all need in every exigency.

It was the love that laid aside the glory which he had with the father before the world was, and brought him to earth, and led him from Bethlehem's manger to the cross and the grave. And now this love of God is shed abroad in our hearts by the Holy Spirit which is given unto us, and under its constraining power all missionary work has its inception and life.

The love of Christ that brought him down has also brought us up out of the darkness and death of sin, and sends out every true missionary. It sent Andrew for his brother Simon, to see the man that had enraptured his soul—"We have found the Messias, which is, being interpreted, the Christ. And we brought him to Jesus." When the Lord made himself known to Philip, and called him to service, the first thing he did was to find Nathaniel and bring him to Christ. The missionary motive became instantly operative and sent him on his first missionary errand.

The woman who brought her water pot to the well of Samaria found there her Master, the searcher of hearts, and forgot her errand to the well, and hastened to call the city to see Christ who had revealed himself to her. Her experience was not unique. Every soul that has tasted the love of God, the love which he is, and which has moved him to save, turns to find a brother, a friend, a companion, some lost one, to bring him to Jesus. This love of God for us is the motive, is the propagating power that sends every missionary to his work. The providence of God in adjusting circumstances will determine the field to which the missionary shall go, but the love of God is the impelling voice that says to him "Go."

Coming into the soul with the love of God, is the command of Christ, "Go ye into all the world and preach the Gospel to every creature." The command had long been heard, but had no grip on the soul until God's love had been poured in; then were the ears opened and the heart cried out, "Here am I, send me."

A further missionary motive is found in the exceeding great and precious promises of God. With the command to go is the promise, "Lo, I am with you, even unto the end of the world." Had he ordered us out to the conflict without a promise, our faith would have staggered, but with every command is a promise either expressed or implied. His promise of his presence opens every barred door, bridges every chasm, clears every fog, makes sure the climb on every mountain, turns to flight the armies of the aliens, speaks the calm to every tempest-tossed sea. "With you" is his ever-present assurance, and with it the timid soul grows strong and courageous.

He gives the promise of equipment. His missionaries are not sent out to make brick without straw. "Follow me and I will make you fishers of men." He does not leave us to grope untaught. "I will make you" — fill you with a consuming love give you the skill and the wisdom, for he that winneth souls is not only wise in accepting the call to the holy work, but must be wise in adapting methods for success.

"Ye shall receive power after that the Holy Spirit is come upon you. He did not promise popularity, but power; not ease and comfort, but power; not exemption from pain and distress, but power—the one thing without which failure must work the way of his missionaries.

He has promised men more than his presence. His leadership is pledged to all who enter his service. He is the captain of our salvation, for all the embattled legions that follow in his train. He calls us to go only where he has gone before. His footprints mark every path of toil and suffering in which we tread. He led Israel in the wilderness, and leads his Israel today in every forward march. And when the battle goes sore he says to his fainting followers, "My grace is sufficient for you."—The Herald and Presbyter.

FACTS ABOUT THE HUMAN BODY

The average number of teeth is thirty-two.

The weight of the circulating blood is twenty-nine pounds.

The average weight of an adult is 150 pounds, six ounces.

The brain of a man exceeds twice that of any animal.

The average weight of the brain of a man is three and one-half pounds; of a woman, two pounds, eleven ounces.

Five hundred and forty pounds, or one hogshead and one and a quarter pints, of blood pass through the heart in one hour.

A man breathes about twenty times a minute.

The heart sends nearly ten pounds of blood through the veins and arteries each beat, and makes four beats while we breathe once.

One hundred and seventy-five million cells are in the lungs, which would cover a surface thirty times greater than the human body.

The average of the pulse in infancy is 120 per minute; in manhood, eighty; at sixty years, sixty. The pulse of females is more rapid than that of males.—Christian Work.

On receipt of $2.00 we will renew your own subscription and send the Mennonite to a new subscriber from now until January, 1917.

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Rev. S. M. Grubb - Editor
3004 N. 11th St. Philadelphia, Pa.

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EDITORIAL

Christmas time is a time of gift-giving, and rightly so, because it celebrates the greatest gift of all, the gift of God's Son to the world. We would not in any wise suggest the separation of gift-giving from Christmas, none of the pleasures which we are in a position to enjoy, can take the place of those which come to us when we show our love by some gift-token, but gift-giving may be so much the uppermost thing in our minds that we forget to associate with it the spirit of love and make our exchanges of gifts merely a display which conforms to the customs of the world at this time. A gift, no matter how small, if with it goes the affections of the giver, becomes one of the most precious things in the world to the one who gets it and becomes the means of expressing his Christliness on the part of the giver, but a gift, no matter what it costs, if it is not the expression of a love that delights in proving itself, becomes a hollow sham, a mere bit of everyday worldliness.

One of the puzzling things about gift-giving is the problem of selecting the proper gift for the proper person. We certainly would not want to be the giver of anything that could not be of some use or could not be properly appreciated. Here is the editor's opportunity. Let him suggest to the reader that a most suitable gift to a friend or relative would be a year's subscription to the Mennonite. Such a gift would be helpful, it would last a whole year and it would keep the reader in touch with his church as nothing else could. While we are on this subject, it might be wise to remind our readers that anything in the line of literature, no matter what it is, can be supplied by our Mennonite Book Concern as cheaply and as quickly as any other concern can do it and in patronizing our publishing house, we help it increase its business and incidentally its profits.

With Christmas coming on us, we would also remind our readers of the appropriateness of remembering our benevolences such as hospitals, old folks' home, and orphan work with substantial gifts. Also, a check to the treasurers of our home and foreign mission boards would not only be highly appreciated but would come in very handy just now when they have so many claims to meet. Then, how about our schools and colleges? The future of our church depends upon the work they do and will do. Try and surprise the officers of these institutions with a generous check. The pleasure will be worth your while in the blessings you get.

The readers should not fail to note the comments made by Rev. P. H. Richert upon the news coming to us from our mission station in Korba, India. The need here, as everywhere else in successful work for the Lord, is an assured financial backing. Too often, when special contributions are called for for a particular cause, we give to it but draw the amount from another cause to which we have been contributing. Such a giving, which is but a system of irregular book-keeping (mental book-keeping) is injurious all around. It cripples a work that has been depending upon us for support and it starts a new work which in the end we will probably abandon for something else. What the Korba work needs is more of the money which our people should feel it their moral duty to supply. This does not mean so much money sent in with the request that it be specially applied to Korba as it does that we should add sufficient to the contributions we have already made to make the Korba work a success. The missionary spirit, like the spirit of love to which it is akin, gives because it must be giving. It is a spirit of giving that never asks, "How much?" but gives as long as it has to give A good rule for everyone to follow would be, "Give all you can for missions, then give some more."

On another page there appears the report of the Bible conference of the Roaring Spring church. This has for a number of years been an annual event, bringing rich blessings to the local congregations participating and there is no reason why there should not be many more such conferences in localities where groups of churches can support them. A brother, writing from Roaring Spring, says: "If you care to do so write something upon the activities of our scattered church in holding Bible conferences in various places. I believe in the work. None of us, as you know, have had the opportunity of a college education and need the help coming from it. We are thinking of trying to locate where we might be able to own property or have some donated to us, where we might be able to hold summer assemblies or Bible conferences."

The idea suggested by the brother is an excellent one and the spiritual and educational value of such assemblies, when under control of the proper church authorities, would be appreciated by all. Short courses on Bible and denominational subjects offered to pastors and workers would help not only in the edification of those interested in the work but would also from them be reflected to the many who would find it impossible to attend such conferences. In an age when there is so much running away to places of worldly interest the social advantages offered to our young people by such an assembly would help in a great measure to counteract the attractions that godless pleasure resorts offer.

Henry Ford, the successful manufacturer of automobiles, who, like another rich American, is not afraid of dying poor and is doing many excellent things along the line of benevolence, has had a vision which is expressed in the phrase, "Out of the trenches by Christmas." He hopes to see fighting at an end by that time. Like all dreamers who have really succeeded in amounting to anything, he is proceeding in his own way to make his dreams come true. The sailing of some half a hundred or more of peace enthusiasts with him on the ship Oscar II, which he has chartered for the purpose, may not do more than call the attention of the world to the fact that earnest men are earnestly desiring the restoration of peace, but even that may help turn the tide. Surely, the people who are bearing the burdens of war have become tired of it long ago and the conscience of the world can't long be befogged by the silly glitter of war-glory which dulls the morality of the masses and makes of men stupid creatures doing the will of their slaughterers. Every effort to give publicity to the peace idea is so much added to the sentiment which is bound finally to compel the making of peace. Far from thinking, as some do, that the visionary scheme of Ford's will be barren of results, we are of the notion that the time will come when the world will pronounce blessings on the head of Henry Ford as a sincere friend of peace.

One out of every nine country churches have been abandoned in recent years. Only one-third are increasing in membership and two-thirds have either ceased growing or are dying. Eighty-three per cent have less than 100 members; 21 per cent. have less than 25; 27 per cent. have between 25 and 50; and 34 per cent. have between 50 and 100. Only six per cent. have individual preachers, while 26 per cent. share ministers with another church; 23 per cent. have one-third the time of a minister; 27 per cent. have one-fourth time; 14 per cent. have one-fifth time: 5 per cent. have one-sixth time. A large proportion of preachers receive about the same pay as a day laborer. Less than 40 per cent. of the rural population are church members.

These facts, shown in an extensive rural survey of Ohio whose results have just been announced, are applicable to most states, according to officers of the Commission on Church and Country Life. Plans for scientific surveys in all states to secure definite data for each locality, were formulated at the national convention of the Commision on Church and Country Life, to be held in Columbus, Ohio, December 8-10, with President Wilson and Gifford Pinchot among the speakers.

The Ohio survey is considered the most thorough ever undertaken, but the campaign not only for surveys but also for speedy reforms to make churches community centers as well as houses of religious worship, is to be carried into every part of the country within the next year.

Here are the causes which the country church of the near future must promote in order to save itself according to a much discussed report by President Kenyon L. Butterfield of Massachusetts Agricultural College. Good roads, better farming, encouragement of agricultural college extension courses, community beautification, public health and recreation temperance, better schools, Saturday half holiday for agricultural laborers, community athletics, observance of religious and patriotic holidays and home-coming weeks, community planning and contentment with farm life.

The church must become the social center for the community, with its minister leading in a variety of interests, and religion therefore the most like God. (6).

3. The method of our giving.—

port. Naturally this program is expected eventually to dim denominational lines.

Concrete means of promoting the community church movement are disclosed in another report which the commission is expected to adopt as working plans.

They are summarized thus: First, rural ministers and church leaders during the next year will receive publications issued by the Commission on Church andCountry Life, devoted to the problems of rural church federations and combinations. This will prepare the way for discussion of church co-operation. Then in each township or natural community the churches will be urged to form a federation, with delegates and ministers from each church forming a supervisory committee to co-ordinate community activities. Denominational connection with a certain church organization could be maintained, but within the community sectarian differences would be largely ignored.

It is a big program, but officers of the commission believe they can make great headway within the year. The movement will be directed by Gifford Pinchot, chairman, and Rev. Charles O. Gill, secretary of the commission.

CHRISTIAN GIVING

There are few truths more important than that of Christian giving, and the various aspects of the Bible message call for special attention.

1. The character of our giving. —Of what sort should it be? The text says "cheerful", but the word is even stronger, for it is the Greek original of our adjective "hilarious". "God loves one who gives with hilarity". What a searching word this is! Does it express our giving? "Hilarious" is the very opposite of "grudging" and "of necessity". II Cor. 9:7. It means that we should enjoy our giving. Do we? This is indeed a severe test. We ought to give with alacrity, joy and pleasure. (5).

2. The inspiration of our giving. — "God loveth a cheerful giver." Why does God love such a one? Because He Himself is a "cheerful giver". Giving is always proof of love." "God so loved . . . that He gave." John 3: 16). "Christ loved the church, and gave Himself." Eph. 5:25. "Who loved me, and gave Himself." Gal. 2:20. "Christ also loved . . . and gave." Eph. 5:2. Love in Scripture is not a sentiment, but a sacrifice; not a feeling, but a fact. Love is proved by giving. And the true giver is

How are we to give? The great passage is I Cor. 16:1, 2, and it is significant that after the magnificent chapter on the Resurrection the apostle at once adds, "Now concerning the collection." There is thus no contradiction between the highest doctrines and the lowliest duty. Just as a clergyman once said in a service, "We will now praise God by having the collection!" We must individually: "Let each one of you"; none must omit it. We must give regularly: "upon the first day of the week". Every opportunity should be used, however small our gift, and if we have two services on Sunday, and only a dime to give, we should give five cents each time rather than the dime once and miss the other occasion. Giving is a vital part of our worship. We must give systematically: "Lay by him in store." There must be nothing haphazard, but everything carefully arranged. We must give proportionately: "as he may prosper". The New Testament lays down no rule, but emphasizes principle; Old Testament, not New. For some people tithing would be not nearly enough, while for others it might be too much. Our giving must be proportionate to our means, not "out of", but "according to". If a man gave "out of", when his pocket was full of coins, he might only give a cent. But if he gave "according to", he would give far more. Giving is thus a test and a proof of our Christian life. II Cor. 9:6, 7. If we give sparingly we thereby show we have never really appreciated God's gift to us. II Cor. 8:9; 9:15. Few things are more searching of our Christianity than giving. If we live we shall love, and if we love we shall give. Let us, therefore, remember the solemn word about robbing God. Are we doing this? Mal. 3:7.—(Church and Home.)

THE C. E. TOPIC

Dec. 19.

How the Phophecy of the Angels' Song May Come True.

Luke 2:8-20.

The Bible opens the door of heaven on two occasions to let us hear its songs of joy. The first is when the Son of God came in lowly birth to earth; the second is also at a birth, it is the time of which our Master tells us there is "joy in heaven over the soul that repenteth". The birth of our Savior and the new birth of the sinner alike bring joy to heaven. It was God's pleasure to give us the Savior. It will be our joy to bring God the sinners who have hitherto not owned Him as their Lord.

The angels' theme was Glory and Peace. Glory to God and

peace to men. How may there be glory shown to God? By being and doing as He wills. We have in the Christ whom the angels heralded all we need to know as to how God is to be glorified. His words were devoted to showing us how we might live serving instead of being served, not seeking our own and always ready to forgive. He instructed us in the way of the pure heart without which none will see God. Then, he lived for us to show us how to live. Too many only say, "Christ died for us." They should say, "He lived and died for us." The climax of Christ's being here to show us how to glorify God came when he ascended the cross to make atonement for our sins Nothing in heroism comes near the heroic death of our Lord. In that atonement we find the greatest glory to God since it fully reveals His love and those who accepted it as theirs and made the children of God so that their light may shine to the glory of their Father who is in heaven.

In the lives of Christians there is glory to God in the joy they bring into the world. This joy includes a knowledge on their own part that their sins are forgiven and their names written in heaven. But there is more to the joy that brings glory to God than that. It is the joy of bringing the sinner to God, the joy of comforting the sorrowful, the joy of helping the miserable, the joy of bringing light where there was darkness and peace where there was discord. Besides the joy of the Christian's life, his humility is a glory to God. Humility was the mark of all good and great men such as Moses and John the Baptist. The Master commanded it and practiced it and made provision that of all great things great humility was to lead in His kingdom. The more we humble ourselves in God's sight, the greater our appreciation of His glory will be. But humility has a higher purpose than simply to emphasize the glory of God by its contrast to it. Humility is one of the things in life that enable us to become more nearly like Christ, and any likeness to our Savior which we are capable of showing glorifies God. Sometimes God glorified sacrifice by some special manifestation. It is in sacrifice that the glory of God may be shown. It is the greatest glory of history that the sacrifice of Jesus redeemed sinful man. Every altar of God's upon which the sacrifice was laid pointed to that redeeming act. Our sacrifices (giving up) of anything for God points back to the cross upon which God was glorified by His Son. The purity, the faith and the loveliness of the Christian are acquired by the goodness of God. "By the grace of God I am what I am," and what there is of them is a praise, a glory to our Maker. We should cultivate them so that we may be able to glorify Him in fullest measure.

Peace on earth was the other part of the angelic song which the simple shepherds heard upon that eventful night. Just now it seems as though the earth didn't want that peace since it is devoted to the bloodiest struggle in all its history, but the world is evil and it never really wanted peace. Peace is a heavenly blessing and only as we become sick of this old world and its sins do we really covet the peace which God, through His Son makes possible for all who will have it. They say today, that is, unbelievers say, Christianity has failed because there is no peace, but this is wrong. There is no peace in the world because the world never welcomed Christ and never will. It remains only for the few who are called out of the world and who renounce it together with the flesh and the devil to appreciate true peace. The peace that Christ brings to the world is the peace that we may know when we are right with God and delight in His presence; it is the peace of a pure heart and with it must come a life of peace lived among men. When once men are at peace with God and with one another the peace among nations is assured.

THE S. S. LESSON

Dec. 19.

The Fall and Captivity of Israel.

II Kings 17:7-14.

The lesson is the conclusion of a sad story. Israel had utterly forsaken God and God, after many attempts to win back His erring people, finally abandoned them and their doom was sealed. Our hearts are sad at the thought that a nation so wonderfully blessed, protected and cared for, should deliberately set its face toward certain destruction. The lesson is one that is more than a mere lesson in history. It is a lesson of duty which we ought to learn today. Just as surely as Israel went to its destruction because it would have nothing to do with Jehovah, its God, that surely will the same fate overtake the nations of today who repudiate God. If we love our nation—and patriotism is a noble virtue which all should cultivate — we will be anxious to see it a Christian nation, doing God's will, and we will by life and word, do all in our power to set the godly example that will keep its citizens in the paths of righteousness and peace.

The doom of Israel might easily have been foreseen because with godlessness, with kings of the worst possible kind and with a people without ideals or piety there was no future to be hoped for. The political situation was bad. Israel, a small nation, had been playing its two powerful neighbors, Assyria and Egypt, against one another and became crushed under the weight of Assyria, the upper mill-stone. Israel had looked for its salvation to a powerful alliance. It should have turned to the Lord to be saved.

The list of sins presented in the indictment are, all of them, of the worst types and contain in themselves individually the germs of destruction. Israel feared other gods. This was in direct violation to the commandments given to them upon whose keeping their existance would have been assured. It was a turning from God to nothing because Jehovah is the only true and living God, while idols were nothing but wood and stone, made by man's hands. How they could have been so foolish as to give up Jehovah for such unreasonable things as wood and stone, is hard in this late day to understand, and yet, men do the same thing now. Instead of trusting in the Lord and serving Him, they make material things their trust and destroy body, soul and mind in going after them. This is as much idol worship as was the false religion of the ancient. They "walked in the statutes of the heathens," that is, they substituted the laws and customs of their heathen neighbors for the law of God. The law that God had given through Moses was the best that society ever had for its regulation. It insured justive on the throne, in the nation and to the individual. It is still the base of all that is really good in civilized law. The statute of the heathens brought them tyranny, poverty, injustice, anarchy and destruction. When law gets away from the principles reached by a divine law-giver, it soon ceases to become law and works ruin and destruction. Men in our day endeavor to substitute the law of man for the law of God and, as a result, our Sabbath, our religion, our morals and our safety are exposed to grave danger They made kings for themselves God originally chose them kings but these they would not have. Having chosen masters without God's aproval it was but natural that they should find these masters wicked to a terrible degree. They sinned secretly. The humor of it! as though God could not see them do so. When the conception, that man has of God, allows him to think that he can hide anything from His sight, he is sure to fall into unspeakable sins and think he is safe because he cannot be seen. There is nothing hid from God and His judgments take into consideration all our secret as well as our open sins. To sin secretly is to become a hypocrite of the worst type. They built high places, set up images and burnt incense to strange Gods. These were open violations of His law. They were a defiance to Him; they indicated an entire repudiation of everything that had to do with a recognition and obedience of Jehovah. They were a declaration to Jehovah that Israel no longer belonged to Him or recognized Him as its God. When they ended their relations with Him, He let them go, but not without an effort to win them back. Prophet after prophet, seer after seer came with a message, "Return unto the Lord". Offer after offer of forgiveness was refused. They were like sailors in the face of a storm throwing overboard their oars, breaking their rudder, and making holes in their ship. They were bent upon self-destruction and this in the face of all that God had done and was ready to do for them.

PROGRAM FOR ALL-MENNONITE CONVENTION

To be Held August 30-31, 1916.

Wednesday Morning.

Forenoon session opens at 10 o'clock.
Devotional Exercises, conducted by the chairman, J. S. Hartzler.
Address of Welcome by local pastor.
Responses by representatives of the various branches of the Mennonite church: Emanuel Troyer, C. R. Egle, J. S. Shoemaker, George Schultz, W. S. Gottshall, A. B. Yoder, D. D. Miller. Others if present, representing other branches.—(These addresses are to be about five minutes long, and to communicants and the territory covered.)
Appointment of committees and other business.

Wednesday Afternoon.

(Sunday School Session)

Opening at 2 o'clock.
Devotional Exercises.
Addresses—"The Development of Sunday School Work Among Mennonites."—Peter Schantz, S. Lambert, P. C. Hiebert, J .F. Lehman, J. K. Gerig, I. R Detwiler. (Addresses not to exceed ten minutes.)
3:30—Results from Properly Conducted Sunday School Work.—Samuel Goudie.

Wednesday Evening.

(Sunday School Session)

Opening at 7:00 o'clock.
Devotional Exercise.
Sunday School Question Box, answered by committee appointed by the chairman.
Address—General Sunday School Methods.—N. E. Byers.
Address—Relation of the Sunday School to the Home, Church and State.—J. W. Kliewer.
(Addresses not to exceed thirty minutes.)

Thursday Morning.

Opening at 9 o'clock with devotional exercises.
Address—Mennonites as Pathfinders in American History. — C. Henry Smith.
Address—Strategic Issues Faced by Twentieth Century Mennonites.—A. B. Rutt.
Address—The Church in a Transition Age.—J. E. Hartzler.
Address—Unity and Uniformity.—E. M. Slagle.
Reorganization.

Thursday Afternoon.

(Missionary Session)

Opening at 2 o'clock with devotional exercises.
Addresses and Letters from Mennonite Foreign Mission Fields.
(All Mennonite foreign mission fields are requested to be represented by person, or to report by letter. Details for speaking will be announced later, but all fields which will have no representatives in the homeland are asked to be sure to mail reports or letters to either one of the members of the committee in due time, so as to make sure that their fields will be represented. In this co-operation let it be made known what united Mennonitism is doing in sending the Gospel to the heathen.)

Note—Privilege will be given for discussion after each subject when time permits.

Thursday Evening.

Opening at 7 o'clock with devotional exercises.
Missionary Question Box, answered by committee appointed by the chairman.
Missionary Addresses—(Details later).

Mennonite Publications.

Arrangements will be made for an exhibit of books and publications. Publishers who represent Mennonite bodies officially are invited to make exhibits. Space will be provided free.

Place for Convention.

The committee will be pleased to receive invitations for the convention, and will give all invitations careful consideration. Address your invitation to any member of the committee.

Request:—All speakers are required to bring manuscripts of their addresses for use in publishing if desired.

Committee:

P. C. Hubert.
D. E. Harder.
D. N. Claudon.
P. H. Richert.
J. A. Huffman.
E. Troyer.
L. S. Nafziger.
A. R. Zook.

MARRIAGES

Augsburger-Steffen.—On Oct. 3 at the groom's home near Bluffton, O., by Rev. W. S. Gottshall, Elias Augsburger with Fanny Steffen of Apple Creek, Wayne Co., Ohio.

Geiser-Gratz.—On Oct. 24 at the home of the bride's parents, by Rev. W. S. Gottshall, John H. Geiser of Sterling, Ohio, with Clara, daughter of Mr. and Mrs. Samuel Gratz of Bluffton, Ohio.

Gottshall-Geiger.—On Nov. 7 at the bride's home, by Rev. W. S. Gottshall, Howard U. Gottshall of Toledo, Ohio, with Mary, daughter of Mr. and Mrs. David G. Geiger of Pandora, O.

Grismore-Burkholder.—On Nov. 18 at the home of the bride, by Rev. W. S. Gottshall, Allen G. Grismore and Cora, daughter of Mr. and Mrs. David H. Burkholder, all of Bluffton, Ohio.

Marsh-Basinger.—On Nov. 25 at the home of the bride's parents, Mr. and Mrs. Theo. Basinger, near Pandora, O., by Rev. W. S. Gottshall, Wallace T. Marsh and Della Basinger, both of Lima, Ohio.

DEATHS

Basinger. — On Nov. 24, near Columbus Grove, Ohio, of typhoid fever, Viola Sylvia, daughter of Menno C. and the late Levina Basinger, aged 18 years, 5 months and 16 days. Viola was an obedient child, had a deep Christian experience early in life and consequently very devout, and faithful to her Lord whom she confessed in baptism at the age of 14. Her funeral at the Ebenezer church was very largely attended. Rev. W. S. Gottshall officiated.

Amstutz. — On Nov. 30, near Pandora, Ohio, Elizabeth, wife of John U. Amstutz, aged 81 years, 5 months and 23 days. Mother Amstutz was a sister of Rev. John Moser and was born in Wayne Co., Ohio. Her first husband's name was Lugibihl and he died many years ago, but one daughter and her second husband with a number of grandchildren survive her. She was failing for nearly two years, but during the last year she kept her bed almost constantly and was a patient sufferer, often desiring to depart and be with Christ. She was interred at Ebenezer cemetery, Rev. W. S. Gottshall officiating.

CONTRIBUTIONS

Some time ago I wrote in the Bundesbote a short description of an auto trip which I made to Upland, Cal., to attend a session of the Sanitarium committee. At the close of that sketch I made an appeal for the support of this home mission institution. In answer to this appeal the following donations have been received by our treasurer:

Mr. and Mrs. E. F. Grubb, Los Angeles, Cal., $10; Mrs. D. Langenwalter, Halstead, Kan., 10; Miss Eliza Hally, Middletown, Ohio, $1; S. S. of the First Mennonite church, Reedley, Cal., $15; San Marcos church, Paso Robles, Cal., $2.35; Miss Johanna Kennel, Trenton, Ohio, $5; Miss R. Garber, Versailles, Mo., $5; Mrs. Mattie Bucher, Versailles, Mo., 50c; Adam Basinger, Fortuna, Mo., $1; H. J. Kliewer, Hammon, Okla., $5; Anonymous, Berne, Ind., 5.

Many thanks to these cheerful givers. **H. J. Krehbiel,** Sec'y.

Your own renewal for 1916 and a new subscriber from now until January, 1917, and a copy of Krehbiel's History of the General Conference, postpaid to each for $3.00.

NEWS OF THE WEEK

CONGRESS MEETS FOR LONG SESSION

Washington, December 6.—The Sixty-fourth congress convened at noon today for what promises to be the most important and historic session of a generation.

Proceedings in both house and senate were brief, being confined entirely to organization and formal introduction of some bills and resolutions. In accordance with custom, both soon adjourned and sent a committee formally to notify President Wilson that the congress was in session.

Speaker Clark was re-elected and sworn in amid cheers from the floor and galleries. In the senate, the organization as perfected by the re-election of Senator Clarke, of Arkansas, as President pro tempore. Vice-President Marshall was not in the chair for the opening.

In his opening address to the house the Speaker paid tribute to Mr. Mann, Republican leader, and predicted a practically continuous session hereafter.

In the Senate.

The senate floor and galleries presented the usual scene. James M. Baker, the secretary, called the session to order, and the chaplain prayed the divine guidance for the preservation of peace at home and its restoration abroad.

Thirty-two newly-elected senators then were sworn in. Each was escorted by his colleague.

After swearing in the new members, the senate took a recess.

Bills Poured In.

The business of introducing bills did not deter some of the returning old-timers from holding receptions. Former Speaker Cannon, Representatives Hill, Longworth and McKinley and others, as well as the leaders of both parties, were centers of groups of the latest arrivals.

Resolutions reflecting the views of those opposed to the national defense program and proposing investigations of organizations which favor military preparedness were not lacking. In the lot were resolutions to investigate the Navy League, the National Security League and the American Defense Society.

Democratic Majority.

The Democrats have a majority of twenty-four in the house. Much important business faces the members, many momentous questions have arisen. Overshadowing all others are those caused by the European war, but they do not compose the entire program. In addition to the questions of national defense and revenues, which fall naturally under the general head of preparedness, the merchant marine and rural credits legislation promises to command much attention. Many investigations, centering mainly about war problems, are to be started, and an interesting light will ensue in the senate over a proposed cloture rule.

An Interesting Group.

Two hundred and twenty-nine Democrats, 197 Republicans, six Progressives, one Socialist, and one independent compose the house. There is one vacancy. The dozen or more Republicans of the old guard who went down in defeat three years ago only to be returned to the lower house over Democratic opponents last fall, formed an interesting group. Joseph G. Cannon, former Speaker of the house, and now well on toward eighty years of age, stood out prominently. If he finishes his present term he will have served forty years in the congress, eight years as Speaker.

Well Known Men Missing.

Senators Root, of New York; Burton, of Ohio; Bristow, of Kansas; Crawford, of South Dakota; Perkins, of California, and Stephenson of Wisconsin, were missing from the Republican side. Democratic ranks missed Thornton, of Louisiana; White, of Alabama, and Camden, of Kentucky. The first business was swearing in the new senators. Most of them already are well known in political circles.

$1,285,857,808 IS ASKED OF CONGRESS

Washington, December 6.—Estimates for the most elaborate program of expenditures ever asked of an American congress in times of peace were submitted today proposing a total outlay of $1,285,857,808 or $170,853,614 more than was appropriated last year. The great increase is almost wholly due to the administration plans for military preparedness. More than $116,000,000 of the total is for direct expenditures on the army and navy, with millions more to be used in coast defense and other fortification work. By establishments the amounts asked were:

Legislative	$ 7,573,372
Executive	30,807,505
Judicial	1,368,500
Agriculture	24,159,089
Foreign intercourse	5,426,699
Military	152,354,259
Naval	211,518,074
Indian affairs	10,175,036
Pensions	160,565,000
Panama Canal	27,535,469
Public works	104,644,689
Postal service	316,364,879
Miscellaneous	98,290,563
Permanent appropriations	135,074,673

The postal service estimate is deductable from the total because its receipts are turned back to the treasury. That leaves $969,492,929 as the actual total of appropriations the congress is asked to make, or $167,853,401 more than last year.

BIG DEMONSTRATION AS FORD PARTY SAILS

A New York dispatch states that the Scandinavian-American liner Oscar II., having on board Henry Ford's European Peace Expedition, which is going to try to stop the war, sailed for Copenhagen at 3:15 o'clock Saturday afternoon. The final official passenger list by the steamship company after the liner sailed gave 148 as the number of persons in the Ford party.

The departure of the peace ship was attended by one of the most picturesque, as well as noisy, demonstrations ever witnessed in a New York Harbor. On the liner the Ford pilgrims lined the rails and cheered and shouted and sang, while on the pier more than 3,000 peace advocates and curiosity seekers joined in the general jolification that began at noon and did not stop until the Oscar II. was in the river and headed for the Hook and "war-torn Europe".

William Jennings Bryan, who on Friday compared the pilgrimage to the ancient voyage of Noah's Ark, stood bareheaded on the pier end and lifted his hat again and again to the pilgrims who shouted their farewells to those who stayed at home.

There were two bands in the celebration, one on the ship and one ashore. The concert started at 1:30 p. m. and lasted until the liner sailed. The band on the Oscar II. started the music with "I Did Not Raise My Boy to Be a Soldier," and when the music stopped the band ashore struck up a new peace anthem, the title of which is, "Tell the Boys It Is Time to Come Home."

Just before sailing today Henry Ford issued the following statement regarding his peace crusade:

"I am sailing in firm belief that great good will come of this mission. The delegates to the peace conference have indicated the spirit that appreciates uselessness and waste of war as well as the horror and unnecessary killing. There is some sentiment behind the project, but there is also indication that the business world wants this stopped so that it may go on in its work of construction; that is all except that part of the business world that is turning out guns, battleships, and other useless but costly products.

"Little harm can come of the venture and great good may result. It will keep alive the thought that peace is possible as well as desirable, and so long as that is done hope of peace exists.

"My heart is in this work for peace and for that reason I have stood behind the trip to help these people to reach a common meeting place to discuss the possibility of peace with the representatives of other neutral countries.

"At first there was much so-called fear that international complications would result from the trip. That was not a very big hit, so ridicule was brought in to try to stop the trip. That might as well have been saved for Billy Sunday, Alton B. Parker, Chancellor Day, and other comedians who expressed themselves against the plan with the knowledge that it would appear prominently in the papers. In spite of all this, we're leaving on time. And leaving with the feeling that that part of the world now at peace and that part of the world at war that has heard of the plan are in sympathy with the move, and that the best wishes of the great majority go with us.

"There is a certain gang of death peddlers that would like to see this thing go to smash, but I believe they are going to suffer a great disappointment."

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13-1916

PRESIDENT'S WEDDING DATE ANNOUNCED.

Washington, Dec. 4—The wedding of President Wilson and Mrs. Norman Galt will take place December 18, it was announced at the white house today.

The announcement follows:

"It was announced at the white house today that the marriage of Mrs. Galt and the president, will take place on Saturday, December 18. As previously stated the ceremony will be performed at Mrs. Galt's home, 1308 Twentieth street, North West. The only guests will be Mrs. Galt's mother, her brothers and sister, the president's brother and sister, his daughters and the members of his immedeate household. No invitations will be issued."

The hour of the wedding and who will officiate are not yet known.

KAISER DELAYS RECALLING AIDES

Washington, Dec. 6.—Germany will not recall Capt. von Papen and Capt. Boy-Ed, German Embassy attaches, unless the State Department informs the German Foreign Office of the specific charges against the two officials and arranges safe conduct for both men and their successors.

An official of the German Embassy made this statement this afternoon.

"The two attaches, like all of us, are hoping to leave the country where we see ourselves branded as criminals in some papers every morning," the official added.

Berlin's reply has not reached the American Embassy. It was said to be probable that German officers now convalescing from injuries will be sent here to succeed Boy-Ed and von Papen if England grants safe conduct.

GERMAN ARMY IS SENT TO RUMANIAN BORDER

Athens, Dec. 6.—The 105th German division has been rushed to Rustchuk, presumably to meet Rumanian concentration near that point and repel an expected movement of Russian troops.

Greek military authorities received word today that Germany is sending heavy artillery to the Rumanian border from the western front.

The Rumanian order, commandeering all shipping in Rumanian ports "in the interests of the national defenses," was scheduled to go into effect today. It was expected to give rise to trouble at once along the Danube if Rumanian authorities seize Austro-Hungarian or Bulgarian cargo boats carrying munitions.

FOR SUNDAY SCHOOL CHRISTMAS SERVICES

The Guiding Star (R)
Echoes of Bethlehem (R)
Joyful Tidings (R)
Glad Tidings (R)
The King of the World (L)
Christmas Angels (L)
Message of Joy (R)
Christmas Hosannas (R)
Christmas Joy (R)
Christmas (R)
Christmas Carols No. 3 (R)
Bethlehem Chimes (R)
Christmas Carols No. 4 (R)
The Morning Star (L)
The Gift Divine (L)
Under the Christmas Star (L)
Christmas Memories (L)
The Promised King (L)
The King's Reception (L)
King Forever (L)
The Gift Day (L)
The Royal Guest (L)

The price of the above services is uniform, as follows: Postpaid, 5c per copy; 55c per dozen; $4.40 per hundred; by express, not prepaid, $4.00 per hundred.

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The Christmas Choir No. 3—7 anthems for mixed voices.
The Christmas Choir No. 4—6 anthems for mixed voices; 1 for women's voices.
The Christmas Choir No. 5—5 anthems for mixed voices; 1 for men's voices.
The Christmas Choir No. 6—7 anthems for mixed voices; 1 for men's voices.

Splendid variation is found in these Anthems along the line of Solos, Duets, Trios, Etc.

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Excelsior Recitations and Exercises for Christmas. Rosche. This is a collection of select Christmas recitations and dialogs, nearly all of which are published for the first time in this collection. Schools desiring additional recitations, etc., will find this collection to be just what they want. Price per copy, postpaid..... 15c

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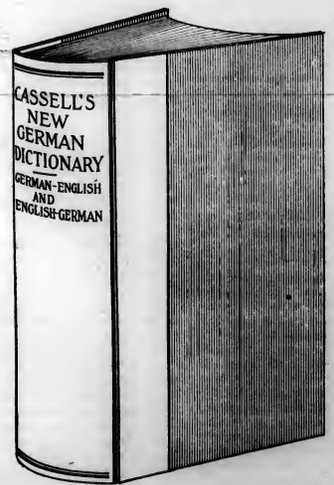

Every German-American who realizes the enormous advantage which a knowledge of the two languages—both German and English—gives to its possessor, will be eager that his children and he reap the benefit which will accrue from constant reference to this book in the home. Every patriotic German will feel in duty bound to further and encourage a knowledge of the language of the Fatherland among the sons and daughters of Germany who are growing up in America.

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This dictionary has passed every critical test in this country and Germany. As a work of scholarly reliability, it is in constant use in the Universities, Colleges, and Libraries of the United States. Its author, Karl Breul, M.A, Litt.D., Ph. D. (Berlin), is a man of brilliant attainments.

"A most trustworthy and recommendable book of reference," writes Prof. Dr. G. Binz, University of Basel.

In addition to the vocabulary, the book contains: a Bibliography of Some German Books Useful for Reference; Index of Geographical and Proper Names; Index of Most Common German Abbreviations; Index of Most Common English Abbreviations; List of German Irregular Verbs; List of Strong and Anomalous Verbs; Table of German Coins, Measures, and Weights Reduced to United States Coins, Measures, and Weights; and vice versa, United States Tables Reduced to German; Etc.

The size of the book is 8x5½x2½ inches and contains 1360 pages, bound in good cloth binding.

Price, postpaid to any part of the United States or Canada, $1.70.
The Dictionary and the "Bundesbote" or the "Mennonite", $2.50

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VOL. XXX. BERNE, INDIANA, DECEMBER 16, 1915. No. 49.

PASSING UNDER THE ROD

These lines are founded on the following passage of Jewish history:

"It was the custom of the Jews to select the tenth of their sheep after this manner: The lambs were separated form their dams and enclosed in a sheep-cot, with only one narrow way out; the lambs hastened to join the dams, and a man placed at the entrance, with a rod dipped in ochre, touched every tenth lamb and so marked it with his rod, saying, 'Let this be holy'. Hence, God says by His prophet, 'I will cause you to pass under the rod'."

I saw the young bride, in her beauty and pride,
Bedecked in her snowy array;
And the bright flush of joy mantled high on her cheek,
And the future looked blooming and gay;
And with a woman's devotion she laid her fond heart
At the shrine of idolatrous love;
And she anchored her hopes to this perishing earth
By the chain which her tenderness wove.
But I saw, when those heartstrings were bleeding and torn
And the chain had been severed in two,
She had changed her white robes for the sables of grief
And her bloom for the paleness of woe!
But the Healer was there, pouring balm on her heart,
And wiping the tears from her eyes;
And He strengthened the chain He had broken in twain
And fastened it firm to the skies!
There had whispered a voice,—'twas the voice of her God,
I love thee—I love thee—pass under the rod!

I saw the young mother in tenderness bend
O'er the couch of her slumbering boy;
And she kissed the soft lips as they murmured her name
While the dreamer lay smiling in joy.
Oh, sweet as the rosebud encircled with dew,
When its fragrance is flung on the air,
So fresh and so bright to that mother he seemed,
As he lay in his innocence there.
But I saw, when she gazed on the same lovely form,
Pale as marble, and silent and cold,
But paler and colder her beautiful boy,
And the tale of her sorrow was told!
But the Healer was there, who had stricken her heart,
And taken her treasure away;
To allure her to heaven, He has placed it on high,
And the mourner will sweetly obey.
There had whispered a voice,—'twas the voice of her God
I love thee—I love thee—pass under the rod!

I saw, too, a father and mother who leaned
On the arms of a dear gifted son;
And the star in the future grew bright to their gaze,
As they saw the proud place he had won;
And the fast coming evening of life promised fair,
And its pathway grew smooth to their feet,
And the starlight of love glimmered bright at the end,
And the whispers of fancy were sweet,
And I saw them again, bending low o'er a grave,
Where their hearts' dearest hope had been laid;
And the star had gone down in the darkness of night,
And the joy from their bosoms had fled.
But the Healer was there, and His arms were around,
And He led them with tenderest care;
And He showed them a star in the bright upper world.
'Twas their star shining brilliantly there!
They had each heard a voice,—'twas the voice of their God;
I love thee—I love thee—pass under the rod!

NOTES AND COMMENTS

A week of services, beginning with Dec. 12, is being conducted in the Wayland and Noble (Ia.) churches under the direction of Prof. Langenwalter of Bluffton college.

On December 1 Rev. Jacob Snyder, pastor of the Roaring Spring (Pa.) church, was appointed by Governor Brumbaugh, one of the ten Workmen's Compensation Referees for the state.

The congregation at Allentown, Pa., dedicated its splendid new church building last Sunday, December 12. Bro. Boyer and the congregation are to be congratulated on possessing such a beautiful church home.

Bro. Peter Jansen of Beatrice, Neb., was invited to accompany the Ford Peace Expedition to Europe, which sailed December 4, but declined, not because of a lack of sympathy with the very laudable motive of the promotor, but, because of the practical difficulties he sees in the way of success. He thinks that because the party has no credentials from this country it will have no standing in Europe.

The Altoona (Pa.) mission reports having received: 3 boxes of clothing from the Souderton church; 1 box of clothing from the Saucon church, Coopersburg; from the Eastern Conference, $18; collections $6.37; 128 pieces of clothing were distributed; 16 meetings were held in the mission; 6 cottage prayer meetings were held in the neighborhood and 25 visits were made in the interest of the mission work.

SYSTEMATIC GIVING

Christianity is the religion of giving, not of forced, but of voluntary giving. The chief message of the Gospel is: "For God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have eternal life." Our Lord Jesus Christ says: "I am the good Shepherd: the good shepherd layeth down his life for the sheep," and in another place He says: "The Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many." God "giveth not the Spirit by measure".

All that we are and all that we have is a gift of God. We have nothing but what we have received. Even if we work for something, it is a gift, for God gave us the opportunity and the power or possibility to do the work and accomplish what we attain.

Since we have received everything, we can not do otherwise but give, or we would be like a stagnant pool. We return to God, what He has given to us, our life, our talents, our possessions. The true Christian realizes that he is only a steward, but God's steward of the gifts which He has entrusted to Him.

The greatest gift is Jesus Christ Himself and in and with Him we receive all else. He who receives Christ wants to share Him with others and thereby become richer, for by sharing a joy we double it.

As stewards we have to give an account of our stewardship. We must show how we have used that which God has given to us.

When we speak of systematic giving we generally mean the giving of money.

All that we have belongs to God, but the question is: How shall we use that which God has entrusted to us? Systematic giving is a methodical giving where all parts are thoughtfully arranged and related.

We can give systematically to God to whom all belongs. He has given us some for the sustenance of our body, of our family, for our business, but a part of what He gives us we have to give for the furtherance of God's kingdom. We do this systematically, if we do it not haphazard, but according to a certain rule.

A rule as to the amount which we shall give, we find in the Old Testament and mentioned in the New. The Israelites gave the tenth of their income to the Lord. They gave much more, for they gave the first fruit of all and many sacrifices besides, as well as the half-shekel. Matt. 17:24.

Must every Christian give the tenth? There is no must about it, the tenth is a free-will offering, only a beginning to give, a convenient rule. He who gives the tenth of his income will soon give more since he experiences that "it is more blessed to give than to receive."

But shall a poor man give the tenth of his pitiful income? Some say, No; but we cannot find any Scripture for that, and a true child of God will find that God's promises are true: "Bring ye the whole tithe into the storehouse that there may be food in My house, and prove Me now herewith, saith Jehovah of hosts, if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough." It may pinch sometimes, it may require some self-denial, but those who have practiced giving the tenth agree, that they have never been in actual want. God provides always

and sometimes in an almost miraculous way.

The Word of God says: "According as a man hath, not according as he hath not." The tenth is a good beginning, but as our income increases, we ought not only to give the tenth, but increase our gifts as many have done, with increasing prosperity. giving a fifth, the half and some, when they had become rich, their whole income less their living expenses. The Tenth Legion of the C. E. society agrees to give the tenth.

What is meant by the tenth? How can I count my tenth? The tenth is the tenth part of the net income without counting out the living expenses. We may not be able to count our net income exactly, but where we are honestly willing to give the tenth, there is no danger that we will try to cheat our heavenly Father. We will rather give too much than too little.

"But this I say, He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully. Let each man do according as he hath purposed in his heart: not grudgingly, or of necessity; for God loveth a cheerful giver."

When shall we give? It is well to have a system, a rule there, also. The Word of God says: "Upon the first day of the week let each one of you lay by him in store as he may prosper." He who is paid by the month would lay by on the first day of the month. The farmer would lay by as he sells his goods, or receives his checks.

Thus far we have spoken of systematic giving to God; but does God need our gifts? If our "Lord's treasury" is well filled, the money has to flow out again. God makes us His stewards also in the distribution of that which we have put in His treasury. We have to practice systematic giving in the distribution of the gifts which we have put into the Lord's treasury. It would not be well to give indiscriminately or at the spur of the moment, following a momentary impulse. There are so many channels into which the gifts can flow, that we must give prayerfully, thoughtfully, wisely.

Charity must begin at home. We must give to our poor neighbor, give for the upbuilding of our own church, give for home and foreign mission, for schools and hospitals. Under all circumstances let the work of our own denomination come first, other good causes second.

There are so many needs that it will be hard to decide where we shall give, where the money is most needed and best applied. Sometimes even the tenth will not reach. But we have the privilege to ask God for the necessary wisdom and He will give it to us.

C. van der Smissen.

HOW SHALL WE BRING OUR YOUNG PEOPLE TO CHRIST AND INTO THE CHURCH?

This is a question worthy of much consideration. Local church conditions everywhere testify to this fact. No age has offered such an array of attractions outside of the church as the present one. Neither has there at any time been the freedom of action and thought among young people as there is today. The church with its present aggressive missionary spirit is in greater need of the young men and women volunteers than ever. Notwithstanding, there seems to be a greater percentage of failure on the part of the church to get the young people than this was formerly the case.

In our present discussion the objective is the winning of the young people. We are the medium. Christ and the church are waiting to receive these young people.

It is evident that the value of Christ and the church to us will determine to a great extent whether young people will permit themselves to be won. How great a Christ have we? Is He for us, the hero that looms high above all others? the friend that has a sympathy unparalleled? The Man of God, righteous and without sin? The true Savior of men, who gave us life? Today young people are looking for such leadership that exemplifies the nobility of true living; they are longing to follow one whose life is fully rounded out, proportionate and symmetrical in all respects.

Have we a Christ as the disciples had, the One, who, mid strife and jealousy, leads us on undaunted, even encouraged by adversity? If following Christ will demand separation from the world, then separation from the world must be presented to the young people, not as something unpleasant, but as a desirable, higher relation. If the young people are to be led to find in themselves a present state of condemnation, then they must also be led to expect a present state of salvation and relief. Also, if they are to be led to realize their present state of loneliness without Christ, they must also realize a present state of fellowship with the indwelling Christ.

But very much will the decision of a young person depend upon the attractiveness of the church life into which his conversion to Christ would lead him. Inasmuch as the form of church life is the expression of its spirit, care must be taken that neither too narrow a conservatism nor too broad a liberalism be given expression. The solemnity of worship will always be the primary element of religious expression, but none the less will the joy of the Christian life become very prominent in church life. The young men and women of today want to be united with the great forces that control community welfare, their own interests having been widened by a higher school education. Is the church that, or has it separated itself even from its own community to such an extent that within it no opportunity will be offered for such activity?

We believe the day is dawning when the church will realize more fully its strategic position in the community and in the state. And then the young people will be attracted.

But what about us who are to get these young people in? The preacher must of necessity be a pastor, intimately acquainted with the needs of his field and filled with a spirit for the work. However, the pastor cannot do the work alone. There will be needed prayerful support on the part of the congregation. There must be a group of willing personal workers within the church. What the unsaved young people need most. is the intimate friendship of a helper, nothing can do what the touch of personality will accomplish.

Charles Roads, in his "Rural Christendom", emphasizes five Gospel principles for Christ's workers:

1. God is ever for organization; sinful man all for chaos and anarchy. United effort, properly directed, must be put forth.

2. The Lord's oft repeated principle is to accept only willing workers.

3. The Lord's work must be done always with unlimited self-sacrifice. This is something very attractive to real men.

4. The inner consciousness of the call of God for the work is essential.

5. The development of ideals and standards of nobler life must always be kept in mind.

And Henry Trumbull ascribes the frequent failure to win the young people to neglect of personal work: The success of Satan to make us believe that the present moment is never the opportune one to speak to someone about his salvation has made shirkers out of many would-be workers.

But how shall the young people be won? May we urge in their behalf that they be won before they have come to realize that they belong to a class of humanity called young people. By consistently training the small boy and girl into healthy Christian thinking and living, furnishing him with so reasonable and healthy a religious experience that it won't be repellant later on, this will in a great measure solve the problem for us.

Several channels of activity are open for us there. The home is first;—what is learned at mother's knee by word of mouth and act can never be forgotten. Next comes the Sunday school with its teachers, constituting a group of pastors of children.

Junior Endeavor work affords an opportunity for developing the motor powers of the sprouting Christian life.

The Catechism class, where it is continued for a sufficiently long time and conducted with the child's life interests in view primarily, must always remain one of the mightiest factors in bringing the children in.

A hindrance in winning the young people lies in the fact that many have been permitted to get beyond the hand of the church for a short while in their adolescent period, bigger temptations and misunderstood psychic changes having temporarily dislocated the centers of interest in their lives. Instead, however, of allowing this to happen, an intelligent interest in and decision for Christ might be awakened at an earlier age. Frequently a marked religious enthusiasm is developed at an early age, but a dangerous crisis comes when in the adolescent period the reaction sets in. Only such elements of religious experience that are sane and fundamental will be retained through these critical years. Because of the more critical attitude of the better educated boy and girl of today it has become necessary to eliminate every questionable element from the Christianity which our lives and teachings emphasize.

Let us recapitulate.

1. The Christ to whom the young people are to be brought, must be fully realized in our lives.

2. The church, into whose fellowship the young people are to be invited, must in truth be the community welfare institution and the actual expression of the religion of Jesus Christ.

3. We, the workers, pastors or otherwise, are in need of love, enthusiasm, organization, consciousness of our calling, obedience to the Spirit's leadership.

4. The young people whom we are to reach will be best reached if they are reached before their critical period, and if consideration of their frame of mind and of their social relations guides our activities.

May these few thoughts stimulate us to find others and to solve in a much fuller way than this paper does, the problem that confronts us, regarding the future fibre of the church.

P. R. Schroeder.

PRAYER IN THE HOME

The Christian life and prayer cannot be separated. Prayer opens the door of eternal life to the penitent. Jesus Christ was a man of prayer. While sinless on the one hand, yet, on the other, faithfulness to His chosen mission was dependent upon prayer. When, in the Sermon on the Mount, Jesus laid down the laws of the kingdom, He greatly emphasized prayer.

Prayer is of supreme importance for the individual, but it is equally important for the home, for the home influences, the individual. The standards of a home, be they evil or good, are perpetuated by a home. When a home is linked with God in prayer, it will keep the members of that home for God.

The Bible furnishes us with some very striking examples of men and women who have prevailed by prayer in their home. The first to be mentioned here is Abraham. God chose him to reveal His will to unborn generations, because He knew His servant would declare these things to the members of his home. The man who so earnestly pleaded with God on the plains of Sodom for the cities and for his kin, could do so because he knew prayer in the home.

Hannah is another example of what prayer can do for a home. She had not forgotten God when the spiritual life of the Jewish people was at a very low ebb. To her God was a reality and could be importuned by prayer for the home. God did not only honor her petition, but also made provision for the spiritual development of the child. The sinful and the degrading influences from the unfaithful and the mocking sons of Eli could not spoil the child. Through her prayers Hannah moved the angels of heaven to keep her son for God and her people. In the New Testament we find numerous striking examples of praying homes. Such a one we find in that of Cornelius, in the Book of Acts. Through prayer Cornelius was given a new vision of God. Through this experience God prepared the household of Cornelius for greater blessings. When Peter came to minister to this devout company, he found no opposition, no doubt, no disobedience. Cornelius could say, "Now, then, we are all here present in the sight of God to hear all things that have been commanded thee of the Lord."

But these testimonies of Scripture on the value and power of prayer in the home are realized by the Christian home of today. Times and customs change, but God never. In all walks of life there are Christians who have come into God's presence with the impossible and today they praise His name. They know that God is also the God of the home.

Many of us, no doubt, are somewhat familiar with the life of Andrew Murray, the pioneer of South African missions. His duties were many and arduous, but he always found time to look after the spiritual interest of those entrusted to him. His family is a monument of God's grace and help. A study of the lives of his children can only cause one to rejoice. Several of his sons have since become very prominent through their religious activities

Dr. Cuyler was at one time a guest of C. H. Spurgeon. In the morning Mr. Spurgeon himself lead the devotion. That service so impressed the doctor that he could never forget it. The prayer made one realize God's presence and quickened the soul for the new duties of the day. D. L. Moody was used of God to do great things, but to his family Moody was greatest in his home. He undoubtedly realized that it takes much grace to meet the various needs of the members of a home, and his life, we may be sure, was an answer to his prayer A man, who was the father of a very gifted son, said: "It is the greatest problem of my life to keep ahead of my son." He saw that there is a possibility for his son to surpass him intellectually and in skill. This the father set himself about to avoid lest he would lose his influence over his boy. This was a wise resolve on the part of the father, but it is too often forgotten that other things count also in the training of a child besides mental training and physical skill. What parents need is wisdom. They need grace to love, to be modest and fair and pure. No one will ever be able to make the most of the opportunities in a home if he neglects to pray.

But we cannot think along the line of thought suggested by this theme, without connecting it with our family devotions. How can a Christian home better prepare to meet the duties of the day than by prayer? There should be a habit in the prayer-life of a home. Why not commence in the early make of the day? The morning is the gateway of the day. Our thoughts and our aspirations then more or less give course to our conduct for the entire day. Then the mind is as free as at any time. Disappointment and trials have not yet disturbed us. Opportunities, but also duties, are yet before us and we should feel the need of God's help now. Oftentimes our minds carry us back to those devotional hours of our childhood days. We may not have been in sympathy with the desire of our parents to join them in prayer. Now we know better. It is especially this part of their life's program that endears them to us.

How shall prayer be conducted in the home? No one can answer this question for all. The habits and the methods to assist the prayer life shall therefore only be touched upon.

In Christian homes prayer is offered at the meal hour. It is usually a committed prayer and not infrequently it is offered by children. In German homes especially children say the prayers of grace at meals and this custom deserves to be adopted by all who have children. The devotional hour or hours call for prayer. Very many Christian families are using a prayer book. The objections to this method are many and old. It is maintained by some such prayers do not express the needs and the desires of the one using them; it causes one to perform his devotions in an indifferent manner, and the like. Many Christian homes, however, will continue to use books as a guide in their devotions and with very beneficial results, too.

Others are using short suggestions for prayer in connection with the regular Scripture lesson. This is a good way as it will eventually enable one to secure greater freedom in prayer and will also enlarge one's horizon.

In every home there are times that call for special prayer. Journeys, that are to be undertaken, the beginning of school, sickness, death and the like, will call for special prayer and the one who is spirit-filled will, if not in public, find words for prayer in his closet.

P. P. Hilty.

THE S. S. TEACHER AND WORLDLY AMUSEMENTS

The life of a Sunday school teacher, as it faces God, should be one of worship; as it faces toward self, it should be a life of self-conquest and self-control; as it faces toward men, it should be a life of service. Sunday school teachers realize, as never before, the great responsibility that rests upon them.

Sunday school education consists not simply in crowding the pupils' mind with Bible facts nor adding instructions in ethics. It is more than this. It is to inspire a love for God in the boys and girls in your class.

Teachers are called by God to engage in a greater, even more wonderful, work than this, namely the work of preventing boys and girls from getting into the depths of infamy and sin.

Think of it as you stand before the bright-faced children, "not far from the kingdom of God". These boys and girls, singing the songs of the kingdom of God, being filled with the truth of God and trained in ways of honesty, purity, usefulness, will be prepared to step into the world, being from the first powers for truth and righteousness.

The teacher's success during the Sunday school hour is determined largely by what his every-day life is. It is a known fact that more of the enduring habits of life are fixed in childhood than at any other time.

The teacher should live such a life as he would have his pupils live. He should be cheerful and agreeable, not only in class but every day of the week, for the teacher might be the only Bible the pupils read.

It is well for the teacher to entertain pupils, but great care must be taken as to the kind of amusements they engage in

Some of the amusements most detrimental to the youth are the dance, theather-going and card-playing.

It is said that no amusement has done so much to lower the standard of thought, conversation, action and living as the dance. As the love for dancing increases, the love for God decreases. Nothing is so infamous to good morals as the loitering in theaters, for there vice makes an insensible approach and steals upon us in the guise of pleasure.

Some seem to think that social life necessarily includes the playing of cards. But card-playing has become an evil with most players, leading to a waste of time and preventing the culture for better things.

Can a Sunday school teacher do justice to her teaching, and attend all these questionable places of amusements? No, no more than one can expose something inflammable to fire without having it injured or completely destroyed.

Lydia C. Garber.

THE MENNONITE

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Rev. S. M. Grubb - Editor
3004 N. 11th St. Philadelphia, Pa.

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EDITORIAL

The readers of this sheet know how very much the editorial staff is interested in the preservation of things relating to the history of our church. Our conference is not neglectful of its duty in this direction and has on various occasions expressed its encouragement for efforts along this line. The meeting in Meno a year ago, at which such an interest was manifested in things historical, is an evidence that our people are anxious and ready to do an active part. We have, therefore, no hesitation in urging a careful perusal of the statement by the officers of the Mennonite Historical association which appears in this issue, and we would also suggest that as many as possible join the association. Persons wishing a copy of the constitution of the association may procure it by applying to its president, Rev. H. R. Voth, Goltry, Okla.

THE MENNONITE HISTORICAL ASSOCIATION

For some time many, who are interested in the history of our denomination, have asked themselves the question whether it were not time that the collecting of material connected in one way or the other with the history of our people be carried on more energetically and systematically. And not only has this question been asked, but several members of our denomination have tried to answer it by quietly saving and gathering material and thus making a beginning of mutual and systematic work.

On the occasion of the session of the General Conference in Bluffton, Ohio, in 1911, a number of brethren united themselves into a society to which they gave the name Mennonite Historical Association. More than twenty members joined this society at once. Six more were added shortly afterwards. A provisional constitution was adopted and the following brethren were elected the first officers of the association: Bro. N. B. Grubb of Philadelphia, Pa., president; Prof. S. K. Mosiman, Bluffton, Ohio, vice-president; Bro. H. P. Krehbiel, Newton, Kan., secretary, and Prof. G. A. Haury, Newton, Kan., treasurer.

Until the next General conference very little was done in the matter in a direct way. But in smaller circles it was, here and there, discussed and agitated. Provisions were also made to have the matter included in the program of the General Conference of 1914 insofar that Brother S. M. Grubb of Philadelphia was requested to read a paper on the subject.

On the occasion of this last named conference the association held a meeting. Among other things the above named splendid paper was read by Bro. Grubb, various matters were discussed and the following named officers were elected or re-elected by acclamation: H. R. Voth, Goltry, Okla., president; S. K. Mosiman, Bluffton, O., vice-president; H. P. Krehbiel, Newton, Kan., secretary, and Prof. G. A. Haury, Newton, Kan., treasurer. Since then more members have joined the association, so that at this writing its membership is seventy.

The officers of the association would now like to bring this, as we believe, important matter, as much as possible to the notice of our people; this, we believe, we can, for the present, do best through the following suggestions, hints and requests:

1. The chief object of the association consists, of course, in the collecting and preserving of material. But with regard to the collecting we are, to a great extent, dependent upon others. Hence we herewith wish to make the request that, if someone has material or knows of such that might be of any historical or ethnological value, to send it to us, or secure it for us, or inform us about it. The association, of course, prefers to get such material as gifts. But where persons are not ready to **donate** things of this kind, we should also be very thankful if they would, for the present, **loan** them to us. In exceptional cases we should also be ready to acquire especially valuable material through **purchase** as far as our means permit us to do so.

2. Desirable and valuable would be the following objects:

a) Old Mennonite hymn books, catechisms and other books and pamphlets, etc., written by Mennonites. But without title page or title such things would be of comparatively little value.

b) Biographies of such persons (whether written by themselves or by others, who in any way have concerned themselves about the welfare of our people; also diaries, especially old ones, and other memoranda, which in any way might be of more than personal interest.

c) Old church records or other church books which are no longer used in those churches. As a matter of course such records would always be at the disposal of those churches for reference. And as the society will preserve such material as much as possible in fire-proof vaults, it might be safer in the hands of the association than in such congregations that do not yet possess fire-proof safes.

d) Photographs of persons who have worked among our people in public positions as teachers, ministers, bishops, missionaries, deaconesses, or who have otherwise been connected with the welfare of our people. Also photographs (or pictures) of churches, schools, hospitals, mission stations, cemeteries, or other places or buildings that might in any way be of interest for the history of our denomination or certain divisions of it.—Photographs of this kind are often found in families with which they perhaps would not want to part yet, but to children and grandchildren such material by and by looses its value, while in the hands of the association it becomes more and more valuable.

e) Also the collecting of certain objects, as they were used among our people, are being contemplated. Naturally this can be done only in a limited measure, as otherwise we should soon have to establish a large museum. Thus, for instance, Russian wagons as they were brought over by different immigrants in 1874, and Russian threshing stones as they were soon reproduced here, however interesting mementos they might be, would, for the present, have to be excluded. We have in mind for the present smaller and lighter objects as they were made and used by Mennonites and which might be of general historical value and could be easily taken care of. Should anybody be willing to place anything of this kind at the disposal of the association, we would kindly ask to write us about it first.

3. Every object will be classified and numbered and receive the name of the donor, the place where the object comes from, where, how, for what purpose, by whom used, a brief description—in short, all data connected with it. And hence we would like to ask here already to send us as much information along as possible. This will, of course, vary very much with the different objects. It is self-evident that catalogs will be made and kept.

4. It is our purpose to publish in our different papers now and then brief descriptions of objects or writings of special importance and value.

5. For the present these things will be kept as much as possible in fire-proof vaults. The Herold Book & Publ. Co., Newton, Kan., has promised us that a part of the objects may be kept in their vault. Whatever cannot yet find room in such vaults will probably have to be deposited for the present in one or more of our larger institutions of learning. A number of boxes, filled with articles, are at present in Bethel college at Newton, Kan.

As this is a new proposition, conclusive arrangements about many points connected with it, could not yet be made. The first duty seems to be, to **find**, to **secure** and to **preserve** valuable material, which is being lost in one way or the other on all sides. We hope, with God's help, to get so far by and by, that we may erect a fire-proof building somewhere that will serve as a principal depository of these collections, and where they may be displayed in such a manner that they are easily accessible at all times.

6. Those members, who joined the association right in the beginning, we wish to inform herewith that the executive committee has since decided that $1.00 fee shall entitle to a membership for five years and that this applies to them also. Furthermore, we wish to kindly invite all who are interested in this matter, to become members of the association.

7. Every member receives a copy of the constitution of the association. We shall also be glad to send the constitution to anyone who is not a member, upon request. It can be had either in the German or English language.

Further information will be gladly furnished by the officers of the association:

H. R. Voth, President,
Goltry, Okla
S. K. Mosiman, Vice-Pres.,
Bluffton, Ohio.
H. P. Krehbiel, Secretary.
Newton, Kan.
G. A. Haury, Treasurer,
Newton, Kan.

Our new Book Catalog is ready and will be sent free to any one who will ask for it.

HOW CAN WE INTEREST OUR PEOPLE IN OUR CHURCH LITERATURE?

The topic presupposes **interest**, for without that we could give our literature away, we could place it into all the homes and send it broadcast over the land, and it might be little better than a waste. But if we succeed in interesting the people they will buy and **read** for themselves and their children, and if the interest gets intense, devour good literature and will need no urging. This would be the normal or ideal condition. However, this must not be the condition, hence this topic.

We are all aware that the literature of our church is almost insignificant in the immense mass of even good literature; yet the past generations have left us a heritage in this line that is worthy of a greater distribution and a more earnest perusal and meditation. Here might be mentioned many authors and their productions from Menno Simon down the generations and centuries to our late Prof. C. H. Wedel and others living.

First of all we must know that our literature exists before we can become interested. It must be brought before our people by judicious advertising, by colporteurs and announcements from the pulpits and recommendations from the laymen in private conversation. We sometimes take it for granted that our people know more about our literature than they really do, and by such recommendations a great service might be rendered them We might profit by observing what others are doing in this respect (f. i. the Adventists). By a thorough and efficient canvass great good might be accomplished.

Second, by education or mind-training. We must be able to grasp and understand what we read, otherwise it can interest no one and will be laid aside No one will read a philosophical treatise, a scientific exposition, a critical or doctrinal exegesis of a Scripture text, unless he has had a certain mind-training or education; because it is beyond his comprehension. In many the dormant powers must be awakened, the latent energies aroused; the liking, taste, love for good reading matter must be **developed**. I think a general education will accomplish great results in this direction, and since our people take much more interest in high school and college education now than formerly, I believe it will result in greater interest in good books, and consequently also in our church literature.

Third we would mention interest in our Conference work, viz. home and foreign mission (city mission), education (schools and colleges), publication. Here we speak of our periodicals. They are the **"Official Organs"** of this work. The **"Current Events"** of our history. The **"Report"** of our denominational standing. Just as every other profession and vocation in life has its periodicals to further the cause and report its work and the follower of each calling takes at least one such paper, so we certainly ought to be interested enough in our work to take **and read** at least **one** of our papers, the "Bundesbote" or "Mennonite".

We should read **because** we are interested and we should read **to get** interested. If we do not, we will not be **posted** as to our work. We will not know where our battle line is. We will not share its conflicts and will not pray for success in its various fields, and consequently can not rejoice in its victories. Our church papers and they alone bring us the news of the different phases of our work: evangelistic, educational and devotional. Referring again to education in general will say, the more we study and know the history of the "Noble Red Man", the "Aborigenes" of America and his maltreatment, the more will we be interested in our efforts of christianizing him The better we get acquainted with the people of India and China, their customs, habits of life, their history and semi-civilization, their worship and devotion, the more will we be interested in reports of our missionaries over there which appear in our publications.

One of the **best** ways to interest our people is to **bring them to conference**; if you cannot do that, **take the conference to them.** My experience and observation is, it invariably has good results. Again, **by canvassing**, especially our weeklies. If no one else can be found to do the work, then the minister ought to take hold. He need never be ashamed to present a sample copy and ask for a subscription, (the same with a good book). It ought to be one of the minister's **aims** to have one or both of our papers in every home or family. The minister certainly ought to make occasional allusions to our papers, or refer to certain articles contained in recent issues. I often do so and find it usually has a good effect. I have frequently said of an article that it is worth ten times the price of a year's subscription to me. If the minister has a number of the laity doing this, the above **aim** will be accomplished.

One obstacle should be mentioned and that is the language, or rather two languages. It has been solved by the two papers but in books it is still awaiting a solution. Our church is in the transition period, and so are others.

D. D. King.

Readers of the Mennonite who pay their subscription in advance will receive the Mennonite Year Book free as a premium.

It is well for us to remember that we are either raising or lowering the standards of those with whom we associate. Every thought, every word, every act of ours, either adds to or subtracts from the strength of our companions.—Thomas Dreier

THE C. E. TOPIC

Dec. 26.

How to Keep on the Up-Grade. Phil. 3:12-16.

A look into the future always makes one think that the things are far away. A first sight of the task that Providence places before us may make us feel that the work we have to do is severe. To show a child a book before it learns the letters and tell him that some day he will have to master it, excites his wonder. For one who has not yet learned the notes to hear the finest musical production in the world, and then be told to work himself up to that, the task seems gigantic. But when it is all over, when the future is realized, when the task is completed, when the book is read and the song has been sung, it doesn't seem to have been such an awful thing after all. The fact of the matter is, most of the things have been done so gradually and we have had so much interest in the work that we forgot the hardness of the work we were doing and kept right on till it was finished. And herein is the secret of many of the hard things which have been accomplished in life, those who were doing them did one thing at a time, part after part, until the whole was done, and they entered into their work with pleasure. There is such a thing as spoiling a work by attempting to do too much of it at once and a task in which the worker puts no interest and finds no pleasure is, most frequently, not done at all and, when it is done, it is poorly done.

Application is needed in everything, and in the Christian life as well as in daily toils. Everyone remembers the story of the boy who undertook to dig a path through the snow-drift with a little fire-shovel who, when an onlooker asked, "How do you expect to do it?" answered, "By keeping at it, sir." Keeping everlastingly at it means a successful consummation to most of the very hard things of life that men and women are called upon to undertake.

Determination is a necessary qualification in every undertaking for right and truth. The opposition with which every good effort is confronted is inspired of the evil one, whose persistance and determination are too well known to need any comment. Our determination must be mightier than his. "How," we may ask, "can the determination of a simple mortal be powerful enough to break that of the supernatural power of the evil one?" Well, if we go in our own strength, we won't succeed, but we know that the earnest effort of the weakest Christian is mightier than the devil. "Satan trembles when he sees the weakest child upon his knees." Herein lays the secret of Christian victory: the Christian with God on his side is irresistible to the powers of the evil one. We note in Scripture how that Daniel and his companion purposed not to do a certain thing and they succeeded in their purpose to their greatest advantage. Failure in effort may often be traced to the fact that those who so fail, do not "dare to be a Daniel".

Another factor in winning one's way against obstacles is the memory of what has come to you in the past. Your other tasks were mastered; your former temptations were overcome; your discouraging situations gave way to your endeavors to overcome. What has been done can be done again and, if little things were put out of the way by little effort, great things can be put out of the way by great effort. The records of how God has helped His people, both as individuals and nations, are of inestimable value to all ages because they encourage and assure the same help to those who came after them.

Now, in going on and up it is a legitimate thing for one to avail himself of all the assistance he can use. The manufacturer makes a machine be his helper; the farmer makes the animal help him; the sailor calls upon the wind and the miller chains the river to his wheel; God gives the Christian not only the right to use help but He provides that help for him. He may be encouraged and directed by the Word; he may be strengthened by prayer. The means of grace, the church,

the Sabbath, the sacraments, praying friends, good literature, etc., are always available to the one who cares to benefit by them.

In looking forward to the "hard pull" before us, we must forget much of the past. Past discouragements, past failures, past hindrances and disappointments belong with the dead past and should never be carried with us into the living present to hinder and hurt us.

THE S. S. LESSON

Dec. 26.
(Review.)

God's Gracious Promises to Israel. Read Hos. 14.

Golden Text—Psa. 103:8.

Lesson I.—In Naboth's Vineyard.—Ahab shows himself to be covetous and this leads to the murder of Naboth. Ahab had placed himself in the power of his wicked queen and she did not hesitate to do what her husband had not the nerve to do. The vineyard was secured by untruthful testimony, injustice and murder. Nothing could be surer than that a curse should go with a thing so procured. We find in Ahab one who hesitated to commit murder, yet willing to reap the benefits of it when someone else did it. Ahab was confronted with a prophet who declared the wrath of God upon him, but everyone who does evil is just as certain retribution.

Lesson II.—Elijah Taken Up to Heaven.—We get a picture of Elisha's persistance. He will not be discouraged, even by his best friend, when there is an opportunity of blessing. The society of saints is always the best on earth. A way is provided for the saints to cross over the river that flows between them and glory. Elijah's translation was like his carreer, one of whirlwind and fire. Elisha received the mantel of Elijah, but he did his prophetic work in his own way. With it came the power of working wonders for God.

Lesson III.—Naaman had all the world might desire of influence, honor, power, wealth and friends and was yet to be pitied more than the poorest wretch in Syria because he was a leper. There are some blessings which the lowest may be thankful for and for which the highest may long in vain. Leprosy is a type of sin because of its repulsiveness and because of man's inability to cure it. The Hebrew maid, though a stranger and a captive in hard circumstances, spoke for her God and she did it at the right time, in the right place and to the right person and good had to come of it. Naaman had his own ideas about his cure and so long as he stuck to them he remained a leper. When he was ready to do as he was told the cure was effected. There is only one way to be freed of sin and that is God's way.

Lesson IV.—Elisha's Heavenly Defenders.—Israel's safety from the Syrians lay in the fact that there was a "man of God" in Israel. He was able to guide the king and people safely. The safety and the true guide of any nation depends upon whether there are people of God in its midst. The king of Syria trusted in taking Elisha with an army. He was fighting against God and not a man. His defeat was certain The youth was scared at the great display of force. Evil can make a terrible show against those who have not faith to see God's power. The young man's eyes were opened in answer to prayer. So will anyone's be who prays. The unseen might of God is always greater than all the powers of wickedness we see.

Lesson V.—Athaliah in power in Judah was the result of an unholy alliance with Israel. God's people are to be a separated people, their safety depends on that. It was only a little child that came between the wicked queen's purpose and the fulfilling of God's promise in regard to the Davidic line, but that was enough. The high priest took an active part in the politics of his time and saved the nation. Ministers and Christian people should be active in the affairs of state. The elaborate plans which Athaliah had made to insure her safety and power were crushed in a minute. It shows how weak, after all, are the plans of the wicked. Though a child, Joash became king. Every child is a king—a ruler over his own destiny. He should be trained up in the way of the Lord.

Lesson VI. — Joash Repairs the Temple.—It was his old home and he learned to love it. It was the house of the God who cared and protected him and he owed it to God. It was the center of the religion of his people and the peace and happiness of a people depends on how great their interest in religious things was. He seemed more in earnest than the high priest himself. Perhaps if the priests had been more active, the ruin would not have come in the first place.

Lesson VII. — Daniel in the King's Court.—Daniel was in a position to make himself a favorite and thus insure rapid advancement. He risked opportunity for the sake of doing right and lost nothing by it. He purposed—made up his mind not to compromise his conscience. It was a splendid and useful example to all men. He refused to be defiled. Purity of body, mind and heart is one of the most necessary characteristics needed to win the favor of God. His being true was an inspiration and a strength to his friends who also profited by the reward that came with it.

Lesson VIII.—Jonah tried to run away from God. He made a dismal failure of it and in the end had to do just the thing he didn't want to do. Ninneveh was very wicked, but God gave it an opportunity to repent, indeed the point of the whole book is to show God's care for a heathen city. Ninneveh believed, repented and was saved. That is the process of salvation for everyone.

Lesson IX.—Amos, the Fearless Prophet.—Israel would not learn, became corrupt, they were injust; they robbed the poor and God took note of it; they were in everything a fallen people. They had a form of religion at Bethel and Gilgal, but it could not help them because it was false. Their only salvation was in seeking the Lord, hating evil and desiring good; this they did not do and eventually they perished.

Lesson X.—Uzziah's Pride and Punishment.—God made Uzziah rich, powerful and successful. While he was growing he served the Lord, when he was great he forgot Him. There is a danger in prosperity. Perhaps that is why so many of us are not so prosperous as we think we should be. Pride was at the bottom of the king's trouble. In it he forgot God; he profaned the temple, he broke the law and he had to endure punishment. His fall was terrible. From a king he became a despised outcast. The mighty can fall as low as any when they sin.

Lesson XI. — Jehovah yearns over backsliding Israel. Israel is reminded of the help and protection God gave in the past, the delivery from Egypt, the lifting of its load, etc., but Israel went after Egypt and Assyria instead of going after God, there could be one result, doom; yet, God was loth to give them up. Israel was destroyed because it wanted to be and if any soul is now lost, it is not because God delights in its destruction, but because in spite of all He has done, it chooses destruction.

Lesson XII. — The Fall and Captivity.—The sad story comes to an end. It may now be quickly told; they forgot God; they sinned secretly and openly against Him; they followed the customs of the heathens and became like them. Unbelief, lawlessness, disobedience and rebellion were but so many stepping-stones to destruction.

CONTRIBUTIONS

HOME MISSION
For November.

Hoffnungsfeld-Eden cong., Moundridge, Kan., by P. C. Goering, $125.27; Flatland (Pa.) cong., by H. W. Shelly, $12.53; Ebenezer cong., Mt. View, Okla., by D. A. Goertz, $13.05; mission sale, Rosthern, Sask., by Mrs. John J. Andres, $25; Mrs. P. P. Wedel, Moundridge, Kan., for Los Angeles and Chicago, each, $5; Trenton (O.) city mission by Geo. W. Bender, $10; Tren (O.) cong., church building in Chicago, by Chr. I. Kennel, $32.17; O. Ehresman, Trenton, O., by M. Horsch, $10; Geary (Okla.) cong., by A. E. Loganbill, $12; P. D. Amstutz's S. S. class, Pandora, Ohio, for Chicago, by Melinda Neuenschwander, $5; mission box, Berne (Ind.) cong., by S. F. Sprunger, $43.25; tithes, from F., Berne, Ind., by S. F. Sprunger, $7.50; Mrs. Samuel Lehman, Berne, by S. F. Sprunger, $25; Union Y. P. S., Marion, S. Dak., city mission, by P. P. Miller, $13.75; Menn. cong., Pulaski, Iowa, by Mrs. Mollie King, $57.19; Salem cong., Wisner, Neb., by Harry E. Leisy, $63.16; Christian cong., Moundridge, Kan., by A. H. Kaufman, $11.25; Ebenezer cong., Mt. View, Okla., by D. A. Goertz, $6.65; Halstead (Kan.) cong., by J. A. Schowalter, $36.15; J. W. Ruth, Halstead, Kan., for Los Angeles and Chicago, each $10; Halstead C. E. S. for city mission by Martha Hirschler, $5; Mrs. Jacob Abrahams, Goessel, Kan., for Los Angeles, $25; Burrton (Kan.) cong. by J. A Dick, $6; Bethel cong., Great Deer, Sask., by J. M. Franz, $6.15; Anonymous Goessel, Kan., for Los Angeles, $10; Hoffnungsau cong., Buhler, Kan., by J. C. Dyck, $90; John R. Krehbiel and wife, Pretty Prairie, Kan., $25; Arlington (Kan.) cong., by J. H. Linscheid, $4.77; Bethesda cong., Henderson, Neb., for city mission, by D. A. Janzen, $81.71; Bethany cong., Kingman, Kan., for city mission, by C. J. Voran, $7; Menn S. S., Trenton, O., for church building in Chicago by Hermina Augspurger, $10; Bethel cong., Inman, Kan., by Heinrich Toews, $70.40.

G. A. Haury, Treas.

EMERGENCY RELIEF COMMISSION

Germans Interned in Siberia—Mrs. Anna J. Toews, per J. R. Toesw, $10.

Widows in East Prussia—Mrs. H. Reimer, per M. Woelke, $1.

Suffering Mennonites in Galicia—Anonymous, per T. H. Penner, $25; Menn. cong., Beatrice, Neb., per T. H. Penner, $54.70.

For Poor and Suffering — Anna Neufeld, per Rev. John J. Pauls, $50.

Armenian Sufferers—Mrs. Samuel Kinsinger, $5; D. Bixler, per J. F. Lehman, $5; Philip Moser, $2.

Suffering in Europe, per Red Cross —Andrew Jantz, $3.

Suffering in India—Andrew Jantz, $3.

German Red Cross — Anonymous, $5; Menn. cong., Beatrice, Neb., per T. H. Penner, $54.65.

Red Cross Society—Trenton, Ohio, per Rev. W. H. Grubb, $2.34.

European War Sufferers — Salem cong., Freeman, S. Dak., per C. B. Lehman, $45.

Gratefully acknowledged,
Harrison Landis,
Treas. Emerg. Relief Commission
Sixth St. and Columbia Ave.,
Philadelphia, Pa.

NEWS OF THE WEEK

PRESIDENT WILSON'S SPEECH AT COLUMBUS, OHIO

Extracts from President Wilson's speech before the Country Church conference, held at Columbus, Ohio, last week, are the most interesting news of the week.

"Mr. Chairman, Ladies and Gentlemen:—I feel an unaffected diffidence in coming into this conference without having participated in its deliberations. I wish that I might have been here to learn the many things that I am sure have been learned by those who have attended these conferences. I feel confident that nothing that I say about the rural church will be new to you. I want you to understand that I am here simply because I wanted to show my profound interest in the subject which you have been considering, and not because I thought I had anything original to contribute to your thought.

"But I think as we have witnessed the processes of our civilization in recent years, we have more and more realized how our cities were tending to draw the vitality from the countryside, how much less our life centered upon country districts, and how much more upon crowded cities.

"After all the most vitalizing thing in the world is Christianity. The world has advanced, advanced in what we regard as real civilization, not by material, but by spiritual means and one nation is distinguished from another nation by its ideals, not by its possessions; by what it believes in; by what it lives by; by what it intends; by the visions which its young men dream and the achievements which its men of maturity attempt.

"An egotist is a man who has got the whole perspective of life wrong. He conceives of himself as the center of affairs. He conceives of himself as the center of affairs even as aflects the providence of God. He has not related himself to the great forces which dominate him with the rest of us, and therefore, has set up a little kingdom all his own in which he reigns with unhonored sovereignty. So there are some men who set up the principles of individual advantage as the principle, the doctrine of their life, and live by that and live generally a life that leads to all sorts of shipwrecks.

"But I believe that where the schoolhouse is inadequate and even where it is adequate that the most vital social center should be the church itself; and that, not by way of organizing the church for social service—that is not my topic; that is another topic—but of making the community realize that the congregation and particularly that pastor, is interested in everything that is important for that community and that the members of the church are ready to co-operate and the pastor ready to lend his time and his energy to the kind of organization which is necessary outside the church as well as in, for the benefit of the community.

"One of the things that the department of agriculture at Washington is trying to do is to show the farmers of the country the easiest and best methods of co-operation with regard to marketing their crops; learning how to handle their crops in a co-operative fashion, so that they can get the best service from the railroads; learning how to find the prevailing market prices in the accessible market, so as to know where it will be best and most profitable to send their farm products, and drawing them together into co-operative association with these objects in view. The church ought to lend its hand to that. The pastor ought to say, If you want somebody to look after this for you I will give part of my time, and I will find other men in my congregation who will help you in the work and help you without charging you anything for it.'

"The church has too much depended upon individual example. 'So let their light shine before men' has been interpreted to mean 'Put your individual self on a candlestick and shine.' Now the trouble is that this is a very poor candle and the light is very dim. It doesn't dispel much of the darkness for me individually to sit on top of a candlestick, but if I can lend such little contribution of spiritual force as I have to my neighbor and to my comrade and to my friend, and we can draw a circle of friends together and unite our spiritual forces, then we have something more than example; we have co-operation.

"Co-operation is the vital principle of social life. Not organization merely. I think I know something about organization. I can make an organization, but it is one thing to have an organization and another thing to fill it with life.

"We have nothing to do with society in the next world. We may have something to do with the individual soul in the next world by getting it started straight for the next world, but we have got nothing to do with the organization of society in the next world. We have got to save society so far as it is saved, by the instrumentality of Christianity in this world. It is a job, therefore, that you have got to undertake immediately and work at all the time, and it is the business of the church.

"America is great in the world not as she is a successful government, merely, but as she is the successful embodiment of a great ideal or unselfish citizenship. That is what makes the world feel America draw it like a loadstone; that is the reason that the ships that cross the sea have so many hopeful eyes lifted from their humbler quarters toward the shores of the new world. That is the reason why men, after they have been for a little while in America and go back for a visit to the old country, have a new light in their faces, the light that has kindled there in the country where they have seen some of their objects fulfilled. That is the light that shines from America. God grant that it may always shine and that in many a humble hearth in quiet country church, the flames may be lighted by which this great light is kept alive."

CHANCELLOR'S SPEECH ENDS HOPE OF EARLY PEACE

A London dispatch states that Chancellor von Bethmann-Hollweg's speech in the German Reichstag, in which he said Germany would discuss peace terms "compatible with our dignity and safety," practically puts an end to all talk of an early peace, so far as Great Britain is concerned.

Several high officials, interviewed by the United Press today, said the declarations of the German Chancellor should convince even the most ardent pacifist that the end of the war is not in sight.

London newspapers not only took the same view, but a certain portion of the press said peace prospects are more remote as the result of Bethmann-Hollweg's speech than at any time since the war began.

British officials indignantly resented the attempt of the German Chancellor to throw responsibility for continuance of the war upon the Allies. They said the Chancellor's speech plainly was designed for home, not foreign consumption, and construed it as an effort to appease the growing demand of Germany for peace.

"This truculence which Bethmann-Hollweg either feels or deems it desirable to assume," said this afternoon's Globe, "should make it plain to the wildest pacifist — even to Henry Ford—that there can be no peace until Germany's power is broken once for all.

"The Chancellor effectually disposed of the idea largely prevalent in this country that Germany intended to ask for peace," said the Evening Standard.

"It is certain Germany aims to surpass her previous efforts this winter and next spring. Let us therefore be forewarned and forearmed."

"Von Bethmann-Hollweg had the temerity to warn us that the longer the war continues the harder will be the German terms of peace," said the Daily Express. "And this in the face of common knowledge that Germany necessarily is growing weaker every day and less able to carry out the grandiose plans of her rulers.

"If there was a long-sighted statesman in Germany he would contrive to arrive at a settlement that would leave his country powerful and menacing. Fortunately for the world, the leader of the German people is determined to rush on to irretrievable disaster. The Allies will read the Chancellor's speech with relief and satisfaction."

WILL GERMAN NAVY FIGHT SOON?

It is asserted that the reason next to depreciated currency for the steady fall in value of German money exchange in this country, is that Germany has been recently buying enormous quantities of goods in this country, ware-housing them against the time when she will be able to ship them to Hamburg.

How long will that be?

It is possible that this buying campaign foreshadows the coming out of the German fleet and a big battle in the North Sea.

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LIVES ARE LOST IN NEW YORK BLIZZARD

New York, Dec. 14. — Three men are known to be dead, two others are missing and hundreds of passengers are imprisoned in twenty-five railroad trains near Poughkeepsie as the result of the blizzard which tied up traffic in the Hudson river valley last night. The fatalities occurred at Beacon, Hudson and Colonie, and the missing men are Milton Johnson and William Bogardus, of Poughkeepsie.

Twenty-five trains on the New York Central and the West Shore railroads were stalled near Poughkeepsie today and their passengers inconvenienced. An avalanche is said to have occurred at Storm King.

FORD IS NEAR NORWAY

New York, Dec. 14. — Unless delayed by storms, the Ford peace ship, Oscar II, will reach Christiansand, Norway, late tonight officers of the Scandinavian-American Line said today. When she last reported the Oscar II was maintaining her schedule, they said, but it was possible her arrival might be delayed by storms.

ALLIES ENTER GREECE WITHOUT AWAITING PERMIT

London, Dec. 12. — The Anglo-French troops, who last week began their retirement from their advanced positions in southern Serbia, are now approaching, if they have not crossed, the Greek frontier, and the attitude Greece will adopt becomes more and more important.

Dispatches from Athens and news available in London indicate that the matter which was left to the Greek and allied military authorities at Saloniki, is being amicably arranged and that the allies will be allowed to retire to that city without any interruption on the part of the Greeks, and will be permitted to remain there.

CHINA HOLDS CELEBRATION FOR HER NEW KING

Peking, Dec. 12.—Flags are flying and buildings are decorated for a three days' celebration of President Yuan Shi Ka, having accepted the throne of China, tendered him by the council of state.

No date has been announced for the coronation but preparations for the event are being hastened. It probably will not occur before January 1, owing to the pledge of China to the entente powers that there would be no change in the government this year. Japan's failure to offer further advice to China is regarded here as an indication that China and Japan have reached an agreement.

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VOL. XXX. BERNE, INDIANA, DECEMBER 23, 1915. No. 50.

LO, A STAR O'ER DAVID'S CITY!

By Charles H. Rominger.

Lo, a star o'er David's city
Rises in the early morn;
Vanish sin and shame and pity;
Christ, the Son of God, is born.
Sing, ye angels; tell the story;
Shout, ye shepherds, on the hills;
Christ is born, the King of Glory;
Every hope His birth fulfills.

Go, ye heralds, to the nations;
Go, proclaim His birth today;
Bring to Him your heart's oblations;
Tarry not, nor say thee nay.
Hark! the distant isles are singing
Glory to the newborn King;
And the angels' chorus, winging,
Echoes back the song they sing.

Ope, ye portals of the ages;
Come, innumerable throng;
Wake, ye chaste, seraphic sages,
Waft the heavenly strain along.
Christ is born. Proclaim His glory.
Earth and heaven rejoice today.
Christ is born! Salvation's story
Shall remain our hope for aye.
—Mother's Magazine.

Allentown (Pa.) Church, Dedicated Sunday, Dec. 12, 1915.

PROGRAM FOR PRAYER WEEK
January 2-9, 1916.

General Theme—"Peace and Unity."

Sunday, Jan. 2—Sermons on Reconciliation. Isa. 54:10; Acts 10:36; Rom. 5:11; II Cor. 5: 18-19.

Monday, Jan. 3—Peace: International and National. Isa. 12; Acts 17:22-31; Rom. 13; I Tim. 2:1-8.

Tuesday, Jan. 4—Peace Through Christian Service for Jews and Gentiles, Abroad and at Home. For All Missionary Societies. Ps. 67; Isa. 49:3-13; Acts 1: 1-8; Mark 5:1-20; 6:1-6.

Wednesday, Jan. 5—Unity in the Church Throughout the World. Ps. 133; Isa. 26:3; 57:19; John 17; Eph. 4:1-16; I Cor. 12: 12-27.

Thursday, Jan. 6—Peace by Education in Schools, Colleges and Universities. Psa. 119:9-16; Prov. 3:1-26; 8:22-36; Isa. 32: 16, 17.

Friday, Jan. 7—The Family and Youth; Spiritual Training. Deut. 6:4-9; Ps. 34; Ps 122; Matt. 18:1-14; II Tim. 3:14-17.

Saturday, Jan. 8—Peace Through Brotherhood; Reform and Social Service. To Promote Health, Labor Conditions, Purity and Temperance. Ps. 85: 9-13; Psa. 87; Isa. 33:20-24; Luke 10:25-37; Rom. 12-14.

Sunday, Jan. 9—Sermons; The Prince of Peace in Victory and Glory. Ps. 110:1; Isa 9:6, 7: Luke 19:38; Eph. 2:14; I Cor. 15:25; I Tim. 6:15; Heb. 10: 12, 13; Rev. 19:16.

A NOTE FROM OUR MISSIONARY SECRETARY

Wadsworth, O., Dec. 11, 1915.
To the Eastern District Conference Churches:

Greetings in the name of our Master! In my itinerary among you I have come as far as Wadsworth, Ohio, and with grateful heart I look back to my experiences in Pennsylvania. As a stranger I came among you, but I have received so many tokens of interest, friendship and love that I feel I am not a stranger with you any longer. With open hearts you have listened to the messages, concerning our various mission fields and missionary enterprises. It is my constant prayer that some seed may have been sown that will bear fruit in a deeper love for the Master's cause, in greatly increased contributions to our mission treasuries and regular systematic giving.

When you draw up your budget and look over your various items of expense, please let one of the items be **"The Lord's Treasury"**. It is the Lord's will that this laying up treasures in heaven should be done regularly and systematically. These are treasures which begin to throw off dividends for you when material and earthly dividends have ceased. Do we ever stop to think what may be our lot if we do not lay up treasures in heaven? Let our love for our blessed Master be so fervent within us that we simply can't help but joyfully do our share in behalf of the lost.

There is a clarion call going forth today to every true servant of the Master to improve the time, for it is but short. This call also bids us to watch the signs of our time, for they are of the deepest significance. Soon midnight darkness may overshadow the earth and time for work may cease. Soon He may come to take His bride to Himself and establish His kingdom on earth During the short time intervening as many as possible must yet be called out and brought to Christ. This, my dear churches, is our business. Let us be about it by the Master's help.

With pleasure and a grateful heart I will always remember my sojourn among you. Your hearts and homes were open to me. May the Lord's richest blessings rest upon you.

Yours in His service,
M. Horsch.

NOTES AND COMMENTS

A young brother writes from Bluffton college that there are students there from every direction—a missionary from Turkey, students from California, Arkansas, Iowa, Michigan, Indiana and Canada. Sixteen hail from Berne, Ind. This week the Y. M. C. A. held revival meetings for three days. "It will be for the college men", he writes, "and we are putting great stress on having the town men and boys present." He hopes to get other West Swamp boys interested in the college.

At last our friends, the Quakers, are aroused against the use of the name "Quaker" for every sort of a trade name and all kinds of advertising. The "American Friend" is collecting a display of the many kinds of advertisements that contain the name which will be shown to the members of both houses of congress, with the view of having the abuse stopped. One of the questions which every Quaker meeting considers is, whether Friends are given to the use of strong drink and yet there are liquor manufacturers who shamelessly steal the name "Quaker" and use it for branding their stuff.

One of the men whose writing had the greatest influence on the growing question, Dr. Sylvanus Stall, died last month. His Purity Books had a wonderful

sale everywhere and will continue or remain important items of literature on subjects generally avoided. The devout Christian showed itself in everything Dr. Stall, who was a Lutheran minister, did. When he was buried at Gettysburg, where his church has a college and seminary, the following message from the pen of Dr. Stall was read:

"To the Students of the Theological Seminary at Gettysburg, and All Others:—I have reached the end of the journey upon which you are just entering. I have a message for you from my open grave. Let me impress upon you the importance of a full, unqualified and complete acceptance of the Scriptures from cover to cover as the inspired and infallible Word of God. If you can not accept it as such, let me say to you, you will have no message, and you ought never to enter the ministry. Preach Jesus Christ, and Him crucified as the only hope of the sinner, and the only Savior of a lost and ruined world. Live and labor for God and humanity. May the God of all grace abundantly bless and prosper you."

Christianity is not a religion of a book. The old wineskins cannot contain the life of Christianity. The old cloth will be made worse when sewed to the new. But Christianity is a religion with a book and the study of the Bible is a study of the life and development of Christianity. So far as we can know Christianity can not succeed independently of the scriptures and they will always remain the great final authority because they record its life. No movement, no nation or society has ever risen that has remained so vitally in touch with life as has Christianity. A neglect of this book has always resulted in a neglect of high moral standards, a depraved social life and a cold and indifferent Christianity. And so the heritage has come to us and we in turn are asked to play our part on the stage. And we would not long for a return of the days when the church was struggling with the problem of the relation of the Jew to the Gentile, when the sincere religious Jew was disappointed in the outcome of Christianity; nor in the days when Christianity was cast into the fires of philosophical discussion out of which it has not come untainted and through which it has not passed without the shedding of blood; nor would we long to return to the days of theological discussion when the life of the church sank into the bonds of ecclesiastical formalism and men were burned at the stake for what they believed or for what they did not and could not believe. Nor for the time when the new theory of evolution threatened to destroy the foundation of the church; not even for the days of Bauer and Schleiermacher or Ritschel when criticism threatened the authority and influence of the Bible. No, we would rejoice in the heritage that has come to us because the Bible has passed through all this and in spite of it, is receiving more attention than all the religious books in all the world.— (Extract from an Address by Prof. J. R. Detweiler, Goshen College.)

DEDICATION

Of First Mennonite Church, Allentown.

We of the First Mennonite church, Allentown, are a happy, grateful people because, by God's providence, we were permitted to dedicate our beautiful new church on Sunday, December 12, 1915. The weather was fair and just cold enough to make us appreciate the good service of the new heating plant.

The outside appearance of the church is neat and attractive; it is built of brick, with white terra cotta trimming. The style, outside and inside, is purely gothic. The interior is finished throughout in fumed oak, which blends well with the tinted walls; the two heavy moldings around the room, and the hand-carved paneling behind the pulpit relieve the severity of the plainness and heighth of the walls. The white ceiling is arched, with the lines running to the center, from which are suspended especially designed electric fixtures with globes and bowl of pure white glass, also of gothic design. Both the lighting and the acoustics are remarkably good, and should add much to the joy of worshipping and the comfort of the worshippers. Under the new building is a deep basement, larger than the auditorium itself. The seating capacity of the new auditorium is two hundred and fifty, which can be practically doubled by the addition of chairs and opening the Sunday school room.

The old church building, which had been moved back of the site of the new, has been remodeled for the use of the Sunday school. It is connected with the new building by folding doors, which permits the use of the main Sunday school room together with the church auditorium. We are now prepared to re-organize the Sunday school work, and conduct it on more modern lines. The separate building gives an opportunity for better grading of the classes, leaves more elbow room, and consequently assures more efficient teaching. The two organized adult classes meet in the new auditorium, and the Young Ladies' Bible class meets in the Ladies' Aid room, while the Primary Dept. has a cozy room of its own, of which the little tots were quick to take possession. This leaves the large Intermediate Dept. in the main room. By the convenience of folding doors the whole school is able to join in the opening and closing service.

Our pastor, Rev. Mr. Boyer, presided at the dedication services on Sunday, and it was evident that his cup of joy was full at the successful completion of this work. The dedication sermon at 10:30 in the morning was delivered by Rev. Silas M. Grubb, pastor of the Second Menn. church, Philadelphia, and editor of our paper. His text was Rev. 22:22. It was a splendid sermon, clear in outline, convincing in thought. The invocation was made by Rev. C. K. Fehr, who resides in the neighborhood and who has been in the Evangelical ministry for fifty-one years. At the afternoon service at 2 o'clock Rev. H. H Moyer of Reading delivered the sermon. Another service was held at 3:15, when Allentown clergymen were present to extend congratulations and take part in the service. These clergymen were: Rev. A. B. Saylor of Bethany United Evangelical; Rev. Jos. S. Peters of St. James Reformed; Rev. G. A. Greiss of St Paul's Lutheran; Rev. Anson W. Lindenmuth of St. Stephen's Lutheran; Rev. H. C. Lilly of Salem Evangelical; Prof. R. R. Fritch of Muhlenberg College. Rev. A. M. Fretz of Perkasie, pastor of the Deep Run and Springfield Mennonite churches, was also present. At the evening service Rev. H. G. Allebach, the president of the Eastern Menn. Conference, preached the first sermon, from the text, "Except the Lord build the house, they labor in vain that build it." Ps. 127:1. This was followed by another sermon by Rev. S. M. Grubb, after which our pastor offered the prayer of dedication, according to the Mennonite form.

The choir rendered special music for all the services, and surprised their friends by surpassing former efforts. The kind assistance of soloists from neighboring churches deserves mention; at the morning service Mr. Norman Peters rendered "Divine Love"; in the afternoon Mrs. Helen Distel Berkey, "Shepherd of the Flock", and Mr. Clarence Reinhart, "The Home Land". In the evening Mr. Harry Jones, tenor, sang "The Lord Is My Light." Ps. 27.

The Ladies' Aid society furnished dinner and supper in the Sunday school room for the accommodation of the many visiting friends from the country and nearby towns. All day, between the services, there were happy social groups scattered about the building; the attendance at services was good, taxing the capacity of both buildings in the evening.

The cash offering on the plate for the whole day was $1395.77, besides the pledges, unpaid, which amount to nearly $700. The Ladies' Aid pew fund of $705 was also paid over. A comparatively small debt remains, and although our membership is small, only eighty-four, our hearts are not discouraged; we depend on the loyalty of God's people to bring their offerings into the treasury that His house may soon be free of debt.

The services were continued through the week. On Monday evening Rev. Harvey Shelly, pastor of the Flatland and Perkasie Mennonite churches, was expected to preach for us, but was prevented from coming by a severe snow storm. Our pastor then took charge of the service. On Tuesday evening Rev. A. M. Fretz brought us the message. Wednesday evening was given over to the union prayer meeting, which was led by Rev H. C Lilly. (This union prayer meeting is a part of the campaign for the Biederwolf evangelistic meetings to be held in Allentown this winter. The denominations represented in the group of churches in our city district are, the Evangelical, the Reformed, and our own.) Prof. R. R. Fritch is to speak on Thursday evening, and Rev. N. B. Grubb, of the First Mennonite church, Philadelphia on Friday evening.

The musical events of the week are: a male octet from the Trinity and Bethany Evangelical churches; Mr. Harry Fritch, baritone (who sang "Sacred Words" to the Rosary); Mr. G. Leroy Faust, considered the greatest baritone in our city; and Dr. Harry Snyder and Mr. Geo. Snyder of Christ Luth. church.

The old frame building, which was the first church building our denomination had in this city, was dedicated in 1904.

Ground was broken for this new building in April of this year, and the corner-stone was laid on July 11.

Much of the success of this undertaking is due to our pastor, who never spared himself, but freely gave his time, labor and influence to the work.

We rejoice that we may begin the new year with worship in our new church home, and we invite our Christian friends to rejoice with us that a new house has been erected and dedicated to the glory of God. May we re-dedicate ourselves as living temples of God, and honor and glorify Him by true worship and consecrated service in this new house.

THE CHRISTIAN, A LIVING EPISTLE

Men have not yet taken Jesus Christ at His word. We have all acknowledged the beauty of His faith; we have all conceded the benefits to be derived from a universal adherence to His doctrines. Yet, we have consistently refused to regard His revolutionary doctrine of love as anything more than a high ideal to be discussed in the schools, as a consummation devoutly to be wished. We have talked of the second coming of the Christ as the dawn of a better day, as the beginning of a larger era of brotherhood and righteousness. It sometimes seems to me that we have shifted too much of the burden upon the shoulders of the Almighty.

Waiting, ourselves, for the heavens to be rolled back like a scroll, we have neglected the nearer duty of being living epistles, read and known of all men, wherein the world may learn the positive practicality of the high ideals of Jesus.

However much some disagree with our Quakers and other peace friends, they, at least, dared to stand up in defense of some of the teachings of the Christ that others have passed over slightingly.

What has been the result of this attitude of the world toward Jesus, of this unwillingness of the Christian to accept in full the teachings of the Son of man? It seems to me that the results have been far more disastrous to the kingdom of God than the avowed unbelief of the minority.

While I am not one to lesson the value of studying history from the viewpoint of purely natural causes, yet I cannot quite agree with those thinkers who see in the present world war only the sure workings out of forces, social, political, physical. I see nations that call themselves Christian, slaying each other, each in the firm conviction that its cause is just in the sight of God. The Kaiser professes Christianity openly; George V. is apparently a loyal churchman; the Czar is the head of his church. Yet, they are all openly disobeying Jesus' fundamental doctrine of love. They have not looked upon the Christ as a reformer whose platform was really worth while. Rather they have looked upon Him as in some dim way connected with a far-off divinity, with a gospel that is unexcelled for idealism, but useless in actual practice.

But let us no longer cast doubts upon the reality of the Christianity of other nations, when we ourselves are contemplating a step in the same direction. The United States today is divided over a burning question: Shall we initiate legislation that marks the beginning of a larger military and naval system? On the one side stands a group of men worthy of honor, among them our noble president, pleading for this step as a necessity; on the other side stands a group of men who state, though not in so many words, that they that lift up the sword, shall perish by the sword. On which side should men, who profess a firm belief in the doctrines of Jesus Christ, take their stand? Shall we accept what is expedient and reject what is not in His teaching? Dare we trust enough in His gospel of love to carry it to its logical conclusion? We are not lacking men who say, "Yes". My personal belief is that world-wide peace shall come only when men agree to accept to their fullest interpretation the doctrine of love preached, lived and died for by the Son of God.

Again there occurs to me one other ill, growing out of the Christian's unwillingness to follow the Master to the last ditch. This has to do with the church. Jesus was an iconoclast. But the church has insisted too much upon creed and utter observance, and too little upon life and inner spiritual conviction. We have read and praised the poor widow's mite, yet are bidding for the ill-gotten gains of the rich. We are preaching the Redeemer of men from pulpits, endowed by corrupters of good government and connivers at every kind of evil. We have coddled grouchy old sinners and neglected the youth of the land. A hue and cry is raised over the merciful death of an imbecile, yet scarcely a murmur goes up at the yearly sacrifice of thousands of splendid babies. The church is calling science a liar, yet in no way clearing up the doubts of honest thinking men.

I say, all this maladjustment is due to the fact that we have recognized, or will not recognize, the large humanity of Jesus. We are clinging to a man-made Christ. What is the attitude of the Christian man today to the woman taken in adultery? Is he willing to throw aside all prejudice and treat her in the true spirit of the Teacher? What is the answer of the professing Christian to the challenge of the man on the street? Dare we discard our systems and our forms in the interests of saving a soul? Are we discerning enough to realize that the personality of Jesus called Matthew from the seat of customs, while theology might have left him sitting there?

The Christian will redeem himself in the eyes of the unchurched just so soon as he stops talking religious platitudes and shows a real intimacy with the spirit of the man Jesus; in other words: just so soon as he makes of Him a great elder brother who always proclaimed truths that could be applied to real life.

If Christian men will live Jesus Christ in the shop and the office, will put into practice truths that they too often reserve for a Sabbath airing, we will soon see a wonderful Christ-ward movement in the world of men.

Lewis Sterner.

Our new Book Catalog is ready and will be sent free to any one who will ask for it.

THE TEACHERS OF THE CHILD JESUS

By Rev. Chas. C. Albertson, D.D.

It is pleasant to think of Jesus as a child. Rejecting utterly the apocryphal pictures of a child-prodigy, we believe Him to have been, while at Nazareth and subject to Mary and Joseph, a wholesome, normal, growing lad, with a lad's large hope and love of life. He was reverent, but so have been other children. He asked deep questions of His elders, as what child has not? Now and then there were strange enigmatic sayings from His lips, which His mother kept and "pondered in her heart." Such is the way of all mothers. Was there ever a child whose mother did not cherish secret hopes that he was destined to great things?

The relations between Jesus and His mother must have been beautiful. She loved Him, yet He obeyed her. He was subject to her and to the man He called His father, yet He spoke of another Father whose will and work He must do. So Mary watched Him grow. We imagine her causing Him to stand beside the door, and marking His height: "So tall, my boy; you are going to be straight and strong." And she was proud. But prouder was she of His mental and moral growth. of His growth toward God. It is written, "He increased in wisdom and in stature." Arrested bodily growth is a great sorrow, but arrested mental growth is a calamity. Alas, that arrested spiritual growth fails to excite our grief!

How Jesus grew to manhood, and growing thus in age and size, grew, too, in knowledge and in grace, His message and His ministry testify. He grew to be a gentleman, that is, a "gentle" man. He grew to be a wise teacher, an alert and vigorous leader. He grew to be both a sage and a saint. He went from strength to strength. Each victory helped Him the next battle to win. So, when His life on earth ended, not all the gloom of an agonizing and ignominious death could dim the glory of His majestic message and His manifold ministry. Even if He had remained in His tomb if He had lain there until now under the Syrian stars, still that life would be the richest gift the earth holds up to heaven.

That Jesus did not remain in the tomb; that the grave was empty when the women came bearing their spices; that He led captivity captive and gave gifts to men—and still gives gifts—is established by many infallible proofs. But let this fact not blind us to the remembrance that Jesus was once a sleeping, helpless babe in His mother's arms; that He had to learn to walk and to talk; that He was a school boy with a school boy's lessons to master, and that He was a youth with a youth's problems to solve. Not at once did Jesus leap to power over Himself and others, or to wisdom concerning the world and God. He grew. He was taught. Who were His teachers? What and where were they?

Jesus Was Country-Bred.

First of all, nature was His tutor. Nazareth, where He was brought up, was a village remote from any populous center, nestling among the hills of Galilee. So He was country-bred. Peasants, shepherds, woodsmen, fishermen, fruit-growers and artisans were the people He met daily. Only when the family went up to Jerusalem did He see anything of city life. It was good for Him that it was so. With all the advantages of the city, the country is, and always has been, the best place for children, other things being equal.

Not the least hopeful sign of improvement in modern social life is it that migration, which for half a century has flowed city-ward, now seems to be turned suburban-ward. "If our business lives keep us down-town," men argue, "we will at least spend our evenings, our week-ends and our

(Continued on page 4.)

THE MENNONITE

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EDITORIAL

Much as may be said about the importance of physical development and the necessity of encouraging the athletic efforts of our schools, the fact remains that the play end of a school career is over-emphasized and scholarship suffers as a result. Men in the world, who have been taught to feel that as much play as well as serious hard work is an important part of their development, are apt to carry the nation along with them through life, and inclined to underestimate the seriousness of life and its problems. This notion of getting play into things has not kept out of the church. People want to be amused and entertained, even in the place solemnly set aside to the service of God. Of course they want it done in a dignified and becoming manner. But foolishness and dignity are a very poor team and they never can be made to work together, and foolishness in the house of worship is always out of place. One does not need to go very far to find churches making very cheap imitations of themselves of the public play-house. They cannot even successfully compete with public play-houses and what they succeed in doing is only lessening the respect of the world for the house of God and leading themselves to associate all ideas of holy propriety from the sacred place.

The Christmas season always is looked forward to as one in which happy hearts are made happier and sad ones cheered up. Being the season that calls attention to the greatest evidence of God's love for the world in the gift of His Son our thoughts should naturally turn to Him and with grateful hearts we should thank Him that hitherto we as a nation have been spared the trials which are besetting so many peoples of the world and making them ministers of anything else but "peace on earth and good will toward men." As we gather in the presence of the Prince of Peace to bring Him our offerings of loyalty and affection, let us not omit praying for the speedy coming of the day when the arms of the nations may be discarded for the implements of peace and industry. Perhaps much as we would like to do so, there is very little which we as individuals can do to persuade the world to cease its senseless slaughter, but we can lead peace lives; we can love our enemies; we can protest against the resort to arms, and we should do so because the time when nations shall cease their wars depends wholly upon how soon the people who go to make up those nations are willing to trust one another and treat one another as brethren.

Next week, being Christmas week, the Mennonite will not be printed. With this issue we close the work of a year and in doing so we trust the reader will have found many profitable and instructive moments with his paper. The purpose of a church paper is not only to give items of news concerning the church and the Christian world in general, it aims also at the "edification of the Saints". We trust that the reading matter we have brought to our readers, has helped them in the upbuilding of their characters and the development of their spiritual lives. This being a denominational paper, it is quite natural that it should devote a considerable portion of its space to matters of interest to the Mennonite denomination. We hope, in the coming year, to continue our effort to make this a paper in which Mennonite thought is represented and by which Mennonite talent is developed. We would therefore invite contributed articles from our ministers and such of our laymen who have a talent for writing. Also, we are always glad to receive and publish items of interest from all of our churches.

THE TEACHERS OF THE CHILD JESUS

(Continued from page 3.)

holidays amidst green trees and running brooks." As was said of a certain poet, so may be said of Jesus of Nazareth:

"Love had He found in huts where poor men lie;
His daily teachers had been woods and rills;
The silence that is in the starry sky,
The sleep that lies among the lonely hills."

The parables of Jesus are mostly taken from nature; some from commerce, as those of the pearl, the pounds and the talents; some from house-keeping, as that of the leaven; some from social life, as that of the marriage supper: but mostly from nature. He was acquainted with husbandry, with sowing and reaping and winnowing; with flowers and birds and fishes; with grass and trees and qualities of soil. Best of all, He knew nature's processes—flowing rivers, falling dew, the snow on mountain tops, the procession of the seasons, the wooing of the sunshine, the slow growth of seed to root and stalk and branch, and thence to seed again.

Two great truths Jesus had absorbed from His contact with nature, namely, the wisdom and benevolence of the infinite Father, and His age-long patience. Where else can we learn these things as thoroughly as from nature? The city helps us to forget; the country helps us to remember.

The Schooling of Jesus.

There were public schools in Jesus' day. Of course there was no such system of education as the modern world has developed. It is one of the glories of our age that a liberal education is possible even to the child of the poor man. But schools there were among the Jews, open alike to the children of the rich and poor. They were religious in their origin and method. History was their one great study. This history was contained in their sacred literature. The Hebrew Scriptures were their text-book, which, while containing poetry, ethics, wisdom, prophecy and law, were in the main historic and biographic.

The great names of the Hebrew people became familiar to the minds of those school children—Abraham, Joseph, Moses and the Judges; David, Solomon, Daniel and the Maccabees. If a child of that age could have instruction in but one book, what better book than that which told of Moses and the prophets? It was a multum in parvo, a whole library in itself. Not so many books, aside from the Bible, had the young Abraham Lincoln.

If Jesus learned of God's goodness and patience from nature, He learned from Hebrew history God's progressive plan for the spiritual development of the race. Though the poet did not sing it until eighteen hundred years later, Jesus saw from the sweep of Hebrew history that

"Through the ages one increasing purpose runs,
And the thoughts of men are widened with the process of the suns."

Nor was this the only lesson Jesus got from history. He caught the growing image of the long promised, long-looked-for Messiah. He saw the dim outline of the coming Deliverer in Eden, and perceived that each age added something to it until Isaiah paints a picture in such living colors that we can almost see the seamed, scarred face of the suffering Servant of God. What part these lessons had in shaping the future of the Child it is not easy to say. We all have a feeling of sadness, when in manhood, we see our pictures as children. Here was one who, as a child, saw in Isaiah a picture of Himself as a man! Did He have premonitions? Did He, like His mother, keep these sayings in His heart and ponder them? Or rather, did He not?

The Daily Work of Jesus.

There were other teachers There was His daily work. His foster-father was a carpenter. Jesus became a carpenter's apprentice, and afterward a master-workman. He helped to build houses; he made plows, yokes for oxen, household furniture, couches, tables and chests. He pushed the plane, swung the hammer, carved the wood. In one of the latest discovered "Logia", or "New Sayings of Jesus," probably authentic, He utters the words: "Lift the wood and thou shalt find Me; cleave the stone and there am I." These words mean that there is a possible revelation of the divine in our daily labor. Jesus must have learned this lesson in the shop at Nazareth.

There is much to learn in any genuine labor. Only the dull can not, and the rebellious will not, learn. What did Jesus learn from His vocation? That toil is sweet: that, because it is necessary, it is sacred and God-ordained; that one may serve God just as acceptably in building a stable as in building a temple; that what we get out of labor—what of joy, what of satisfaction — depends upon what we put into it; that, while we are expressing character by the method and spirit of our work, at the same time we are developing character.

What kind of a workingman Jesus was is evident from the genuineness of all else He did Did He ever resort to subterfuge? Was He ever guilty of ungenuineness? Did He ever put His own ease or comfort first? Did He ever forget He was His Father's Son? We make no error when we call Him "the Master of all good workmen".

The Home Life of Jesus.

The highest place among all the human forces which contributed to the education of Jesus must be assigned to His home life. His mother and His foster-father were pious souls. When God chose Mary to be the most blessed of women, He selected one who was both by heredity, temperament and training, best prepared for Messianic motherhood. The gentleness of Joseph in dealing with Mary under circumstances which tested his faith and proved his chivalry goes far to vindicate the divine wisdom in exalting him to be the human defender, close companion, and daily instructor of the divine Child. It is easier for one to fulfill all righteousness whose elders honor the law and command obedience. Joseph and Mary trained the Child in duty and devotion.

It is remarked by one of the biographers of Augustine that Monica, Augustine's mother, was, like Mary the blessed, the closest human being to her son. Jesus' mother was the one who knew best the secret of His heavenly origin. Were there not sacred hours, when, alone with her beautiful and dutiful Child, she told Him of the possible greatness of His future? From her lips He heard the first psalms and prayers He learned to repeat.

The home at Nazareth was the cottage of a workingman of that age. It was a home of poverty—not degrading poverty, but self-respecting, industrious, independent, God-fearing, honorable poverty. It was not the poverty of the slum, but the poverty of the village. There were probably no very rich people in Nazareth to lord it over the poor. But Jesus did not come to manhood without seeing wealth and luxury in other communities, particularly in Jerusalem. The narrow circumstances of the home at Nazareth taught Him sympathy for the poor. The interdependence of the poor among themselves bears fruitage in a neighborliness to which the well-to-do are utter strangers. How neighborly was Jesus all His life! His first miracle was an act of neighborliness.

To review our thought, the teachers of the Child Jesus were Nature, Recorded History, Daily Labor and Home Life. He found God in all; God's goodness and power; God's generous and expanding purpose of redemption; God's presence with His people making even the common-place glorious, and lifting life's low roof to touch the skies. Such were His schoolmasters and His lessons. "The law was our schoolmaster to lead us to Christ." Christ is our schoolmaster to lead us to God. And God is our schoolmaster to lead us to life abundant and eternal.—American Messenger.

THE UNREASONABLENESS OF WAR.

To attempt a settlement of international disputes by resorting to force is stupid and unreasonable. It is the dethronement of reason and the glorification of passion. It is the government of the beast in man. To knock down an opponent in an argument might silence him but would not convince. Unless victory on the battlefield is always and uniformly on the side of truth and righteousness, the arbitrament of war is not a safe way of settlement. The rights and wrongs of the case are left after a murderous and costly war just where they were before diplomatic relations were broken off. Because war is unreasonable and foolish the settlement reached through it is only temporary. The injured side broods over the wrong it has had to submit to, and makes plans to avenge it when the favorable opportunity presents itself. Thus one war breeds more wars. By sowing hatred nations reap hatred. By war they manufacture more war. "Shall the sword devour forever?" The hope of humanity is in One who alone can teach the nations the more excellent way of turning their swords into plowshares and their spears into pruning hooks; to transform their instruments of destruction into implements of production and profit, and learn the science of war no more.

The time will come when it will be universally recognized that what is morally wrong in an individual cannot be right in a community. To glorify by the sacred name of patriotism national sentiment and actions flowing from them, which would be intolerable if found in individuals, is to hold in our hands the balances of deceit and to tamper with the fine equilibrium of the moral sense.

War cannot be carried on without a resort to methods which, taken by themselves, are always and only evil. Deceit, arson, destruction of property, the maiming of the bodies and the taking the lives of fellow beings are clearly immoral acts. But in these things consists the so-called "glory" of war. For the committing of these things men are decorated and honored. We need to look beneath the outward appearance of things. War is made to look a magnificent spectacle. The gaping crowd admires the pomp and pageantry of militarism. The appeal is cleverly made to the craving for the sensational and the spectacular. Serried ranks, shining helmets, gorgeous uniforms, glittering weapons, prancing horses, flying banners, the proud bearing of the participants, stirring martial music, hypnotizes the imagination of the beholder. But the inward spirit is the very cruelty and bitterness of hell. War is a colossal imposition on the moral judgment of mankind. It is an impudent declaring that which is wrong to be right. It is a barefaced glorification of the most hateful of all doctrines ever proposed for the acceptance of men that "the end justifies the means." For, so it is argued, though I may not lie, cheat, loot, burn down my neighbor's property, ruin all his prospects, maim his body for life, perhaps squeeze the soul out of its palpitating sheath of flesh, thus creating his wife a widow and his children orphans, for myself, to advance my own private interest, I may commit these atrocities, yea ought to commit them, under given circumstances, in conjunction with others, in the name of war for my country.

—Max I. Reich, in The Friend.

AN OPEN LETTER TO THE PASTORS OF AMERICA

From Rev. Francis E. Clark, D.D., LL.D., President of the World's C. E. Union.

En Route to Honolulu.

The great two-year campaign upon which the members of the societies of Christian Endeavor throughout the world have already entered so heartily, I believe will be of particular interest to you, as a pastor and leader of the young.

This campaign which, as perhaps you know, contemplates the bringing to Christ of a million young people within the next two years has set up for itself the following standards, among others:

A Million New Converts.
A Million New Church Members
A Million New Dollars for Missions.

That these are not mere catch words, and that these are not impossible standards that have been set up, has been proved by the fact that in most of the states throughout the country the campaign is already in progress; and an apportionment has been made to each state, and in many states to each county and local union and by these unions to each society, of the numbers for which these societies, unions and states should strive. The apportionment has been accepted with the greatest enthusiasm, and already some states and unions have decided to take far more than their apportionment of the "millions".

That these plans are not chimerical is also proved by the fact that, some four years ago, a similar campaign which had for its object "Ten Thousand New Christian Endeavor Societies and a Million New Members" was entirely successful, and more than the proposed gain was made within the next two years.

We have every reason to believe that this campaign for the two years to come will be no less successful. It is much broader in its scope, as you see, contemplates not only a million new Christian Endeavorers, but, as has been said, an equal number of new additions to the churches and to the invisible kingdom of Christ.

We confidently believe that such an effort will appeal to the pastors of the land, and, if heartily endorsed by them, and the young people encouraged to do their best, there can be no doubt but the proposed numbers will be largely increased.

Is not this, a revival of religion, worth striving for? Is not this an effective type of evangelism in which every church in the country may have some part?

Moreover, another item in this campaign is the effort to secure five thousand life-work recruits, which means that five thousand young people will dedicate themselves to the work of the ministry, or to the mission field, or to some other distinct life-work for the Master.

But much depends upon the co-operation of pastor and church with the young people. If they are indifferent or lukewarm in their approval, the young people can do comparatively little. If they are hearty and sympathetic, a limit can scarcely be placed to the effective evangelism of a society of Christian Endeavor.

If you have such a society, may we not confidently count upon your co-operation? If you have not, will you not join us in the "campaign for millions"? Full information about the plans and methods of the Christian Endeavor society and of this particular campaign, will gladly be furnished to any one who cares for it.

Counting confidently on your hearty approval and co-operation, we remain

Respectfully and faithfully yours,

Francis E. Clark.

THE C. E. TOPIC

Jan. 2, 1916.

What Is Consecration?

Mark 12:28-34.

Consecration is a word we frequently hear in connection with our religious duties and activities. The consecrated person stands for a type of Christian who is true to all his religious duties and faithfully performs them as a glorious privilege. It is some-

thing which we must show in our lives, but when we feel we must show it, we miss the mark, because consecration is a thing we must be giving, not because we feel we must, but because we feel we ought. Wenn we divide people into two classes, the consecrated and the unconsecrated we place on the side of the consecrated those who have done as Christ would have them to do, and on the side of the unconsecrated those who have not done as their Lord and Master would have them do. The motto of the consecrated person is always, "What would Jesus have me do?" Whatever there has been of blessing and help in the world to make it loving and fill it with faith and benevolence has been brought about by the efforts and service of consecrated men and women of God. The story of the world's progress along every line has been written by the lives of those who not only knew what consecration was, but also knew how to apply themselves to consecration.

A consecrated person is a self-surrendered person. We sometimes think of some one as having consecrated himself to his business, to getting rich or to possessing something that will either make him rich or famous, that one may even be consecrated to enjoying himself thoroughly but the word consecration in its true sense does not apply to such a person. To give one's self to any selfish advancement or advantage is not consecration, it is the opposite of it, it is a form of selfishness. Consecration without sacrifice is simple energy thrown in a certain direction without putting into it that love and humiliation which is so essential in the true and sincere Christian character.

In consecrating one's self it is always to the lead or service of some one. The soldier consecrates himself to follow the banner of his leader to death or victory. The mother cheerfully consecrates her life and efforts to the well-being of the little ones who call her mother. The reformer devotes himself to the cause which is dear to his heart and he spares no effort in making that cause supreme. All these types of consecration are all right in their way, but dear as they are to the heart, they are not the best of all things calling for consecration. When the greatest of all reformers is Jesus, it is the business of all who profess to love Him to identify themselves to His cause. When the highest type of affection is the love we have for Him it is our duty not to let even ties of relationship keep us from Him: if it is noble to die that one's country may be victorious there is a higher type of nobility, that of giving one's self to Jesus, who died for us and taught us to love our enemies.

Consecration to Christ includes fellowship with His people. One who holds himself aloof from the church of which Christ is the head, has not yet fully appreciated the meaning of consecration. He has committed a great work to His church which must be made up of all believers. It must be a united body, straining every effort with every member at his post doing his full part. Not to be an active part of the church means to be shirking a very large portion of the responsibility that the Lord places upon the shoulders of His confessor. A Christian, not a church member, is such a strange absurdity that we doubt if that one really is in earnest at all about consecrating himself to Christ.

We prove our consecration by our life. Consecration is not a matter of the correctness of our creed or the loudness of our profession; it is a manner of life. The consecrated Christian is the living epistle of God, known and read of all men. The model of his life is the Christ life and he endeavors to follow it in every particular; the impulses of his heart are Christ-inspired; the attitude of mind toward the world, sin and pleasure is the kind of an attitude his Lord would command. It requires no culture or training to be consecrated, but it does require being possessed of the Spirit of Jesus.

By our fruits are we to be known and our consecration, if it is a true one, will be fruitful. True consecration to Christ and His cause involves the bringing of others to know and love Him. Jesus was the most consecrated of all beings. He devoted his life to the saving of souls. By devoting our whole effort to the occupation of soul-winning we follow the footsteps of the greatest Being and make our consecration like His.

THE S. S. LESSON

Jan. 2, 1916.

The Ascending Lord.

Acts 1:1-14.

Golden Text—Eph. 4:8.

The Book of Acts, written by Luke, is a continuation of the Gospel bearing his name. Indeed, the two are one work of which Vol. II begins with the First chapter of Acts. It is addressed to Theophilus. The word means, a lover of God, and is particularly appropriate when applied not only to the person for whose special benefit Luke wrote his two books, but to any one who has the love of God in his heart and desires to know more about Him. The gospels are the story of the Christ at work among men, the Book of Acts is the story of the Spirit of Christ at work among them. The former shows how the disciples learned about Jesus and the latter shows how they went out into the world teaching men what they had learned.

The work deals principally with the apostles and their works for Christ, and so Luke begins his story by relating the circumstances which resulted in their giving the Gospel of the crucified and resurrected Christ to the world. (1) They were the apostles whom He had chosen. An apostle is one who is sent. In selecting them Jesus passed by the ordinary marks by which we generally select persons for important tasks and called poor, unlettered, hard-working men, men who gave no promise of ever being a great influence in the world and among men. But Jesus looked for more than superficial marks of ability. He considered the piety, the simplicity and the faithfulness of those whom He had chosen and with but a single exception these men developed into the mightiest personalities who ever commanded the notice of the world or influenced the lives of men. In the service of Jesus the mere accident of birth or ability, as the world counts ability, count for little. What He needs and uses in blessing the world is lives of unquestioned piety, of mighty faith and a willingness to do His bidding without question or hesitation.

MEN—14

(2) They were men to whom He had given commands. These commands included the keeping of the law of God, not only in its letter, but in its spirit as well. Added to this He gave the new commandment regarding love. It was to be a live, wider than the ties of nation, friendship or relationship; it was to include enemies and those who had done a wrong. He commanded them to pray, to preach and to go out into the world's harvest field and gather in the souls of men for Him. The immediate command was for them to abide at Jerusalem until they were to receive His Spirit. Waiting upon God is an important part of our duty. Sometimes we feel that it is a hardship, but it is not, it may be a trial of our faith, a test of our patience, or even a discipline, but it is a part of the plan by which God makes efficient servants.

(3) The disciples were especially fitted for their work because He proved Himself alive by very many infallible proofs. Their chief mission was to be the proclaiming of a crucified and resurrected Christ, who is now the ever-living Savior. Such a mission needed men who were absolutely beyond the possibility of a doubt concerning the facts that they were to proclaim. Their later lives, sacrifices and martyr's deaths proved how completely they were committed to the certainty that the crucified Christ rose from the grave and now ever liveth.

(4) Their waiting was to be for the promised Holy Spirit which was to come upon them. It was a particular manifestation of His presence among them and His possession of them that was needed to make their preparation for a world-wide mission complete. Without the knowledge that they have this Spirit, no man or body of men can ever hope to accomplish anything for the redemption of this wicked world. Correct morality, a proper belief and attending to all the outward forms of religion are essential but without the possession of the Holy Spirit added to them they are useless and powerless to accomplish the will of Christ.

When the Lord appeared among them, they showed how unfit they still were. They had not forgotten their ambitions about an earthly kingdom and wanted it restored. Jesus forever put an end to their illusions: "It is not for you to know the times." He told them. "Ye are to be witnesses," he continued. That still remains to be the chief business of the Christian. He is to be a witness. The progress of their witnessing was then unfolded. Begin at Jerusalem, that is, at home. Continue to Samaria, that is, to your nearest neighbors, and then "to the uttermost parts of the earth."

His ascending led them to look toward heaven. Everyone ought to look that way, but there is more for him to do than that; he is to go back to earth and work. Jesus is coming again, but His coming is not for those who only gaze heavenward; it is for those whom He finds busy at work, at the task of witnessing to which He has sent them.

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Gratefully acknowledged,
S. R. Aeschliman, Treas.

Readers of the Mennonite who pay their subscription in advance will receive the Mennonite Year Book free as a premium.

NEWS OF THE WEEK

FOURTEEN WOMEN EXECUTED ON SUSPICION

El Paso, Texas, December 20. — All the world was shocked by the execution of one English woman by a German firing squad.

What if Edith Cavell, British nurse, had stood at the head of a death line of 14 women, all sobbing prayers and covering their eyes with their shawls to shut out the steel circles of the death-dealing rifles?

That is what happened in the little Mormon-Mexican town of Casas Grandes, where 14 trembling Mexican women were put to death by order of Pancho Villa, who has now announced his intention of quitting the rebellion.

Sitting cross-legged beside him in front of a camp fire in the rebel camp, Villa's newest paramour had whispered to him of a plot of Carranzistas to kill him as he ate.

She had heard the "Soldaderas"—woman followers of the camp—whispering of it as they smoked their black cigarets, squatting, beside their blackened coffee pots that bubbled over the brush fires. There were Carranza spies in camp. Had she not heard them chortle over the fate of the once great Pancho?

So she whispered that the plan was to poison him with food which would be prepared by these same "espias de Carranza."

A man of action always, Villa ordered these women searched as Dolores, the dancer, pointed them out to him. Letters were found.

"Shoot 'em like dogs," Villa ordered the tarnished remnants of his "guard of gold" which follows him everywhere.

Next morning—Sunday—when the sun slipped from behind the Sierra Madres, a pitiful procession filed through the abode-lined street of Casa Grandes to the base of the mountain.

At the barren cemetery, with its forest of weather-beaten crosses, they were crowded into a wavering, irregular line by the Captain in command, while the executioners formed opposite them, trying the breech lock on their rifles as they crammed steel-jacketed cartridges into the chamber.

A young girl wavered and had to be supported by the old Indian woman beside her, Another pulled her soiled mantilla over her head to shut out the sight of those rifle barrels five feet away.

A third, who had lost a boy at Torreon and another at the battle of Celeya, shouted Spanish oaths at the officers and at Villa in his camp.

The dancing girl weaved from side to side in a drunken stupor and continued her song—"Coocarachie."

As the young officer raised his sword as a signal to fire, little Lupe fell in a faint, almost at his feet. The sword flashed in the morning sun, the rifles chucked in a glee of death and 13 women crumpled to the ground, face downward.

Drawing his automatic revolver the officer placed its muzzle against Lupe's temple.

There was a muffled explosion, the limbs tensed and then relaxed, and the fourteenth victim slept.

The parish padre said prayers for the souls of 15.

Little Lupe, castoff favorite of Villa, was bearing his baby next to her broken heart when the shot ended two lives at one time.

Villa had taken the life of his own blood. He had killed his unborn son.

SUMMARY OF WAR SITUATION UP-TO-DATE

London, December 22.—The Daily Chronicle reports the capture of Varna, Bulgaria's chief Black sea port, by the Russians. It says the bombardment of the Russians silenced the Bulgarian guns and laid the town in ruins, the garrison suffering heavily. The Russians, then, according to the report, landed infantry without loss and in sufficient force to hold the town against Bulgarian attack.

Berlin, Dec. 21. — Enormous quantities of ammunition, cannon and tents were taken by the Turks on the withdrawal of the British from the positions evacuated on the Gallipoli peninsula, it was officially announced in the Turkish headquarters' report, dated December 20, received here today from Constantinople. In the British attack on the Seddul Bahr front, which preceded the withdrawal from the other sectors, the British suffered enormous losses, it is declared.

London, Dec. 21. — Premier Asquith made his long-expected statement on the allies' military position in the house of commons today, in connection with the introduction of a "supplementary estimate" providing for the raising of the numerical strength of the British army from three million to four million men. The house was crowded and the premier's speech was listened to earnestly and silently. In the peers' gallery, Lord Fisher, the former first sea lord, and Earl Derby, director of recruiting, occupied the most prominent position above the clock.

The prime minister, as usual, got to the heart of his subject in his opening sentences and declared that although the British fighting forces in the various theatres now amount to more than 1,250,000 men, the war's demands were such as necessitated calling out the empire's "recruitable maximum".

Although the premier did not put himself on record as either for or against conscription, John Redmond, leader of the Irish Nationalists, at the close of Mr. Asquith's speech, flung a bombshell by declaring that the nationalists would oppose conscription by every means in their power. And John Dillon followed with a severe arraignment of the British war leadership.

Berlin, Dec. 21. — There will be no quarrel between Austria-Hungary and the United States if Washington keeps cool.

Count Stephen Tisza, next to Emperor Franz Joseph the strongest man in the dual monarchy, gave the United Press this assurance in an interview in the ministerial palace at Budapest. The interview was obtained in the course of a visit to Vienna and Budapest to ascertain sentiment regarding the Ancona negotiations.

"To think of trouble between Austria-Hungary and the United States—sheer nonsense!" declared the "iron man" of the monarchy, emphatically.

Count Tisza has just returned from a conference with the emperor at Vienna regarding the Ancona note.

London, Dec. 21. — The reichstag today adopted the credit of 10,000,000,000 marks ($2,500,000,000) asked by the government, the Socialist minority of nineteen opposing the vote, according to a Berlin dispatch forwarded by Reuter's correspondent at Amsterdam.

The Socialists' spokesman, Friedrich August Karl Geyer, according to the dispatch, declared that all endeavors for peace had failed because of the annexation aims of both sides.

The possible prelude of a strong German offensive movement on the western front where the Germans are reported to have received large re-inforcements, occurred early Sunday morning against the British line to the northeast of Ypres. To the accompaniment of a heavy bombardment the Germans directed clouds of gas against the British, who in conjunction with the French batteries, turned their guns on the German trenches engaged in the gas operations.

The british official report of the attack says that most of the German infantry were prevented by the gun fire from leaving their trenches, while other detachments were driven back before reaching the British line.

WOODROW WILSON SOLDIERS HOME DEDICATED

Bern, Dec. 21. — The dedication of the Woodrow Wilson soldiers' home took place this afternoon. A number of Americans from Bern and elsewhere in Switzerland attended the function and representatives of the Swiss government also were present. Pleasant A. Stovall, the American minister, in his presentation address, said that all Americans living in Switzerland admired Swiss patriotism and unity, which could be a lesson for many other countries. Colonel Wildholz, commander of the third army division, expressed the thanks of the Swiss army for the gift of the home, which he said was valuable testimony for Switzerland of the friendship of her powerful American sister republic and would make the name of Woodrow Wilson unforgetable forever in Switzerland.

The Wilson home will be transported shortly to the Swiss aviators' quarters at Duebendorf, near Zurich.

Americans in Switzerland contributed $6,000 for the erection of three soldiers' homes, which are suitable for being transported along the frontier, where Swiss soldiers are guarding the long line under vigorous mountain conditions. The homes will bear the names of three American presidents, George Washington, Abraham Lincoln and Woodrow Wilson. President Wilson wrote the inscription for the home bearing his name.

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POSTPONE LUSITANIA SETTLEMENT

Washington, December 21.—Full settlement of the Lusitania case, including reparation for the lives of the American victims, which it became known today recently was near, has been postponed by the dismissal of the German naval and military attaches and the American demands on Austria-Hungary as a result of the sinking of the Ancona.

Consideration of the state of public opinion in Germany because of these two acts of the American government, according to reliable information received here, has caused officials in Berlin to decide that such a settlement as might be satisfactory to the United States would not now meet with popular approval in Germany.

PRESIDENT WILSON MARRIED SATURDAY EVENING

Washington, December 18.—President Woodrow Wilson and Mrs. Edith Bolling Galt were married here tonight at 8:30 o'clock at Mrs. Galt's home. The simple ceremony was in the presence of thirty guests, most of whom were relatives. Shortly after the wedding Mr. and Mrs. Wilson left for Hot Springs, Va.

At Hot Springs, Mr. and Mrs. Wilson will live at the Homestead hotel until after New-year's Day, unless some development should require the President's earlier return to the capital. Two of the White House automobiles have been sent on ahead and the couple expect to spend their honeymoon motoring, golfing and walking over the mountain trails. Beside the secret service guard, the party was accompanied by one stenographer. The President will keep in touch with the White House over special wires.

DECOPPET NAMED PRESIDENT BY SWISS ASSEMBLY

A dispatch from Bern, Switzerland states that Camille DeCoppet was elected president of the Swiss republic Dec. 16 and Edmund Schulthess, vice-president. M. DeCoppet is a former minister of justice and the present vice-president of the republic.

The elections were held at a special session of the national assembly in which the upper and lower branches of parliament jointy participated.

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